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No. 1.



YESAWABAI. ZEWOOBAI.
TUNGABAI. CHANAPABAI. NERMADDABAI.
FIVE OF RAMABAI'S CHILD-WIDOWS.

PHILANTHROPIC WORK IN MISSIONS. FOR WIDOWS.

BY MRS. S. B. CAPRON.

INDIA always has held and always must hold the first place in the sorrow and bondage of widowhood. Missionary effort will always be accredited with being the first and chief cause in mitigating the misery of woman upon whom this blight has fallen. From the day of William Carey, in 1799, who made the first protest to the English Government against suttee, or burning of widows, down to the present, this unfortunate class has been an unceasing object of solicitude in the hearts of all who have the Christ-like spirit. Thirty years after Carey's plea the English Government enacted the law for which he pleaded. This, even then, did not apply to native States, though the pressure of this action soon began to bear results.

This gain in reform needed still further legislation, and the Widow Marriage Act, in 1836, followed, but this had little force against the inexorable demands of Hindu prejudices, superstitions and customs. The general uplifting of womanhood, through Christian love and effort, has had its effect upon this unhappy class, and they have shared in the blessings wrought out through education and a consequent fitness for employment as teachers and such other honorable service as may come to them.

When we have some conception of the fact that every fifth woman in India is a widow, and that there are twenty-five millions of this ostracized class, we can see that there remains still a work to be done. Child marriage, with the resultant condemnation of even little girls into this enforced and cruel bondage, is a theme for continual agitation, and Hindu reformers are already confessing the reasonableness of granting liberty to such young unfortunates. All conferences among Hindus in the interests of social reform give prominent place to addresses and essays upon this subject.

It is to be noted that even native papers and discussions are beginning to take up the cruel disfigurement of widows in shaving the head and wearing the coarsest clothing as a needless humiliation. It is well known that this is bitterness to a young and happy heart, and it is a sign of appreciation of woman and her possibilities that this is being brought to notice. The ancient lawgivers make no mention of this bondage for the dead husband.

When education can be added to freedom from all the rigorous enactments hitherto laid upon the Hindu widow, and she can emerge from slavery into independent and honorable employment, the influence throughout India will be powerful. In all the missions where there may not be homes for such, there always will be found tender and kindly interest in leading them on to a free and useful life.



A HINDU WIDOW.

A Star in the East, Pundita Ramabai, must shine as leading the movement among Hindu widows. Her educational advantages have fitted her for her chosen life-work, and her success has been the admiration of all who have kept in touch with her brave and faith-inspired efforts. A detailed account of her large undertakings and wonderful results, with the tokens of Divine blessing upon all, will well repay reading.

Missionary influence in other lands has mitigated the lot of widowhood. A law has been passed in Korea allowing liberty in remarriage and in Africa. Cruel customs are passing away before the incoming light and love of Christ's kingdom.

WORK AMONG WIDOWS UNDER PUNDITA RAMABAI.

By REV. A. T. PIERSON IN *Missionary Review*.*

IN 1896, hearing of the famine desolating the central provinces, Pundita Ramabai made arrangements for the fifty or more widows to be cared for at Poona, and went to the famine districts resolved to rescue at least three hundred girls from death; and these became her own, under her own control, to be brought up as she pleased. Within two years nearly one third of this number had accepted Christ. These were placed on the farm at Kedgaum, about thirty-four miles from Poona.

During the late famine, when Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were in Kedgaum at the farm, while the rest were at different places. When this farm was bought, embracing one hundred acres, the Government would not allow dormitories to be put up. Ramabai's reply was, "I will build a barn for bullocks and grain." She went on and put up a large building, and by the time it was completed she had permission to put girls into it instead of cattle. Thus she stored it with "grain for the Lord." That "cattle-shed" became a shelter for two hundred famine widows, and later served as schoolhouse, chapel, dormitory, etc. Temporary shelters were also erected, and the new settlement was called Mukti (Salvation).

The work at Mukti is constantly growing, and has the growing confidence of intelligent and Christian people. The buildings now completed are already insufficient to accommodate the inmates, and new buildings will be put up as soon as the Lord sends means. The heart of this godly woman travails for souls, and she cannot see the misery and poverty about her without yearning to relieve it. A few poor women, ruined by vice and terribly diseased, are housed for the time in separate *chuppee* huts, until a home for such can be provided. This home is not a place of idleness, but a hive of

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industry. Education for the mind, salvation for the soul and occupation for the body is the threefold law. Washing and weaving, cooking and sweeping, growing grain and grinding it, flower culture and fruit-raising, these are some of the industries in which the girls are trained, and which contribute toward their self-support.

The teachers are exclusively Christian, and the settlement is a truly missionary centre. Miss Abrams, who superintends the work in Ramabai's absence, gives her whole time to it, giving Bible instruction in the school, and supervising the village work. She had only to suggest to the students a pledge like that of the Student Volunteers, and thirty-five at once offered to follow any leading of God into missionary work. A score of neighboring villages are already accessible to the gospel, and crowds gather around Miss Abrams and her gospel women.

The Holy Spirit works with Ramabai. The girls show real sorrow for sin, and hunger after salvation. Then when they are saved they become witnesses, and in their own simple way tell of forgiveness and cleansing. In the hospital there are frequent manifestations of God's healing power. When she set up her school in Poona, Ramabai made no efforts at proselyting the inmates; but some five or six years ago twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism, and were baptized into Christ. Poona was greatly aroused by such an event, and for a time it seemed as if the home itself would be reduced to a ruin. Ramabai called a public meeting and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindus; how incapable they are of helping themselves, while they ask for political freedom; how unhappy their family life is, and how especially miserable the lot of their women. Then holding up the Marathi Bible she said: "I will read to you now what is the reason of all your misery, degradation and help-



PUNDITA RAMABAI.



WIDOWS OF SHARADA SADAN.

lessness ; it is your separation from the living God." It was growing dark, and she asked one of the excited Hindu youths to bring a light, that she might read. Without a moment's hesitation he obeyed. After reading some passages she began to speak of the conversion of the widows, and then said : " Your views of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves ; I am free ! Christ, the truth, has made me free." The excitement was tremendous, and the Brahmans only restrained themselves with difficulty ; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

The storm passed away, and the home remained undisturbed, sheltering some sixty women, and training them for lives of usefulness. The Shārada Sadan is still a secular school, but Mukti is distinctly Christian, though unsectarian.

In this recent famine, the past seven months, the inmates of the two homes have doubled in number. A recent letter to the American Ramabai Association says : " The rains have come at last. Thank God for the refreshing showers ! But the poor people in Gujerat are unable to till the soil. Many of the farmers have died with their cattle. I am still gathering in the girls. There are over sixteen hundred in my charge now, so you can imagine how much work it means. But our dear Father is good. He gives us our daily bread and necessary strength. I have lacked for no good thing. The expenses of the Shārada Sadan have necessarily in-



RESCUED FAMINE WIDOWS.

creased ; but I have gone on economizing, and am still able to manage the expenses with the \$6,000 a year, so I owe nobody anything."

Ramabai's daughter, Monorama, who has been studying in this country, returned to her mother, arriving in Poona October 11th. She writes: "My mother is really very ill. She keeps about and works all the time, but she is not fit to work. There seems to be no alternative, however, for things here could not get along very well were she not on hand to superintend them. There are about seventeen hundred girls at Khedgaum alone, and over two hundred at Poona. This is such an immense establishment that it



THE "BARN" AND RAMABAI'S FAMINE WIDOWS AT MUKTI KHEDGAUM.

would be impossible to describe it in one letter. There are girls from the Central Provinces who came during the famine of 1897, and girls from Gujarat rescued from the last famine, besides a few from Mysore and Southern India. Most of the classes are held in the "Barn," which is quite big enough for the purpose. Then on one side of Mukti is the hospital, where there are separate wards for patients with various diseases. There are two wards for children, and the whole hospital is superintended by a native nurse from Mangalore named Marybai. Marybai is training many girls saved from the famine of 1897 as nurses in the hospital, and they do give such will-

ing and loving service. There are about one hundred and seventy girls in the Rescue Home, which is called Krepa Sadan, or Home of Grace. This is also superintended by Marybai. One of the matrons here at Mukti is a widow, who was in Shâradâ Sadan nearly six years, a bright girl and an efficient worker. She is a Hindu, and still keeps her caste."

TURKEY.

ORPHANS IN TURKEY.

BY MISS EMILY C. WHEELER.

FORTY thousand orphans! Think what an opportunity a mysterious Providence has bestowed upon the Church of Christ! Most of these children have lost their fathers, if not their mothers, because they would not deny Christ. Some of the mothers who survived their husbands were carried to Turkish harems, and to-day the voice of Christ rings out in that Oriental air as of old—only he sends it farther still—to you, to me, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Shall we gather them into the orphanages, and thus into our missionary schools throughout Turkey, that He may lay his hands on them and bless them? Or shall we leave them to perish, body and soul, in the streets of towns and cities, where they learn only to lie, to steal, to swear, to become the prey of every evil-minded Moslem who bestows a thought upon them?

Only six thousand five hundred orphans have so far been gathered into homes by the efforts and gifts of German, English and American friends.

This year many subscriptions having expired, and England being busy in other lands, funds are rapidly failing, and those who have begun to taste of the tree of life in our orphanages may be turned into the streets to starve. Should not our conscience, if we do not come to the rescue by prayer, effort and gift, ring in our ears those other words of Christ, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea."

Do you say that I would have you neglect any other portion of the Lord's work for these children? Again the Word speaks, "These ought ye to have done, and not to leave the other undone."

Who shall care for these orphans if the missionary is not supported? Where shall they be educated and trained if not in our missionary schools? Are we not hoping that many of them will become Bible women and

teachers in village schools—yes, pastors of churches? Shall we break the goodly succession of workers while we train up those who are to continue the work?

Nay, there is money enough in the Church and out of it to rescue the little ones. Send us your faith, your prayer, your voice. Send in your contributions for the regular work, whatever be your denomination, but together with that give a day, yes, two days, to collecting funds for the support of an orphan.

"Once a missionary always a missionary," is a saying that holds good. Never would I forget my life as such, and turn one penny from the regular channels, but knowing as I do the life and temptations of children in Turkey, I cannot but plead with the men and women of this happy land, where we live in the children's age, to arise in their might and gather those helpless lambs into the fold.

I can see to-day the shivering limbs, the thin, wan faces of those orphans as they plead for bread—not only physical bread, but the "bread of life." The big, brown eyes of the little girl who had come from the mountains, where her elder sister had died with her head in the little sister's lap, worn out on her journey to Harpoot, still look up into mine as she sits on the chopped straw in the stable, where she had been buried to her elbows to take out the frostbites. I still see her one cotton garment, stained and tattered; I watch her as she kisses the hem of my mother's dress, and hear her plead with clasped hands: "Give me some more soup; I'm hungry, oh, very hungry! Please give me some more soup;" and back of it all rings the voice of the Master as he says, "Give ye them to eat."



ALTOONA, AS SHE CAME TO THE ORPHANAGE.

Results are many when we gather them in, when the house-mother tenderly washes the dirty orphan, covered perhaps with sores, causing the child who has not had a bath for possibly six months to wonder at her love; when the clean bed is furnished, and the school hours, work hours and play hours follow each other in quick succession. Trades are taught, and little tailors, carpenters, cabinet-makers, bookbinders, shoemakers, silk and cotton

weavers, chair-seaters, potters, bakers and barbers rejoice in their work, girls as well as boys learning to weave besides becoming adepts in housework, while making all the clothing for the orphans, spinning all the yarn and knitting all the stockings.

In the orphanages are started the Junior Christian Endeavor Societies, and in summer we hear of land cultivated, of vineyards trimmed, of happy Harvest Homes and joyful days of recreation.

Miss Shattuck, of Oorfa, writes: "Twenty-seven years ago I was told, You are going to a land where there are no trees, and where the children never laugh. Trees are not increased perceptibly, but the happy faces and merry laughing of our



ALTOONA, AFTER HAVING BEEN IN THE ORPHANAGE A YEAR.

orphans refute the latter part of the statement. Nothing, indeed, is so hopeful in Turkey as these children, and while the care of them comes to us missionaries as an extra department of work, we rejoice in our privilege."

Dr. Reynolds, of Van, writes enthusiastically of the splendid work the boys are doing in the harvest fields, those who are old enough reaping, and the little ones gleaning after them. Mr. Knapp writes of the evening schools for those who are old enough to work all day, and of older girls who go to

other places to teach the weaving of gingham and other cloth; of the boy tailors in Harpoot who are now making custom work at a profit, though only fifteen or sixteen years of age.

Best of all, we hear of conversions among these orphans and most encouraging tales of those who have gone out to teach in village schools, and to preach in the same places, though the massacre was in the winter of 1895. Again and again we hear words of praise for those girls who have gone out as wives. More than one young girl has come to America to make a home happy. Miss Bush writes from Harpoot: "One young Armenian wrote from America saying that since his younger brother had come there with his new wife—an orphan girl from here—their home had been like heaven, and begging for his brother's wife's sister, now in an orphanage here, as a wife for himself, that their happiness might be complete."

Time and space would fail me to tell touching stories of those outside who cannot be taken into the charmed circle; of children crippled, blinded, wounded; of the six-year-old boy who walked five days' journey in the winter over the mountains to find an entrance to Paradise; of some who have been sent back because there is no money. As we read the papers it sometimes seems as though there was money for everything under the sun save orphans, and our hearts fail us.

We read the words of praise given by Dr. Gates to those taking prizes in the schools connected with Euphrates College, and notice that three fourths of the winners are orphans; we smile over the little four-year-old who had barely escaped being thrown into the Euphrates to save her from the Turks or starvation, as she rules over the older orphans, called by them "Lady Margaret," because of her beauty and dignity. We see her hold up her tiny finger before she lies down to sleep in the noisy room and listen quietly with all the children as she says, "Hush; I am going to say my prayers." We watch her on a hot Sunday afternoon as, sitting up straight and quiet on the floor before the pulpit, she reaches over and solemnly shakes each of the sleepy children, who, succumbing to soporific influences, have let their heads fall over and nod helplessly. Lastly we mourn with sister and house-mother as the Master says softly, "Of such is the kingdom of heaven," and takes little Margaret to dwell with himself.

Many a child has gone home from these orphanages bearing witness to the power and love of Christ in death. Many shall live not only to be strong in the power and love of Christ, but also to preach the gospel to the Mohammedans. Is it not for this that we should gather them in and pray as we have never prayed before for those "other sheep"?

CEYLON.

A BIBLE WOMAN'S CONFERENCE.

BY MRS. G. G. BROWN.

MAY I tell you of our Bible Woman's Conference held at Oodooville last week? We have in Jaffna somewhat more than fifty Bible women, part of the number supported by the mission and part by the British and Foreign Bible Society, but all of them under the oversight of the missionary ladies. We felt that their work might be greatly unified and strengthened and otherwise improved, if we could gather the women together for a few days' conference. We asked Miss Swift, of Madura, the Superintendent of the Bible Women's Training School for South India, to come and meet with us. To our great joy she consented to come, though it was at no small inconvenience to herself.

The meeting was appointed at Oodooville because it is the most central place, and because vacation in the girls' boarding school made it possible for the women to occupy the school dormitories and dining room during the three days of their stay. We paid the traveling expenses and gave free entertainment to all the Bible women, and invited other Christian women to attend at their own expense. Forty-three Bible women came, many bringing small children, and perhaps twenty other women from a distance. The women living near attended the daily meetings in good numbers, so that the audience was from one hundred to one hundred and fifty. Each day an early morning prayer meeting was held before breakfast. Each morning Miss Swift gave them a Bible lesson from Ephesians, and each day or evening gave another address on methods of Bible study or methods of work.

One session was called the pastors' meeting, in which several pastors spoke on some phase of the general topic, How can the Bible woman's work be made more effective?

One session was given to the discussion of difficulties met with in their work, particularly the hard questions asked them by Sivites, which they did not know how to answer. These questions and difficulties had been handed in in writing beforehand, and assigned to selected ones to answer. Many were given to our venerable pastor, Rev. T. P. Hunt, who has recently published "Evidences of Christianity" in Tamil. Others were given to our most experienced and successful Bible women, and it is hoped the answers will prove really helpful to those newer in the work.

At one meeting the Fondi mission was presented, and an appeal made

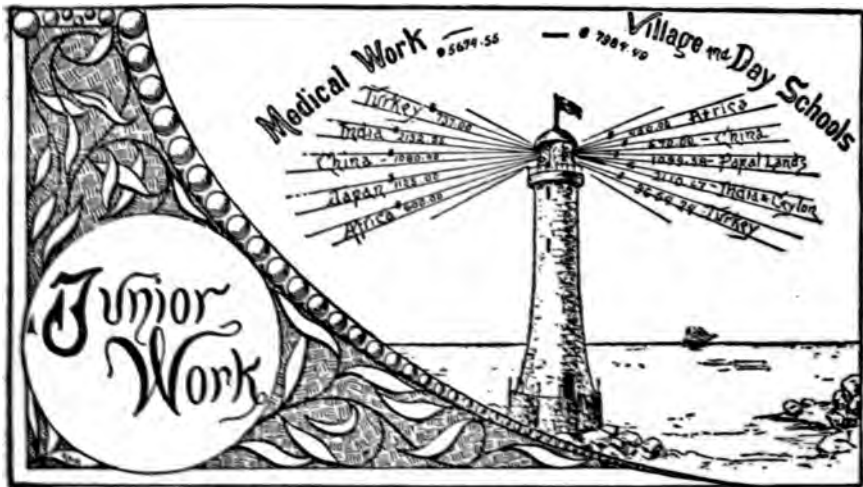
for a Bible woman to volunteer to go with the missionaries who are soon to sail. This is the "foreign mission work" of our Jaffna Christians. They are sending one of their best young men, Mr. Sinnatamby Kingsbury, across to South India, to open missionary work in a very benighted region. He was recently married to Eliza, who has been head nurse at the Manepy hospital. Mr. Kingsbury has been teaching in Jaffna College. Both are well qualified in mind and heart for their work. They are to go to India this month to begin the work.

Other good features of the conference were addresses by several of the missionaries, the constant attendance and great interest of the native pastors, a letter of greeting from Miss Swift's Madura Bible women, Miss Swift's singing, and her ready adaptation to the Jaffnese peculiarities of pronunciation, so that the people said, "She comes from India, but she speaks Jaffna Tamil."

It was good to see how much the women enjoyed it all,—and not the least was their enjoyment of one another, and the reunion at the dear old school which for many of them is Alma Mater. Not content with meetings all day, they held prayer meetings informally far into the night.

Who can tell what uplift, and broadening and deepening these three blessed days may have brought to these lonely workers? Truly it was good to be there.

A MISSIONARY'S HOME IN CEYLON.—Rev. James H. Dickson, a new missionary in Tillipally, thus describes a typical home in Ceylon. The mission enclosure is a piece of land four hundred by seven hundred feet, containing five buildings: the Normal Training and Industrial School, the day school for boys, the native church, the mission storehouse for books, and, lastly, our home. The compound is thickly planted with trees and shrubs, so much so that it is difficult to get in the direct rays of the sun while going from building to building. Thick foliage is characteristic of this beautiful island, until one wonders how the ground can sustain so much vegetation. Our own house is a rectangle, the glazed tile roof sloping from the center to each side. The walls are of coral stone, and whitewashed inside and out. The floors are made of crushed coral stone and cement, and are covered with native bamboo mats; carpets are never used because they are too hot, because the poisonous bugs and reptiles cannot be easily seen on a carpet, and, most of all, because the white ants like them so well. . . . We have twenty-six doors and eighteen windows; all of them at least twice as large as those in American homes. The kitchen and storehouse are in a separate building. There are no cellars here; they would be flooded three or four months of the year by heavy rains that convert the whole country into one great marsh. In every respect we are quite satisfied with our home and surroundings.



- To give light to them that sit in darkness -

CHINA.

REPORT OF FOOCHOW CITY WOMAN'S HOSPITAL.

BY DR. KATE C. WOODHULL.

It seems to be believed by many who have not lived in China that the custom prevails among the Chinese of employing a physician to keep them well. We have seen this statement several times in print, and again recently in a popular magazine. It is difficult to understand how this idea originated, for in regard to sickness, as everything else, the Chinese are proverbial for putting off the evil day. When they are well they think they will never be sick, and when they are sick they hope against hope that their maladies will disappear without any particular effort on their part. The physician is not called until there is unbearable suffering, and the foreign physician is often not summoned until life is threatened. The past year has been no exception in revealing the fact that the physician in China is called to combat disease in its worst forms, and that the high ideal of seeking to prevent disease is far from being attained in the Celestial Kingdom. It is interesting to think how different things would be if during all these centuries this great nation had been making intelligent efforts to secure the conditions which promote good health. We should at least find here well-drained streets instead of so much



DR. WOODHULL AND HER MEDICAL GRADUATES, JANUARY 15, 1900.

that offends, and well-ventilated houses instead of the close, dark, untidy rooms where we find our patients living.

Once since we lived in China we have been called to a house that was faultless in regard to cleanliness. Floors were scrubbed white, and all the people in the house, including servants and children, dressed in immaculate garments. There were glass windows and plenty of light. It was the home of a captain in the navy, who had been educated in England. This was a pleasing and striking contrast to most of the homes to which we are invited, even among the better class. But associating with foreigners is slowly taking effect in this matter of cleanliness, and we find many homes even outside the native church which are a great improvement upon the homes of those who have lived only under heathen influences. The teaching in schools and hospitals ought to do much in this direction.

The days and weeks of the year have, as in times past, brought sufferers to dispensary and hospital seeking relief from manifold ills. Many of these have been healed and gone away rejoicing, and all have had an opportunity to hear of Him who died to bring salvation to the people of all lands.

Last year we reported a larger number of in-patients than any previous year, and this year there has been a still further increase. In our work we have been brought into very close touch with ignorance and superstition, and the long train of sin and sorrow that go with them.

One day a wee mite of humanity was brought to the hospital nearly exhausted for want of nourishment. The mother said she had given it to a relative to nurse so she could have her time for work. This foster-mother had evidently thought more of the money she received than of the welfare of the child, and when its life was ebbing away had returned it to the mother who was looking to us to restore it when it was too late.

Another day we were called to the hospital to see a woman weeping and sobbing in great distress. It was the wail of the Magdalen overwhelmed with a sense of her suffering and shame. The same old story of one sin followed by another, until health and hope and self-respect were wrecked. She kept saying between her sobs, "Forgive me; forgive me." We did what we could for her relief, and pointed her to a better way. As soon as she was better she slipped away from the hospital when no one knew it.

Among the patients of the better class was the mother of a young lady who was in the hospital a few years ago, and was so much pleased by the way her sufferings were relieved that she has from time to time brought other members of the family. The mother is about sixty years old. She had received a telegram announcing the death of her son in Amoy after an illness of only a few hours. This sudden shock and the wailing and mourning that



DR. WOODHULL AND HER STUDENTS IN THE OPERATING ROOM, GIVING AN ANESTHETIC.

followed resulted in paralysis. When we were called she was unable to move the left side of her body. The left leg and arm were considerably swollen. She was reported in a few days after our visit as somewhat improved, and then we did not hear from her for a week, when we were invited again to call on her. The family said they had called in a native doctor to see her, but "his medicine did not agree with her," so they had decided to give the case over to me. They said she wished to come to the hospital. This was what we desired, as it was probable that if she were placed under favorable conditions the clot would be absorbed and she would recover the use of her limbs. We hardly dared hope for this, as ladies in mandarin families are so unwilling to leave their homes. In a few days she came and took a private room, and had five members of her family with her for company. She remained with us for several weeks and improved steadily, gradually gaining the power to walk about her room. One morning when I went in she seemed very happy and said she felt so strong she was going to the chapel "to worship." Every morning after that she walked across the court to prayers, and seemed to take great satisfaction in worshipping because she had been healed. When we tried to teach her of the need of repentance and belief in the Son of God in order to render true worship, it seemed to be something she could not comprehend. But we hope the younger members of her family who were with her were better able to understand the teaching to which they listened while they were here. When she left she gave ten dollars in addition to the rent of the room. They also said, probably because they thought it would sound well, that if she continued to improve they would give more money.

One very important event of the year was the completion of the six years of study and practice in the hospital by our four medical students. The graduating exercises were held in the church, and consisted of the reading of essays by the students, instrumental music by Miss Brown, and addresses by Mr. Hartwell and Miss Newton. Four of our Chinese girls who are studying English sang "I'll go where you want me to go, dear Lord." The graduates sang a parting hymn of which both the words and tune were original.

Miss Newton had taught all the members of the class but one in the Pona-sang school, and we thought it a very happy circumstance that she could speak to them on this occasion. In a very pleasing way she compared their progress to the blossoming and fruit bearing of a tree, and congratulated them upon reaching another goal. One of the graduates will remain in the hospital. We had hoped to have two, but the student who married into a heathen family has not been permitted to return. Her husband's friends

have no sympathy with her aims and expect her to do impossible things. We hope, however, that the desire of her heart may be realized, and she be allowed to come back and work in the hospital. Another student married into the Methodist mission and has gone to live in a village near Foochow. Both of these women will make themselves useful wherever they are. The student from the Inghok region has begun work in the Inghok city dispensary, left vacant by Doctor Goddard's return to America. The student who was with Doctor Goddard has come to our Foochow hospital to continue her training. She works very nicely with the graduate assistant. We have much to be thankful for in having such a pleasant class of medical students to train, and we trust their lives may be a great blessing.

Another patient to whom we ministered this year was Nguk Ung, the daughter of Pastor Ting. As a family they have been sorely bereaved in the loss of children, and about two years ago it became evident that they must part with this lovely girl also. She was obliged to give up her position in the Ponasang Training School, where she had made herself so useful as a teacher. We received her into the hospital that she might have better care than at home. It was very pleasant to have her with us, and her patient witnessing for Christ must have been a blessing to other patients. During the bright autumn days she seemed to improve, and her hopeful spirit grasped at the slightest prospect of return to her loved work. She enjoyed her pleasant room at the hospital where she could look upon the white pagoda and the banyan trees around the temples on the city walls. She entered enthusiastically into everything that was going on as long as she was able, and especially enjoyed the Sunday morning study of the Sunday-school lesson with the students, which we held in her room that she might join with us. But as the cold weather came on her cough became more troublesome, and as she grew weaker it seemed best that she should return home. And now as we are writing our report the tidings come that she has entered into rest. Another daughter from the land of Sinim saved for the eternal kingdom. As she was carried to the burial her coffin was covered with flowers, speaking to all of the Christian's hope—a striking contrast to the strange and meaningless emblems of the heathen. Purified by suffering and sorrow, her face was an inspiration while she was with us, and the memory of such beautiful lives is a rich reward for those who are working here and in the homeland to bring the light of the gospel to these suffering ones.

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

I. THE A. B. C. F. M.

Administration.—The American Board of Commissioners for Foreign Missions is a corporate body of 350 members, with headquarters in Boston. All executive business is transacted by the Prudential Committee, a body of six laymen and six clergymen, who meet fortnightly with the officers of the Board. To them all reports and requests from Missions, and all applications from candidates are submitted, and by them all problems of policy and expenditure solved. Through Dr. Smith and Dr. Barton the Board is in constant correspondence with the foreign field, through Dr. Daniels with the work at home, while Dr. Strong has charge of publications. Mr. Wiggin, as Treasurer, receives all donations and provides outfits, salaries and expenses; and Mr. Swett purchases supplies, receives and ships all missionary boxes. As a business corporation the Board conducts its affairs with such prudence and economy that the cost of administration is but 8½ per cent, 91½ cents of every dollar going to the foreign field.

Beginning.—The American Board was formed in Bradford, Mass., as the outcome of meetings for prayer among the students at Williams' College, at one of which, in 1806, held under a haystack for shelter from a tempest, Samuel Mills proposed to his comrades that they carry the gospel to the heathen, declaring, "We can do it if we will." During four years they planned, consulting leaders in churches and colleges, distributing literature, and endeavoring to create a spirit of sending equal to their readiness to go, until in 1810 a small company of ministers organized the American Board in order to reply to these men, "Go in the name of the Lord, and we will help." Five men were selected, their salaries pledged, and in February, 1812, they sailed for India, establishing there our first foreign mission.

Constituency.—The work has always depended upon the benevolence of people at home, and according to their offerings have workers been sent out and missions maintained, the Board being only the instrument through which the 5,604 Congregational churches in the United States, with their Sunday schools and Endeavor Societies, send forth the news of salvation. The first year the Treasurer handled less than \$1,000; last year, \$737,957. To maintain pledged work a regular income must be received, and to provide for natural growth it is indispensable that this income increase. Thus constant

effort is made to extend among the constituency such information and appeals as shall lead to ever greater consecration of interest and support.

Field.—"The field is the world." A hundred years ago our foreign missions were carried on among the Indians, because it was not feasible to go abroad. Now every country is open to missionary effort; transportation is made easy, languages have been so translated they are acquired more quickly, the demand for educational, evangelistic and medical work everywhere is unparalleled. Carey was told to sit down and leave the heathen to God. We believe God has left the heathen to us, in that with us rests the privilege and responsibility of entering all parts of the field with the knowledge of the love of Christ, until all the kingdoms of the world shall hear and believe.

Missions.—The American Board has established 20 missions,—3 in India and Ceylon, 3 in Africa, 3 in Turkey and 1 in Bulgaria, 4 in China, 2 in the Pacific Islands, and one each in Japan, Mexico, Spain and Austria. In these are 102 stations, where missionaries reside, and 1,268 outstations, where work is carried on by native pastors, teachers, Bible women, and other associates. They have 495 churches, 117 colleges and higher schools, and 1,153 common schools. This work is carried on in 28 languages, into all of which the Bible is translated in whole or in part. The present force of missionaries is 539, and within reach of their influence are over 100,000,000 souls. The mission in Hawaii, established in 1819, and carried on at first under bitter persecution, was surrendered to the native churches in 1863, when the Islands were practically civilized and christianized, and the people themselves carrying on missionary work—a type of the life-giving and self-propagating power of the gospel.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the first month of our new financial year, which ended November 18th, were \$368.48 less than for the same month last year. The principal cause of the falling off is the failure of one of our large Branches to send a report. We feel sure that a double amount from this Branch next month will more than make up the deficiency. Let us all be careful that nothing is left undone which will make our entrance into the new century worthy of the cause entrusted to us and the Master whom we serve.

MISSIONARY It is pleasant to welcome home our missionaries from Mardin, **PERSONALS.** Mrs. Olive P. Andrus and Miss C. H. Pratt, who arrived in this country November 21st. Miss Flora A. Hartt, a new missionary appointed for Ahmednagar to take the place of Miss Stockbridge, sailed from New York November 25th. She expects to meet in England Rev. E. S. Hume, who has made a short visit in this country, and Miss Alice Harding, both on their way to the Marathi Mission. A bright word has come back from Mrs. Price dated Honolulu, November 11th. She reports a pleasant voyage, and that she is feeling stronger than when she left San Francisco. Mrs. Channel was well, although she had suffered much from seasickness on the way. They were expecting to leave for Guam the next day, and to arrive there November 27th.

OUR MARTYRS AT At last we have what we believe to be an authoritative **PAO-TING-FU.** account of the last known of our dear friends Miss Morrill and Miss Gould. Miss Gould's father wrote some time since to General Chaffee's adjutant, a personal friend, asking him to obtain information as to the very last known of his daughter and other missionaries, and has received the following from an American officer, who accompanied the expedition to Pao-ting-fu: "The following statement is made up from accounts of numerous persons, and believed to be substantially correct, though no direct testimony of eye-witnesses has yet been secured. The following Presbyterian missionaries, viz., Mr. and Mrs. Simcox and three children, with one young lady, name unknown, who had recently joined them, Dr. and Mrs. Hodge and Dr. George Taylor, lived in several buildings located in one compound situated in, or very near, a village lying one mile north of the north gate of the city. On the 4th day of the 6th Chinese month (about July 1st)—exact date cannot be determined without a calendar—the compound was surrounded and attacked by villagers and Boxers. The occupants made some defense, or at any rate could not be dislodged. It is presumed Dr. Taylor came out of his house to parley with those attacking, when he was cut down and killed, and his body more or less mutilated, and perhaps thrown into the flames later. Failing to gain access to the buildings, they were fired by the attacking party, and the inmates perished in the flames. The Chinese Christians and servants to the number of about seventy, living in the compound (at that time) also perished; but whether they were killed or were burned does not appear clearly. The next day, being the 5th day of the Chinese 6th month (about July 2d), a compound in the south side of the city was attacked. In this compound, in a village south of the south gate, lived the following persons, American missionaries belonging to the American Board,—Mr Pitkin, Miss Morrill, Miss

Gould. Near by there lived in another compound Mr. and Mrs. Bagnall, two children and Mr. Cooper, English (Canadian) missionaries. About six A. M. of the above date the Pitkin compound was attacked and looted by the villagers. Mr. Pitkin attempted to defend himself with a revolver, but was shot by the villagers and then beheaded in the compound, his head being carried away and his body buried. About this time the villagers were joined by the Boxers, to whom word had been sent of the proceedings. Miss Morrill and Miss Gould were bound hand and foot and taken from the house, but when outside Miss Gould was found to be dead. Presumably her body was left in the compound and buried there. The Chinese Christians and servants, to the number of ten, perished at this time. Miss Morrill was taken into the city, bound as before described, swung on a pole or lance, and taken to the headquarters of the Boxers, where she remained all day. During the day Mr. and Mrs. Bagnall, their two children and Mr. Cooper were brought to where Miss Morrill was held. It is impossible to discover whether any atrocities were committed upon the persons of the women during the day, but it is generally believed that they were not violated, but were roughly knocked about. About 6 o'clock in the evening the entire party was taken outside the city, by the south gate, and beheaded, one child being speared by a Boxer."

GROTE HUTCHESON, *Captain 6th Cavalry.*

PAO-TING-FU, CHINA, October 22, 1900.

EXTRACTS FROM RECENT LETTERS.

FROM MR. AND MRS. TEWKSURY OF PEKING TO FAMILY FRIENDS.

August 18th.—We are free, or partially so (Psalm cxxiv. 7, 8). This is our freedom Psalm, and the fifty-ninth is sometimes called the "mob" Psalm. This reminds me of how much the Psalms were to us during the siege. Nearly all who led morning prayers read from them—they were so appropriate and so comforting. When I sent my last long letter the troops had arrived for our relief. I was lying on the bed when some one came to tell me that they were really here—in the tennis court in our compound. It seemed incredible that, with the great wall of Peking and all the gates barricaded to keep them out, and the Chinese troops who had gone out to meet them, our American boys could scale the wall right under the place where the Chinese soldiers were firing on us. Such cheering you never heard. The Sikhs joined in the shouting, but the Americans were "too tired to cheer." They had had a fearful march, night and day, from Tientsin—

three days without rations, and one day without water, except what they could get out of the mud. The Americans walked through two of the gates of the Imperial City, and could, undoubtedly, have walked straight into the Forbidden City, into the presence of the old lady herself, but some other power objected, saying that they were going after loot, so General Chaffee ordered a retreat. . . . We are living in a Chinese Prince's palace. The occupants have all run away. We were obliged to leave the British Legation, and through Mr. Tewksbury's desperate efforts we secured this place. Everything that can be wanted is here. We have nothing, but we find all our needs supplied. Grain, chickens, mules and carts, two cows, fruits! We shall hope to be able to stay, but it is as uncertain as our life the past months. Do not worry about us. We are doubtless safe, although we are not out of trouble. The perplexities which await us are not less harrowing than those of the siege. Mr. Tewksbury is just bringing over our Christians now—in a rush. We shall settle down sometime. There are buildings for a chapel service, and rooms for school—plenty of room for everybody.

September 9th.—We have had a very busy week. Miss Chapin and Miss Gertrude Wyckoff are off for Tientsin to-morrow; the first because she is so poorly, and decidedly needs rest. . . . We all need a decided change, for a while, at least. The strain has been a severe one on us all. To-day we have turned the Prince's storehouse into our winter chapel. I have seen the *New York Sun* up to July 27th. What an awful anxiety for our dear ones. May God be praised for our deliverance!

Miss H. J. Gilson, Mt. Silinda, East Africa, writes under date of July 1st:—

I think I wrote you the first of February just before leaving my huts. We had very heavy rains in January, and there had been unexpected delays in finishing my house. I had neither time nor strength for two moves, but I knew I must not expose myself to wet and dampness, so I moved to the doctor's unfinished house, where I remained until the first of May. I had nine native girls sleeping in my kitchen and pantry, and I nightly envied pioneer missionaries who lived and worked and died before there was any germ theory.

I am now very comfortable in this little house of three rooms. To be sure the chimneys smoke, but they will not have to be used all the year. Writing-desk, small tables, books and a pretty book-case, morris chair, pictures on the mud-plastered walls, a very comfortable couch, a square of carpeting sent me by the young ladies of Hyde Park, pretty draperies at the windows and the door of my little dressing room, all unite to produce an atmosphere in my sitting room which seems cozy and homelike.

Soon after coming here I was just beginning to feel that life was growing much more systematic and satisfactory, when one of my girls, who had not been well for a month, suddenly became alarmingly ill. She had twenty convulsions in twelve hours. At times her screams could be heard all over the place. She could not see, and there was difficulty in keeping her on the bed. Just one week from the first attack she was in a convulsion for twenty hours. For two weeks she was gaining gradually but slowly, her sight had returned, and I had great hopes of her recovery, when one afternoon I found her outside on the ground, blind again. She said she wanted to die, and there were many symptoms of hysteria. After a little she said that during the morning she saw Jesus sitting on her bed, and he asked if she knew where she was going when she died. I talked with her, and she seemed to have a real faith in Christ as her Saviour. She asked to see several of the girls and three of the boys, Mr. and Mrs. Bates and Laduma, the Zulu teacher. Most of them she asked to pray with her. She lived about two weeks after this, but was unconscious the greater part of the time. The experience was especially hard because no medical aid was available. The girls occupy buildings about eight rods from my house, and I was thankful that nearly all the nights were moonlight, it was so much less weird getting up two or three times and going to her.

I find this illness has taken time I had hoped to give to talks with friends in the home land, and it has naturally been a strain upon the nerves, but it has been a rich experience for the girls. They have learned lessons which they could not have been taught in any other way. Never before had they seen a sick person cared for. At first it was very difficult for them to do things we are always ready to do for others in time of need. That Christ did so much for sick people came to have a new meaning during those days. I was very thankful that we are told He touched the lepers. I believe that some of the girls conquered themselves, and did for Dabaza for Christ's sake. When death came there was no outcry, no panic, and no unwillingness to sleep in the hut where she died. You know they always leave such a hut. The boys, too, were most helpful. This was the first time that any native girl or woman in all this region has received Christian burial.

Last Sabbath three of my girls united with the church. All presented themselves for examination, and I had hoped to see five confess their faith in Christ, but after the examination two were detected in lying and stealing. I believe they both are Christians, and hope at some future time to see them received into the church.

Life alone, especially in this climate, is very depressing. Superintending the work of the girls in the gardens and fields, training them practically in

domestic science, seeing that the work is done properly in their house and mine, spending four hours in the schoolroom where the work is most exhausting, teaching the girls to sew, cutting their clothes and assisting in the making and mending of them, keeping up the proper discipline, meeting the girls every evening for prayers,—all this must be done, and it is more than one alone can do well.

Our Work at Home.

GROWTH IN OUR WORK.

To those who are prayerfully watching the interests of our Board in the home churches there is no part of our annual meeting more important than the reports of our Branches. The summing up of the year's work is clearly brought out, so that all who hear them can know just our condition. For those who did not hear these reports we give the items of growth and a few specially practical suggestions.

Andover and Woburn Branch reports gains of one auxiliary and five cradle rolls; of membership in ten auxiliaries and a decrease in seven; of contributions in ten and a loss in ten, the loss being partly accounted for by the failure to send them in before the close of the financial year. "If fees and mite boxes, pledges and envelopes, thank offerings and Easter gifts do not swell the treasury, we must feel that in some way the legitimate development is dwarfed."

Barnstable Branch has three new auxiliaries and another expected soon. In one church where only a few of the society came together once a quarter, one member who was also on the Missionary Committee of the Christian Endeavor Society arranged to take charge of the service the first Sunday evening in each month, making it a live and interesting missionary meeting.

Berkshire Branch reports good results from visits of a Student Volunteer Band, increasing contributions from some churches, but not diminishing receipts in auxiliaries. A larger number of study classes gives fine promise for the future.

Eastern Connecticut Branch, at the close of its quarter of a century, made an extra silver offering of over eight hundred dollars, associating with

it the name of Gilman, as a tribute of love to its retiring president. All the auxiliaries and the churches which have no organization have been visited during the year, from which encouraging gain is expected in the future.

Essex North Branch reports the inauguration last May of a thorough canvass of churches, and much is expected as a result. One society has contributed for the Memorial Fund.

In *Essex South Branch* interest in missionary literature and systematic study is gaining ground. A new junior auxiliary and a new cradle roll have been formed.

Franklin County Branch, although "limited in area and resources," reports a gain in interest and membership, a new mission circle, and contributing society an extra gift of \$60 for the Memorial Fund.

Hampshire County Branch has gained two new junior societies, and adopted a new missionary, Miss Mary I. Ward, the daughter of a vice president. "An unusually helpful day was when the presidents of auxiliaries were invited to dine with one of the Branch officers, and when informal discussion brought out most useful suggestions for work."

Hartford Branch has made special effort in the lines suggested at the annual meeting of the Board in Syracuse, and reports a memorial fund of \$1,265.87, a gain of one auxiliary and two junior societies, and a good number of study classes formed. This Branch also has sent one of its own, Miss Matilda S. Calder, to the foreign field.

In the newly formed *Eastern Maine Branch* the year has been largely one of organization. The first annual meeting was full of interest; county officers are in earnest to arouse interest; pledges have been fully met, and the officers face the coming year with hopeful hearts.

Western Maine Branch, in the first year after the division of the State into two branches, has held its own in receipts and in numbers. A good report for a transition year. The long anxiety with reference to its two missionaries in China—Miss Morrill and Miss Gould—has made the summer a sad one. The secretary adds: "Surely a fresh blessing will come to our Maine Branch through the voices of these girls, who, though dead, yet speak, urging us to take up with renewed zeal the work they have left. Faithful unto death, they have gained the crown of life. We shall go forth with fresh consecration, hope and faith, realizing that God's ways are not our ways, but that China is sacred ground, enriched by the blood of the martyrs, where the seed sown by our beloved ones will in his own good time bring forth fruit an hundredfold."

Middlesex Branch has passed its twenty-fifth milestone the past year, and "many members are conscious of new enthusiasm from the historic past,

and new values in the opportunities of the present and future." An increase of nine per cent in receipts is a delightful outcome of special effort.

New Hampshire Branch reports one new auxiliary formed during the year, and the gift of a memorial of \$530, bearing the name of Miss Abby E. McIntire, the Branch treasurer for twenty-five years.

Two watchwords have been before the *New Haven Branch* the past year, "Determined effort," and "Redeeming the time." The aim of "Determined effort" was for an auxiliary and mission circle in every church. "A special committee was appointed, the territory carefully surveyed, and conditions considered. Letters were written to pastors of the churches, personal calls were made, and in many cases much of that importunity was employed which the Scriptures illustrate as sometimes successful," all resulting in eleven new auxiliaries and fifteen new mission circles. Thank-offering meetings have become more general, and more Lenten offerings were gathered than ever before. "During the past summer one of the venerated founders of the Branch, Mrs. Woolsey, passed on to the heavenly land. Among the costly stones that laid the foundations of the Branch, silently as the building of Solomon's Temple, was the quiet influence of Mrs. Woolsey. Her unobtrusive, careful regard for many little things kept the machinery oiled; her ready sympathy and consecrated purse made the way smooth to many a wearied worker at home and abroad; her gracious hospitality opened her house to the meetings of the executive committee for many years; these are but hints of the sweet ministries which came from a life fragrant with good deeds and rich with the spirit of the Master whom she served."

New York State Branch reports a gain of twenty-three organizations during the year. "The president's quarterly letters to the auxiliaries and quarterly reports from vice presidents are inspiring and mark progress. At the request of the junior secretary the vice presidents are appointing junior assistants in each association."

Norfolk and Pilgrim Branch reports a gain of four senior societies, of three junior contributing societies, and of \$458.74 over the previous year. Efforts have been made for memorial contributions, results of which will not be known till the close of the calendar year. The Branch has suffered much in the death of its junior secretary, Miss Tucker, a faithful and enthusiastic worker.

In *North Middlesex Branch* there has been real increase of interest and endeavor all along the line and one juvenile society organized. The secretary for junior work has brought out a catechism on India, which the elders feel they can study with profit.

Old Colony Branch "has started on its twentieth year of usefulness, and

is still steadfast." The impulse given by the semiannual meeting of the Board held within its borders in May has been felt in the intervening months. A new movement for junior work is also encouraging.

Philadelphia Branch has made a gain of two auxiliaries, one cradle roll and thirteen contributing societies, Christian Endeavor, King's Daughters, and Sunday-schools; also the large increase of \$475 in contributions. "Early in the year large wall cards were sent out on which the list of pledged work was printed with three lines to be filled in with the name of the auxiliary, the amount of money raised the previous year, and the amount—in advance—which it was hoped it would try to raise the coming year. These, with frequent letters from the president and the use of Lenten envelopes, helped to increase the offerings." A feature of this Branch is its neighborhood meetings, three of which have been held during the year in Jersey City, Falls Church, Va., and Newark.

Rhode Island has made the remarkable gain of \$1,453.77 in receipts, including \$818.70 in a memorial offering. Good results have been achieved among young people, the junior secretary having spoken thirty-seven times in different societies. The Branch has recently created a new office,—that of Superintendent of literature,—and it is expected to have a missionary alcove in the Providence Public Library, containing, among other books, a complete set of bound volumes of *LIFE AND LIGHT* and reports of the Board from the beginning.

Springfield Branch has experienced an unusual change in officers, having a new president, two vice presidents and three secretaries. The plan in this Branch mentioned in *LIFE AND LIGHT* for January, 1900, has been partially carried out, and is to be tried another year "with more zeal and more knowledge where to apply the zeal before it is pronounced either success or failure." The gains for the year are one auxiliary, one cradle roll, \$300 for the treasury and \$630 for the memorial fund, new contributors, and new readers of *LIFE AND LIGHT*.

Suffolk Branch has gained one new auxiliary and \$1,028.06 in receipts. Lenten envelopes were generally distributed and brought about \$500 to the treasury, and thank-offering meetings have been held in nearly all of the societies.

"At its annual meeting *Vermont Branch* listened to a little sermon on the text, 'How long are ye slack to possess the land which the Lord God hath given you.' The preacher—the recording secretary—had prepared a map upon which all the Congregational churches of the State, with auxiliaries, were marked with red; those without, with green. Thus a striking illustration was presented of the sections of the State not organized for missionary

effort. The resident female membership of the churches and the approximate membership of the auxiliaries were given." The secretary adds: "Early in the century the foreign missionary work infused new life into dying churches. Have we any better remedy to-day for the weaker churches or for any church in our State?" The Branch membership being approximately three thousand women and the total number of LIFE AND LIGHT taken being only 502, it was aptly said: "Five hundred newspapers would hardly answer for three thousand people, neither will five hundred and two copies of LIFE AND LIGHT coming into the State keep all of our Branch membership well informed, especially since it is a monthly publication, not a daily."

Worcester County Branch has just celebrated its silver anniversary. "It did not have a band and a torch-light procession as the political silver party did, but it had a procession of treasurers representing fifty-three auxiliaries, who deposited at the platform pretty envelopes containing gifts amounting to \$510." Points of advance during the year were: study of the fields in the larger aspects; a little more attention given to missionary books and the larger literature; more missionary addresses; more tactful, direct and systematic methods; increase of the several elements; larger contributions and three new auxiliaries. Two weaknesses were mentioned: lack of organizations among children, and thirteen hill towns where there is no organization connected with the Board.

OUR BOOK TABLE.

The Yangtze Valley and Beyond. By Isabella Bird Bishop, F.R.G.S. With maps and 116 illustrations. In two volumes. Royal 8vo. Publishers, New York, G. P. Putnam's Sons. London, John Murray, 1899. Price \$6.

China, in the last year of the nineteenth century, is in a state of bloody transition to a higher level of politics, trade and perhaps of religion. Her soil has been copiously drenched by the blood of Christian martyrs. The Chinese Christian converts have exhibited constancy and heroism not surpassed by the early Christians under the persecutions of Greek and Roman paganism. The uprising of the Boxers against foreigners has shown that Chinese superstition is capable of as much ferocity and fanaticism as were the heathen populations of Greece and Rome. The Chinese of our time need to learn to obey the command, "Thou shalt not kill;" and certain foreign Powers who have coveted territorial acquisitions in the Celestial Empire, need to learn the international importance of the command, "Thou shalt

not steal." China is the last great pagan Empire of the world. All wise discussion of the best methods to be used for its regeneration has a commanding interest for the twentieth century.

Mrs. Bishop's two stately volumes on "The Yangtze Valley and Beyond" appear at a date when their importance is ample and strategic. The eyes of all civilized nations are fastened on China. Whoever speaks of the Celestial Empire with the authority of a skilled original observer is sure of a cosmopolitan hearing. Mrs. Bishop's biography needs only to be recited in outline to show that she has perhaps no rival as an authority on the subject she discusses in connection with the Far East. She was born in Yorkshire, England, in 1832. Her father was the Rev. Edward Bird, B.A., rector of Tattenhall, Cheshire. She was educated at home, and began to travel at twenty-two years of age. She produced picturesque books concerning the Rocky Mountains and the Sandwich Islands, and is well known by the two volumes (1880) entitled "Unbeaten Tracks in Japan." At first she was not specially interested in foreign Christian missions, but has become, by actual observation, one of their most judicious interpreters and advocates. She has herself built five hospitals and an orphanage in the East, and is especially interested in philanthropic work, at home as well as abroad, and particularly in medical missions. She was married to John Bishop, M.D., of the Edinburgh University, in 1881. He died in 1886. Since then she has traveled for five years in Asia. In England and Scotland she has pleaded on many platforms the needs of the East; she has delivered frequent lectures before geographical and other societies. In 1892 she was the first woman to be elected Fellow of the Royal Geographical Society. In 1897 she read a paper before this Society,—the only lady who has received this honor. In 1898, after extensive journeys in Korea, Siberia and China, extending over several years, she published "Korea and Her Neighbors," and in 1899, "The Yangtze Valley and Beyond."

These volumes have a personal, geographical, religious and political interest of a high order. We might dwell long on her adventures, some of which exhibit a daring disregard of Chinese custom which brought upon her attacks from the populace, and on one occasion actually endangered her life. She penetrated the interior to the great province of Sze-Chuan, which has been little changed by any influence of foreigners. She everywhere studied the virtues as well as the vices, not only of the masses but of their rulers. Her penetration of judgment, her definiteness of description, her picturesqueness of style allure the reader with fascination from page to page.

On the whole she presents a highly encouraging view of Christian

word" from the same pen will be found in the *Missionary Herald* of September, 1900, page 357. The *Missionary Review of the World* has an article on Orphanages in July, 1899, page 537.

The *Christian Herald* has many pathetic appeals for the orphans of India. We select a few: "Missionaries in India Plead for the Fatherless," *Christian Herald*, Sept. 26, 1900, page 791; "India's Orphan Children Plead for Help," Sept. 19, 1900, page 772; "Little Folks Who Have Helped India's Orphans," Sept. 19, 1900, page 773; "Have You Adopted an India Famine Waif?" Oct. 31, 1900, page 893; "Bishop Thoburn Pleads for India's Orphans," Sept. 5, 1900.

Mrs. Joseph Cook, in her article on "Educated Women in Modern India," in *LIFE AND LIGHT*, March, 1900, page 99, refers to the work of Pundita Ramabai, and Dr. A. T. Pierson gives an illustrated account of "Ramabai and the Women of India" in *Missionary Review of the World*, July, 1899, pages 481-488. Mrs. J. W. Andrews, 36 Rutland Square, Boston, will respond to any inquiries regarding the work of Pundita Ramabai.

The work of giving sight to the blind has been among the most gracious ministrations of our medical missionaries. Christian Missions and Social Science, Volume II., page 388, gives an account of Dr. Cochran's work in Urumiah, Persia. The work among the blind girls in China was spoken of in the woman's meeting at the Ecumenical Conference, and will be found in that report in the address of Mrs. White on "Blind Girls in China." A most interesting leaflet on the "Work for the Blind in China" can be obtained by addressing Miss A. R. Hartshorn, 704 Congregational House, Boston.

The lesson for February is full of most thrilling possibilities. The uninterested woman could not listen to its truthful stories without being deeply stirred.

UNITED STUDY OF MISSIONS. SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY.

SECOND LESSON—THE CENTURY IN INDIA.

I. A five-minute paper on the condition of India at the close of the eighteenth century. (a) Religious and political situation. (b) Later changes and reforms. (Reference book No. 1.)

II. The entrance of various British and American societies into India. (a) The early missionaries. Some notable names: The Serampore Trio, The J. M. Harriet Burma, Heber and Cotton, Scudder, Lowrie and Newton, Gordon Hall and Newell. (Reference Nos. 4, 5 and 9.) (b) The various denominational boards. (Reference No. 7.)

III. The mutiny of 1857, and its effects on missionary efforts. (Reference No. 10.)

IV. Missionary methods generally used in India, with five-minute talks on (a) Educational missions as introduced by Duff, Anderson and Wilson, and as conducted at present. (Reference books Nos. 2, 12.) (b) Medical missions. (Reference Nos. 2, 13.) (c) The development of Christian literature. (Reference No. 2.) (d) Evangelistic missions. (Reference No. 2) (e) Beginning of woman's work in India. (Reference books Nos. 2, 6, 10.)

V. Summary of the results of the century of missionary effort. This may be given in a chart or blackboard in the form of a comparison: 1800-1900. (Reference books Nos. 2, 2. Statistical tables.)

BOOKS OF REFERENCE.—1. "The Conversion of India," by George Smith. Published by Revell. This contains all that is really necessary for the programme, with the exception of latest statistics, which may be found in 2. Report of the Ecumenical Conference. 3. Thoburn's "India and Malaysia." Eaton and Mains. 4. The lives of Carey, Marshman and Ward. 5. The life of Judson. Baptist Society Publication. 6. "The Wrongs of Indian Womanhood," by Mrs. Marcus Fuller. Revell. 7. Butler's "Land of the Vedas." Eaton and Mains. 8. "Indika," by Hurst. Harper. 9. "The Cross in the Land of the Trident," by Beach. 10. "Within the Purdah," Armstrong. Eaton and Mains. 11. "Christian Missions and Social Progress," by Dennis. Revell. 12. Life of Duff. 13. "Medical Missions," by John Lowe.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1900, to November 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 11; Machias, Aux., 25,	36 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Portland, Bethel Ch., C. E. Soc.,	27 00
Total,	63 00

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Acworth, South, Aux., 4.50; Bedford, Mrs. A. J. French, 5; Claremont, C. E. Soc., 10; Concord, Aux., 40. South Ch., Thought and Work Circle, 10; Derry, Central Cong. Ch., C. E. Soc. 2.50; Henniker, C. E. Soc., 25; Jaffrey, East, Aux., 22.50, C. E. Soc., 5.95; Lyme, Aux., 48.25; Nashua, Pilgrim Ch., Cary M. C., 5; Newport, Cong. Ch., 48; Peterboro, Aux., 16.87; Stewartstown, Miss Sarah Converse 5.30,	248 88
Total,	248 88

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Brattleboro, West, Whatsoever Circle King's Dau., 5; Cambridgeport, Mrs. A. W. W., 1; Charlotte, Miss O. P. Newell, 2; Hardwick, East, 3; Lunenburg, 4; Newbury, Miss F. Leighton, 2; Norwich, S. E. P., 5; St. Johnsbury, North Ch., 11.17; Swanton, Jr. C. E. Soc., 5; Wilder, Th. Off. (with prev. contri. const. L. M. Mrs. Belle F. Farleton), 13.85. Less expenses, 13.85,	43 57
Total,	43 57

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinamore, Treas. Andover, Free Ch., Aux., 28.19; Medford, Mystic Ch., C. E. Soc., 20; Wakefield, Aux., 55; Woodville, S. S., 4; Winchester, First Cong. Ch., Aux., 1. Mission Union (to const. L. M.'s Mrs. Alice Atwood Colt, Mrs. Harriet Marsh Smith), 50,	158 19
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<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centerville, Aux., 10; Chatham, Aux., 11.75; Falmouth, Aux., 31.17; North Falmouth, 20; South Dennis, Aux., 10; Yarmouth, Aux., 4, Th. Off. at Annual Meeting, 11.33,	96 25
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, Cong. Ch., S. S., 25, Home Dept., S. S., 20; Canaan Four Corners, Aux., 15.25; Hinsdale, Aux., 17.29; West Pittsfield, C. E. Soc., 1,	78 54
<i>Boston.</i> —Offerings at Annual Meeting,	357 43
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Heverly, Dane St. Ch., Y. P. M. S., 15, Washington St. Ch., Aux., 54, Y. L. Aux., 26; Danvers, Maple St. Ch., Aux. (of wh. 25 const. L. M. Mrs. Maggie Hawkins), 87.45; Gloucester, Aux., 109.25, Tabithas, 5; Lynn, Central Ch., Aux. (const. L. M. Mrs. Josiah Trefrew), 25, Chestnut St. Ch., Aux., 11.75, First Ch., Aux., 25; Lynnfield, South, Aux., 2; Marblehead, Aux., 12; Middleton, Aux., 13; Salem, South Ch., Aux., 359, Tabernacle Ch., Aux., 132.54, C. E. Soc., 8.02; Swampscott, Aux., 4.25, Jr. C. E. Soc., 6.27; Topsfield, Aux., 33; Wenham, Aux., 4,	932 53
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 21.47; Orange, Aux., 3.43, Little Light Bearers, 2.82; Shelburne, Aux., 29,	56 72
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 75; Easthampton, Aux., 51.85, Covenant Band, 7.85; Hatfield, Wide Awakes, 10, Aux., 2; Northampton, Edwards Ch., Aux. (Th. Off., 105.42), 106.42, Jr. Aux., 25; Williamsburg, Aux., 31.10; Worthington, Aux., 5,	314 22
<i>Huntington.</i> —Mrs. Schuyler Clark,	1 00
<i>Lexington.</i> —Mrs. C. C. Goodwin,	15 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Holliston, Aux., 17; Natick, Aux. (of wh. 25 const. L. M. Mrs. F. E. Sturgis), 34; South Sudbury, Aux., 20,	71 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Cradle Roll, 15.12; Cohasset, Aux., 35.45; Plymouth, Aux. (35.27 Th. Off.), 52; Plympton, Aux., 3.25, C. E. Soc., 6.25, Cheerful Workers, 6.65; South Wey-	

mouth, Union Ch., Aux., 65; Whitman, Aux., 10,	193 72
No. Middlesex Branch. —Miss Julia S. Conant, Treas., Acton, Aux., 10.50; Concord, C. E. Soc., 10; Shirley, Aux., 10. Less expenses, 62 cts.,	25 88
Oakham. —Miss Emily Deau,	5 00
Old Colony Branch. —Miss Frances J. Rannels, Treas., North Attleboro, Ethel F. and Edith M. Ratcliffe, 1; Taunton, Union Ch., Jr. C. E. Soc., 2.50,	3 50
Sharon. —Mrs. M. C. Vinton,	5 00
Springfield Branch. —Mrs. Mary H. Mitchell, Treas., Mrs. C. F. Hobart, 25, Mrs. E. L. Warriner, 25; Agawam, Aux., 9.35; Chicopee, Third Ch., Two-cent-a-week Band, 20; Hampden, Aux., 15.45; Granville Centre, Aux., 10; Springfield, First Ch., Cradle Roll, 1, Memorial Ch., Aux., 5.75, South Ch., 50,	161 55
Stockbridge. —A Friend,	74 40
Suffolk Branch. —Miss Myra B. Child, Treas., Boston, A Friend, 1, Mt. Vernon Ch., Aux., A Friend, 2, Shawmut Ch., Aux., 12.15, Union Ch., Aux., 45; Brighton, Aux., 65; Cambridge, First Ch., Aux., 138; Charlestown, Mrs. Alf. Blanchard, 1, Winthrop Ch., Aux., 110; Dorchester, Second Ch., Aux., 57.22, Y. L. Soc., 45, Jr. C. E. Soc., 3, Pilgrim Ch., Aux., 8; Hyde Park, Aux., 34, Jr. Aux., 7.30; Mansfield, Aux., 10; Newton, Eliot Ch., Helpers, 10.53; Newton Centre, First Ch., Aux., 80.44; Newton Highlands, Aux., 37.54; Roxbury, Eliot Ch., Eliot Star Circle, 20.50; Walnut Ave. Ch., Aux., 55; Waltham, Trin. Cong. Ch., Aux., Th. Off., 37.32; Watertown, Phillips Ch., Aux., 22.99; Wellesley Hills, Aux., 82.75,	885 74
Wilmington. —Miss G.,	40
Worcester Co. Branch. —Mrs. Martha D. Tucker, Treas., Ashburnham, Aux., 10; Globe Village, Aux., 5; Lancaster, Aux., 35.55, Y. L. Soc., 3; Royaston, Aux., 30.50; Shrewsbury, Aux. (with prev. contri. const. L. M. Mrs. W. C. Warren); Upton, Aux., 20; Westboro, Aux., 38.51; Whitinsville, E. C. D. Band, 17.60; Worcester, Hope Ch., Aux., 10, Piedmont Ch., M. B., 3, Silver Anniv. of Branch, Off. October 18, 509.20,	682 36
Total,	4,124 43
LEGACY.	
Worcester. —Legacy of Albert Curtis,	20 00
RHODE ISLAND.	
Rhode Island Branch. —Mrs. Clara J. Barnefield, Treas., Little Compton, Aux., 10; Providence, Free Evan. Ch., Aux. (Mrs. E. S. Gould, a Mem. Off.), 3.05, Pilgrim Ch., Aux., 11.35, Plymouth Ch., Aux., 5.50, C. E. Soc., 3, Union Ch., Aux. (a Mem. Off.), 20.10, Jr. C. E. Soc., 1; River Point, C. E. Soc., 30; Saylesville, Memorial Chapel, C. E. Soc., 1.50; Woonsocket, Globe Ch., Jr. C. E. Soc., 2,	89 50
Total,	89 50

CONNECTICUT.

Eastern Conn. Branch. —Miss Mary L. Lockwood, Treas., Bozrah, Aux., 12; Goshen, Aux., 10; Hampton, Aux., 20.50;	
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Jewett City, Aux., Th. Off., 5.50; New London, Second Ch., Aux., 107; Windham, Aux., 20,	174 80
Hartford. —Mrs. E. G. Crane,	1 00
Hartford Branch. —Mrs. M. Bradford Scott, Treas., Eufield, Aux., Th. Off., Twentieth Anniv., 41.85; Hartford, First Ch., Home Study Dept., 35, Windsor Ave. Ch., M. B., 5; Manchester, Second Ch., 1.90; Plainville, Cradle Roll, 56 cts.; Rockville (with prev. contri. const. L. M. Mrs. John Symonds); Southington, Aux., 36; South Manchester, Aux., 18; Stafford Springs, Aux. (of wh. 25 const. L. M. Mrs. G. H. Baker), 35.20; Suffield, L. F. M. Soc., 50; Tolland, Jr. C. E. Soc., 3.13; West Hartford, Aux., 27.59,	254 23
New Haven Branch. —Miss Julia Twining, Treas., Norfolk, Cong. Ch.,	33 66
Wallingford. —A Friend,	60
Total,	464 29

LEGACY.

Putnam. —Legacy of Mrs. Phebe A. Sears, C. C. Brown, Exr.,	103 11
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NEW YORK.

East Bloomfield. —Mrs. Eliza T. Goodwin,	2 10
New York State Branch. —Mrs. F. M. Turner, Treas., Albany, Aux., 25; Aquebogue, Aux., 17; Brooklyn, Park Ch., Aux., 5, Tompkins Ave. Ch., Aux., 205; Gloversville, Aux., 20, Miss McGregor's S. S. Class, 3.75; Lockport, First Ch., Aux., 25; Norwich, Aux., 25; Ogdensburg, Aux., 5; Oswego, Aux., 33, Jr. C. E. Soc., 16.56; Sherburne, Aux. (of wh. 25 const. L. M. Mrs. Charles E. Loomis), 48.67; Syracuse, Plymouth Ch., Aux., 5.54; Wyoming District, Annual Meeting, 4.41. Less expenses, 50.52,	388 41
Total,	390 51

LEGACY.

Himrods. —Legacy of Hester Ayres, Jacob T. Ayres, Exr.,	237 50
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PHILADELPHIA BRANCH.

Philadelphia Branch. —Miss Emma Flavell, Treas., D. C., Washington, First Ch., Mission Club, 3, Jr. C. E. Soc., 3; Fla., Daytona, C. E. Soc., 14; N. J., Closter, Aux., 2; Glen Ridge, Aux., 103.16; Newark, Belleville Ave. Ch., Aux., 41.09, M. B., 44; Orange Valley, S. S., 25, Jr. C. E. Soc. and Cradle Roll, 35; Upper Montclair, Aux., 9; Woodbridge, Aux., 16.59; Pa., Germantown, S. S., 20.36, Prim. Dept., S. S., 6; Philadelphia, Aux., 8, Pearl Seekers M. B., 25. Less expenses, 48	310 20
Total,	310 20

GEORGIA.

Atlanta. —Atlanta University, C. E. Soc.,	30 00
Total,	30 00
General Funds,	1,200 00
Gifts for Special Objects,	600 00
Variety Account,	100 00
Legacies,	500 00
Total,	2,400 00



President.

Mrs. H. E. JEWETT,
2511 Benvenue Ave., Berkeley, Cal.

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1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

Mrs. C. B. BRADLEY,
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Mrs. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1744 Geary Street, San Francisco, Cal.

TEN YEARS' REVIEW OF THE HISTORY OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

LONG years ago, by the deep blue of the Sea of Galilee, an immense audience of thousands had gathered; for three days they listened spellbound to the words of Jesus. They were hungry and faint. They had not thought of it, but Jesus did. He turned to his disciples and said, "I have compassion on the multitude; some of them are come from far. How many loaves have ye?" And they said, "Seven." And they had a few small fishes. You remember it all,—the wonderful blessing which multiplied the seven loaves and few small fishes till four thousand were fed! Our work as a Woman's Board has been, for the vast multitudes of heathenism, just "the seven loaves and small fishes," but the Lord has blessed them! How sure we are of this! How thankful we are for it!

The loaf in itself—the flour, the yeast, the "wetting," the five-cent or the ten-cent loaf—how small! Yet in its strength the strong man goes forth to hard tasks, and all the victories of life are won. Dr. Cyrus Hamlin, during the Crimean war, felt that his highest calling was the baking of bread for the English soldiers.

We have sent our seven loaves of the gospel into seven countries,—Turkey, Africa, Japan, India, Micronesia, Spain and China. Those who have distributed these loaves for us, the last ten years, have been our faithful missionaries, whose names we gladly recall here: In Africa—Mrs. Holbrook, succeeded by Mrs. J. C. Leonard; in Turkey—Mrs. T. J. Baldwin; in Japan—Miss Gunnison, (Mrs. Leonard) and Miss Denton; in India

—Mrs. J. C. Perkins, who died on the field in the prime of life, succeeded by Miss Mary Perkins, who went back to India in 1899 as our missionary, Miss Gertrude Barker of Madura; in Spain—Mrs. Alice Gordon Gulick; in Micronesia we have had two distributing agencies—Miss L. E. Wilson and the Morning Star; in China—Mrs. A. H. Smith, Mrs. Dr. Hall, Dr. Sang.

These missionaries, each in her own land and adopted language, have given the “bread of life” to hungering souls. Who can measure the results

As the multitudes by the Sea of Galilee were rested and refreshed, so those to whom our missionaries have come have received from the “bread of life” new strength and new hope. Is it not a wonderful blessing that so impressed the truth upon one of our schoolboys in India, that through his influence his father gave up his bell, ashes, lamp and tray used in idol worship? Late in that village many became seekers after the truth, building a schoolhouse and chapel.

A woman in Africa, eagerly welcoming the blessed truth, asked: “Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?”

In Micronesia, in Turkey, in Spain, who can measure the results of this gospel gift? Who can measure the results of these missionary lives—lives out in the fear of God for the uplifting of nations?

In China what a blessing has been given to the gospel loaves! How the Chinese Christians have been inspired to heroism unexcelled, and even to death as martyrs! Hundreds have died over there these last weeks for our Christ and our gospel. Can we call our small efforts in behalf of this cause the full measure of our privilege? Let us multiply the loaves and call for a still greater blessing. Let us in the meantime thank God for the preservation of so many of our grand workers in China in the midst of such perils.

During the last ten years, besides our regular work, we have contributed largely toward certain buildings: A schoolhouse and home for our sainted Mrs. Logan in Ruk, in 1892. We have sent five hundred dollars for the furnishing of Mrs. Baldwin's schoolhouse in Brousa East, in 1893. We have sent fourteen hundred rupees (\$400) to Rev. J. C. Perkins, to help him secure a school-building in India, in 1895; acknowledging which, Mr. Perkins wrote of it as a direct answer to prayer, quoting Psalm cxvi. 1, 2, “I love the Lord, because he hath heard my voice and my supplications.” We also built the Matsuyama Home in Japan, at a cost of twenty-five hundred dollars, in 1891. We have been greatly interested in a new school-building for Mrs. Alice Gordon Gulick in Spain, but no large sums have as yet gone to her from our Board

STEWARDS.

God's stewards who gave the Woman's Board the extra funds for these special efforts were: Mrs. Almira Moore, one thousand dollars in 1891; Mrs. Seth Richards, one thousand dollars in 1891; Mr. Seth Richards, three thousand dollars, in memory of his wife, in 1892; Mrs. Whiting of Los Angeles, two hundred dollars; Mrs. Dwinell, one hundred dollars in 1897; Mrs. Ida H. Gorrill, in 1893, one thousand dollars.

In 1899 our Board received a legacy from Mrs. Mary J. Stuart of Saratoga of one-third interest in eleven acres of prune land; said land not to be sold for a term of fifteen years. The total cash received from all sources from 1890-1900 is: legacies, \$6,300; auxiliaries, \$49,803; total, \$56,103.

FOREIGN WORK IN THE HOME LAND—"FEW SMALL FISHES."

We have brought to the Lord the seven loaves of gospel work among these seven nations, and also "a few small fishes," which has been a most important offering,—our work in the home land, largely done by the faithful secretaries. Letters have been sent to our missionaries at regular intervals, and their replies distributed among the home churches. General missionary literature and leaflets have been circulated. Our column in *The Pacific* is still maintained, as for all of the time since the organization, twenty-eight years. We would like to have more home items from our auxiliaries for this column. We want to know what you are doing, how it fares with you all. "Watchmen, tell us of the night—what the signs of promise are." Mrs. F. H. Foster will gladly find a place for such items, and Mr. Ferrier will gladly publish them. Then you must all take *The Pacific* and read them.

Our pages in *LIFE AND LIGHT*, edited by Mrs. J. K. McLean, stand ready, also, to receive any bright bits of local missionary news, or stirring papers on missionary topics. The publication of the letters from our missionaries in *The Pacific* column and *LIFE AND LIGHT* is something we could not live without. Missionary news is the living water for our thirsty souls.

Several leaflets about our own work and workers have been published: "Saral," by Mrs. J. C. Perkins; "Sunny Hearts" and "Little Gate-Keepers," by Mrs. A. H. Smith; a leaflet containing a brief history of our work, with an appeal for funds, published in connection with the other Woman's Boards, edited by Miss M. F. Williams; "Life and Work of Rev. J. C. Dorward and His Wife," also the life of Miss Wilson, "Our Missionary in Micronesia," and "Miss Harwood and Her Work in Japan," the three leaflets edited by Miss Holmes of Los Angeles; "Ask and Ye Shall Receive," by Rev. J. C. Perkins; "Mothers and Homes," by Mrs.

Mary Hedley Scudder; "A Problem in Interest," by Mrs. H. N. Hoyt, Sacramento.

The home auxiliaries have been written to twice a year, and sometimes oftener, with assignments sent early in the year, that each society might have some definite amount of money to raise toward the total amount of appropriations sent us by the American Board. Missionary boxes have been packed for Turkey, Micronesia and Africa. Receptions have been arranged for arriving missionaries and farewells arranged for departing ones. In 1895 our "headquarters" in the Y. M. C. A. building, San Francisco, were secured. Very soon after a missionary library was established. Monthly Board meetings were held till 1896; since then all-day quarterly meetings have been held in our various churches about the Bay. At these meetings missionaries from all lands have been heard, and various problems in the home field discussed.

Our annual meetings were held in connection with our General Association till it was thought best to hold them at a separate date, and so secure more time. We have, however, presented the work of the Board through missionary speakers and others at each General Association and, as far as possible, at the various local conferences and associations held on the Pacific Coast.

We express here our hearty thanks for the talks given in our various meetings—to Mrs. A. H. Smith of China; Miss Gunnison, Miss Harwood and now Miss Denton, of Japan, who has spoken in Oregon, Washington and Northern California, and is soon to go to Southern California; to Mrs. Alice Gordon Gulick of Spain; to Dr. Pauline Root of India, who spoke sixty-five times in two months; to Miss Mary Perkins of India, who also spoke many times; to Doctor and Mrs. Peck of China, whom we have been delighted to have living among us these last three years, and who have been always ready to help; to Miss Crosby of Micronesia, who acted for a short time as Field Secretary of our Board; to Miss L. E. Wilson, who was with us a year, and to Rev. J. C. Dorward of Africa. Many others have been with us for a time, but these have spoken repeatedly,—so commending the cause to the interest and prayers of the women of our Coast.

In 1894 the Congress of Missions was held in San Francisco, in planning for which this Board was largely interested.

Each year since 1890 our annual reports, invaluable for the future, have been published in pamphlet form, giving accounts of our workers abroad and the work at home in Oregon, Washington and California. For the twentieth and twenty-fifth annual reports special pains were taken, photographs of our missionaries being secured, and the pamphlets illustrated by cuts of the same.

(To be continued.)



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Mrs. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

THE century just closed has been rightly characterized as a century of missions. At no period in the history of the world has the command of Christ to go into all the world and disciple all nations been more widely obeyed. The missionaries of the cross have penetrated into all lands, and a work has been begun by which all the kingdoms of this world shall become eventually the kingdoms of our Lord and his Christ. And one of the most significant facts of the century has been the large share which women have had in organized effort.

Woman's Boards of Missions have been established by all the leading Christian denominations of this country. These have been largely successful, not only in securing funds, but also in equipping and sending out numerous bands of well-qualified missionaries to do a work in the home and the school which could not otherwise be done.

The work of Woman's Boards is no longer an experiment. It has proved itself an efficient and successful agency in the work to be done.

And as we enter upon a new century the outlook is full of encouragement for enlarged plans and efforts. The open fields are calling earnestly for our

help. The voice of the Master bids us gird ourselves anew for the larger work yet to be done. The harvest is ripe and ready for the sickle.

Shall not we then, as we enter upon this new era so full of promise, reconsecrate ourselves, heartily and prayerfully, to the work given us to do, stimulated by the heroic self-sacrifice of our living and martyred fellow-workers on the field, and rejoicing that we are privileged to be laborers together with God for the salvation of a world?

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HOW SHALL THE GRADUATES OF THIS SCHOOL FULFIL THE PURPOSE FOR WHICH IT WAS ESTABLISHED?

[Buo Ing, a translation of whose graduating essay is here given, was a member of the class of January, 1900, of the Foochow Girls' College. Her name means "Advancing in virtue step by step." She is an orphan, and has been supported by friends in Connecticut. She often grieves because her mental ability is less than that of some of her schoolmates, but she is faithful and conscientious. She is a C. E. worker and a Comrade of the Quiet Hour. This year she has been employed as a teacher in the school, but went with one of the missionary families who were obliged to escape to Japan.]

I HAVE been thinking that of all created things, man has the greatest intelligence, the greatest wisdom, and best knows how to think; but this is not so from his birth; it certainly is the result of study and the instruction received from others.

While children are small, they are with their parents, receiving their instruction. When they are a little larger, they are sent to school, and, while at the teacher's side, he instructs them, and teaches them how to study all kinds of books, and to ponder the meaning of the principles contained in them, thus adding to the knowledge of the young people, and helping them to become learned men. But, alas, the Chinese only plan for the boys to go to school, saying that in after years they will have use for their education. They think what is the use of letting girls learn to read? It is only necessary for them to learn to cook, wash, sew, and know how to do all kinds of housework. Truly, this course injures the girls, and hinders them all their lives from being educated women. But, fortunately, God has bestowed extraordinary grace upon China. He has stirred the hearts of people in Western lands, and made them glad to come to China to establish this school for girls, so that we may have this good opportunity to study.

But the school was established, not simply that we may learn to read, but more than this, in the hope that we might understand the things that are in the world, and, as we grow older, increase in wisdom. And so these people from Western lands used all their energies and planned to collect all this



BUO ING, GRADUATE OF FOOCHOW GIRLS SCHOOL.

money to build the house and call teachers to cultivate girls. Whatever mistakes have been found, they have corrected them; whatever plans could be thought of, they have tried them. If they only wished us to know how to read the Chinese characters, why would they do all this? It is because their special purpose is to teach us to know Jesus; to lead us to understand that he has died for us to redeem us from sin, and complete the work of saving the world, to the end that we may have the hope of eternal salvation. All the principles which they teach us come from the Bible. This is the book which is most highly esteemed in our school. As soon as pupils know how to read fairly well, they begin to study the Bible, and study it continually to the end of the course, because it is the purpose of the school that all the pupils may be thorough in this and other branches of education, hoping that our characters may be firmly established, so that after we leave the school we may use what we have learned to teach others; that we may be vessels of honor, white and clean, fit for the Master's use, and prepared for every good work; that every one of us may be an earnest-hearted disciple of Christ and a blessing to the world.

From this we deeply realize that this school was established, not simply for those who are pupils here, but also for those who are not, because it is expected that those who study here will afterward teach others.

But my subject to-day is: How shall the graduates of this school fulfil the purpose for which it was established? Now a graduate means one who has completed the course of study. What do we mean by this? While we are in school, it is as if we were climbing steps. Suppose there are twenty steps. They are divided into the lower and upper ten steps. From the time we enter the school till we graduate, it is as if we were climbing the lower ten, and now what are the upper ten which we have not yet climbed? They are the work which we are to do hereafter, for we know that there is a great deal of work spread out before us, and it is very important that before we leave the school we should first have our purpose fixed. About the importance of having a fixed purpose, according to the best of my ability, I will speak of a few things.

1st. We graduates must realize that God has blessed us in a different way from others, and we must have very grateful hearts. It tells in the Bible of the ten lepers whom the Saviour healed. One among them came back and returned thanks,—the other nine just walked away. Before we came to school we were like the lepers, but while we were in school the Holy Spirit changed our hearts, just as the Saviour healed the lepers, and we ought to be grateful and imitate the one who went back to give thanks. In the second place, we ought to make up our minds that

we will be missionaries, that is, those whom God sends, letting him choose, and gladly going where he sends us, and doing what he commands us, just as Paul at the time of his conversion asked, "Lord, what wilt thou have me to do?" And Isaiah, when he was called to be a prophet, heard God's voice saying, "Whom shall I send, and who will go for us?" And he answered, "Here am I, send me." Let these two men, Paul and Isaiah, be grand examples for me and all of us graduates to follow. At this time we ought to ask, "Lord, what wilt thou have me to do?" And then with a fixed purpose we should add, "Here am I, send me." 3rd. We should make up our minds to be faithful in doing the work that God commits to us, for the quality of faithfulness is a most important one. Whoever holds office in government, if he is not faithful in his duties, will lose his honorable position, and will bring trouble upon the country. If a teacher is not faithful, his school will not amount to anything, and his pupils will gain nothing. If a physician is not faithful, he will not only make it hard for his patients, but he will not be able to gain the esteem of other people. If one is unfaithful as a friend, it will be difficult for people to trust him, or to give anything responsible into his hands. Therefore let us especially hope that all of us graduates will prove earnest, faithful workers, like the faithful servant whom his lord commended for being true to his responsibility, and who received a great reward. We must remember what the Saviour said, "Be thou faithful unto death, and I will give thee a crown of life." Is not this an important thing? 4th. We ought to make up our minds, no matter what place we are in, whether we are employed or not employed, that we will teach men the gospel, and this point is more important than the three preceding ones, because God has already laid this work upon us graduates to do. Just so far as we know the gospel ourselves, we must pass it on to others, for this is our duty. See Paul after his conversion, how earnestly he worked for the Saviour. Although many hard things came to him, he considered it all of no consequence, for he was willing to suffer for Jesus' sake. He said, Woe is me if I preach not the gospel, for he considered this his duty. Now we must make the business of saving souls our duty, hoping that we may save many, and so bring glory to God. But in regard to all these matters about which our purpose should be fixed, they are not what can be done in human strength. We certainly must trust the Saviour to help us, as the Bible says, "I can do all things through Christ who strengtheneth me." How, then, can we fail to trust in Jesus?

LETTER FROM MR. JEFFERY.

The following is an acknowledgment of a gift made to Mr. Jeffery, of India, by an unknown friend, for the Melur Dormitory.

MELUR, SO. INDIA, August 13, 1900.

To the "Great Unknown," Chicago, Ill.

MY DEAR FRIEND: Though I do not know your name, and in all probability have never seen your face, I dare to address you thus. You, like the Good Samaritan, have looked upon our great need and have given us a helping hand. It is about our new dormitory for girls that I wish to write. Although the work is not yet complete, so great was our need that just as soon as the living rooms were inhabitable we had our dedication service and have moved in. I know you will be interested in the opening, and I hope a little later to be able to send you some pictures of the school. I enclose a programme of the opening exercises, which took place August 7th.

Melur is a sort of "county seat," so we have here quite a company of native-government officials, most of them non-Christians. A goodly number of these men are B.A's. Although they have attained this high degree most of them have married ignorant wives. However; they desire better things, and are sending their little daughters to the mission school for Hindu girls, which is carried on in the town itself. These Hindu officials to the number of 50 were invited to come to the compound and witness the dedication exercises, and many of them came.

Mr. S. Samuel is one of our good teachers from Madura. He teaches there in our mission school for the higher education of our Christian girls. He gave an excellent address. He quoted some Hindu sayings about women:

"A woman, a dog and a walnut tree, the more they are beaten the better they be."

"What poison is that which appears like nectar? Woman."

"What is the chief gate to hell? Woman."

"What is cruel? The heart of a viper."

"What is more cruel? The heart of a woman."

"What is most cruel of all? The heart of a soulless, penniless widow."

"He is a fool who considers his wife as his friend."

"Educating a woman is like putting a knife in the hands of a monkey."

Such are some of the sayings current among the Hindus. But we have undertaken as Christians to show that woman is the creation of God, endowed with mental and spiritual powers, and a fit companion and friend to man.

The essay on "The Indian Girl and the Home" was excellent. It was prepared and read by our native pastor's wife. A little later I hope to send you a translation of it.

The last address was delivered by our native pastor himself, a most progressive and splendid fellow. He held up the high ideal toward which all womanhood is reaching, and pointed out the great transformation that is already to be seen in the lives of our Christian women as a prophecy of what the future has in store for Indian women.

Through all the exercises the Hindu gentlemen present listened with deepest interest. I think they were somewhat surprised at the masterly way the pastor's wife presented her essay. Their own daughters (Hindu girls) did some pretty action songs, acting out the five wise and five foolish virgins, and then the boarding school girls gave some very pretty calisthenics that were highly appreciated, and I had the pleasure of telling about the "Great Unknown," who had reached out her loving, womanly hand to bless us in our time of need, and whose wish I was sure I could express in the words: "Little children, love one another; love God. Love and do good to your Hindu sisters." Then I presented the key. And then something happened that was not on the programme. One of the Hindu gentlemen got up and, amid applause, said some beautiful things about Christian love.

May God's blessings abide with you, dear friend, and with us, your co-laborers!

In the name of the Christians of the Melur and Tirupuvanam stations, whose children are enjoying the Christian hospitality of your home, let me extend to you —— (Hindu word, meaning salutations).

Believe me, with Christian greetings,
Most cordially yours,
(Signed) F. E. JEFFERY.

ADANA, TURKEY.

It is wonderful how God is working in the hearts of these girls. I told the Armenian girls this morning that I would be glad to talk with any of them who wished it, but I should wait for any one who wished it to come and tell me. Already five have come and asked for an opportunity this morning. It is hard to find time.

Last night three of our very smallest girls came to ask if they might come to talk. I had no time then, but said perhaps I could before breakfast this morning, and when I opened my door at half-past six, there they were waiting outside. They say they have given themselves to Christ, and are trying to serve him. I told them a little about Saul, and gave them as a verse to live by, "Lord what wilt thou have me to do?" It all seemed so new to them. With all three it is their first year here.

They are a strange mixture of elements. Vartoohi is from Euzerli, a village on the plain, two days' journey from Adana, and is now just opening her eyes to the world. Anistasia is a Greek from Sis, and Angelik is the little theatre girl of whom I wrote you. She is a nice little girl, but what chance has she with such influences around her?

Yesterday, Sunday, was such a good day. We had a prayer meeting those who are trying to serve Christ. My room was full, and there was time for all to pray who wished to. Trying to get them to come out vacation as fully on the Lord's side, I talked to them about the birds would try to snatch the seed away. You know what a time of temptation it will be, especially to those from Gregorian families. But God can help them. I told them I thought this entertainment was one of the birds was trying to snatch away the seed. I am so sorry to have them taken with it just now.

MARY G. WEBB

BAILUNDU, W. C. AFRICA.

WE are glad to be able to report continued progress in the work. Fay and myself are occupied almost entirely with the school work. We are nearing the end of the year now, only six weeks more after this week. It will make seven full months of school without a break, except two days at Christmas and the week of prayer. We have had a good year, and, though a little one, we have enjoyed the work very much. The progress made and interest shown in the senior school is really encouraging. They come, or shine; indeed the rainy days we often have the largest attendance.

In the senior boys and girls school they all meet together. The smallest number we have had for any one day is forty-one, and that only twice, largest number was eighty-five. But for the last eight weeks we have been below sixty. It is a satisfaction to have a good school, and have them come regularly, and it shows in their work too.

We are all very well here, and good health reports come from the other stations, except that Mrs. Sanders is not very well.

We do hope that help will come to them this year, either a family or another teacher; they need both.

MARION W. WEBSTER

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 8, 1900, TO OCT. 20, 1900.

COLORADO	348 94	INDIA RELIEF FUND.	
ILLINOIS	6,001 25	Received this month	1,1
INDIANA	372 53	Already forwarded	1,1
IOWA	2,999 36	Total	\$1,1
KANSAS	422 65	CENTURY FUND.	
MICHIGAN	2,014 01	Received this month	1,1
MINNESOTA	221 61	Already reported	3,7
MISSOURI	628 46	Total	\$4,8
NEBRASKA	103 48	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
NORTH DAKOTA	11 75	Received this month	3
OHIO	306 35	Already forwarded	9
SOUTH DAKOTA	229 38	Total since Oct. 20, 1899	\$1,9
WISCONSIN	485 72	MRS. E. M. WILLIAMS, Asst. Treas.	
WYOMING	87 25		
GEORGIA	25 00		
NEW YORK	1 00		
MISCELLANEOUS	565 00		
Receipts for twelve days	14,750 74		
Previously acknowledged	55,674 32		
Total since Oct. 20, 1899	\$70,425 06		

THE NEW YORK

Life and Light for Woman.

VOL. XXXI.

FEBRUARY, 1901.

No. 2.



MUK CIE CIA, FOOCHOW (PAGE 58.)

TURKEY.

THE POWER OF INDIVIDUAL EFFORT IN MISSIONS.

OF THE MISSIONARY.

BY MRS. L. S. CRAWFORD.

THE mother of one of the mission day scholars had come with her little girl to Sunday school. They had been invited into the sitting-room, and had been chatting a few minutes with the missionary lady in charge, when the latter was called out. The mother looked at her admiringly as she walked across the room, and when the door was closed said, turning to her little girl, "O Marianne, when will you look like that?" As one looked at dumpy, uncouth little Marianne, so like her dumpy, uncouth mother, and contrasted them with the graceful, lady-like figure that had so impressed the mother, it seemed as if it would take several generations to effect the transformation; but the ambition had been implanted, and although it worked itself out by fashioning for Marianne to wear on examination day a dress from an old embroidered muslin curtain, the struggle upward had commenced.

Many months ago an article appeared in these pages under the above name, which told something of the developing effect of missionary life on the missionary. The article was designed especially for young ladies who might sometime become missionaries themselves, to assure them that their own development would in no way be arrested, but that, on the contrary, missionary work would offer the best possible conditions for a symmetrical, well-rounded self-development.

I would like now to tell those same young ladies where their personality, including all natural and acquired talents, all that has come to them by heredity, all that they have gained by high culture and "higher education,"—where all these gifts can be effectual in making the world better,—where their influence can be doubled and tripled, or multiplied a hundredfold.

I can conceive of no place where one woman's personality can impress itself more strongly, or more directly, or more effectively on so many other lives than in the case of a missionary teacher. In other words, I know of no place where one woman's influence can avail more. I do not hesitate to say that it is a farther-reaching influence than is permitted to most mothers.

An instructor in one of our large modern colleges deals with the masses, not with individuals, and the personality of both teacher and pupil is lost. But the missionary teacher deals with individual pupils,—studies each one *as a mother studies a child*, strives to correct her faults, to make up defi-

ciencies in home-training, to develop all the good there is, and to instill much that there is not. The teacher becomes the pupil's ideal.

Some of us who were educated in smaller schools than many of our young people of to-day choose, cherish the memory of some teacher who was to us a great inspiration. But we were surrounded by many other influences that aided in our development. To the missionary pupil, however, the teacher is the one person who is all-in-all to her. She is her inspiration, her pattern, her guide. She is the first one to awaken the soul of the pupil, and a newly awakened soul is very susceptible to impressions. Then we see the characteristics of the teacher repeated in the pupil. I once gained great respect for a missionary teacher whom I had never seen, because of certain pupils of hers whom I had seen. When, later, I saw and knew her, my respect only increased as I watched the influence of her character on others.

The teacher whose strong points are in the practical line, develops good housekeepers,—neat, thorough, orderly. The teacher of broader, higher culture opens a new world to her pupils, and sets their minds reaching out in every direction. The deeply religious nature reveals to them the depth and richness of the religious life. Whatever good gift the teacher has to give, is reproduced in these lives that are hers in a peculiar sense. Alas, whatever deficiency the teacher has, is also the inheritance of the girls. This is why so much is required in a missionary teacher. Where a teacher is responsible for one department of work only she may be utterly deficient in certain other lines, and her work is still valued. But if the missionary teacher is careless in dress or personal habits, if she is a stranger to the practicalities of life, or if, on the other hand, she has failed to grasp herself those higher and nobler conceptions of life that transform every-day duties into things of beauty,—her pupils lack just what she lacks. If her own culture is limited, and her own soul only semi-developed, her pupils will not be what they might have been.

But wondrous things are accomplished in our mission boarding schools. Dumpy little Marianthe is still dumpy, to be sure, but she is far more graceful than she gave any promise of being. Shy, shrinking Manio grows dignified and self-possessed. That sour, glum, ill-tempered girl, who made a great deal of trouble the first year, gets a new light in her eye and love in her heart. Helen is so dull and stupid that she will not be continued in school another year. But even she recited all the beatitudes correctly last Sunday evening. She is the best singer in school, too, and has had such voice-training as the school could give. We cannot prophesy, but there is a little Protestant church and Sunday school in her village, and who can say that her one talent may *not increase* by use in that Sunday school? Katie

was untruthful, deceitful, dishonest. It was a family trait. She had some severe lessons for this. Since leaving school she has occupied several positions of trust in families, and no complaint of dishonesty has been heard. That girl who is studying the encyclopedia in preparation for her essay knew no English when she came to school. See that neatly dressed, neatly cared-for girl sitting by the window. Could you see her slovenly home and slovenly mother you would understand what has been done for her. And these changes are due to one or two women who have given their lives to these girls.

I said the sphere of usefulness was broader than is granted to most mothers. If a teacher continues at her post twenty years—and that is by no means the limit—and graduates from six to ten girls a year only, “more are the children of the desolate than the children of the married wife.”

And what of the influence which these girls have? Oh, would that I could show you what a power for good I have seen one such graduate become after leaving school! There was Anna, for so many years teacher in her own village, commanding the respect of all, conducting a Sunday school, and sending back to her Alma Mater many well-fitted pupils whose education she has begun. There was Sarah, who had not the gift of teaching, but had lovely qualities which were discovered by a young preacher, and her home is a brightly shining light in a dark place, the center of unmeasured influence. And there was fun-loving, mischievous Rebecca. We did not know what to do with her, but she loved children, and now is a successful kindergarten teacher. And even lame, deformed Sylvia has helped greatly in building up the church in K. through her work as Bible woman. Ruth gave great promise of usefulness, and her early death was a grief and disappointment to her teachers. But she had taught her own parents to read the Bible and to observe Sunday.

It is not alone in the schoolroom that a missionary's influence is felt. Some, both men and women, are remembered many years after their work is done for the words they have spoken, either in the pulpit, in the prayer meeting, or in the home. We once spent a few weeks in a village where, previously, so far as we knew, no missionary work had ever been done. One day a prominent young merchant, who had been a teacher, took us to his house and brought out a manuscript sermon, which he read to us; and a good, powerful sermon it was. He was a Greek. The religion of the Greeks consists largely in keeping fasts and feasts. This sermon set forth the true spirit of fasting in a forcible, effective way—a way we had never heard from a Greek. We inquired about the authorship of the sermon. “Well,” he said, “I will tell you. There was a Mr. ——— used to preach

in the city. When I was there at school I used to go and hear him. Once he preached a sermon on this subject that so impressed me that when I went home I sat down and wrote out what I could remember of it, adding some thoughts of my own. That is what I have read you." We recognized the name of the missionary, remembered the place where, Sunday after Sunday, and year after year he had preached. At the time we were listening to his sermon he had left the work and returned to America, disappointed that, as he thought, he had accomplished so little.

In other villages are remembered and repeated the words of those men and those women who have made it their especial work to preach to them "which were afar off." Far away from the larger centers of work these touring missionaries find souls hungry for the words of life they bring them. These words may be spoken to a single listener in a mud hut, but they are food for weeks and months and years. Now and then—only now and then—it is granted us to know something of the spiritual life they nourish.

Since commencing to write, some one has told me of a Turkish soldier whom one of our missionaries encountered in Koordistan. The man had been wounded in the Crimean War, and cared for by Florence Nightingale, in her hospital at Scutari. He was full of enthusiasm over her, and there, hundreds of miles from Constantinople, and many years after the close of the war, entertained our missionary by recounting incidents of her efficiency, her power, and her ability, in the wonderful work she did in Scutari. Florence Nightingale may not be called a missionary, though she certainly was one sent. The hospital work done in Aintab, in Van, and in other places by our medical missionaries, men and women, after the events of '95, cannot be forgotten by those whose lives were saved by their heroic deeds. What that work was then, what it is now, not only at great crises, but in the "level stretches" of life, is little known on this side the sea. Those who visit remote towns and villages know the influence and hear sung the praises of our modern Florence Nightingales.

CHINA.

THE POWER OF INDIVIDUAL EFFORT IN MISSIONS.

OF THE NATIVE WORKER.

BY MRS. ELLA J. NEWTON.

THE same principles which apply to Christian workers in the home-land or to missionaries across the sea, are also true of the native helpers in all mission fields. It is the personal influence of the worker, transmitting the power of God, that bears fruit in the lives of the people. Even the heathen can read character more correctly than we realize. They recognize the

heart of love that prompts the action, even where few words are spoken, and the results of such influence are lasting.

How many instances come to mind among our native associates in China. They were often lowly women with moderate talents and restricted opportunities, but they have so impressed themselves upon the people about them, that the power of their influence for good has become immense.

One of the first girls to be brought under missionary care and instruction in the Foochow Mission was Duang U. All too soon the time for teaching her had passed, and the heathen man to whom she was betrothed claimed his property, and took her away to his heathen home. Though timid in the extreme, and not attempting to force her opinions upon others, she lived a consistent Christian life amid darkness, persecution and trial. Years afterward she removed to Foochow, and became matron of the woman's school. Even the years spent there were crowded with physical suffering and peculiar trial, but in her quiet, gentle way she lived on, impressing herself upon her children and upon the women in the school. She was no orator, and her voice was seldom heard in any public meeting; but those women learned many lessons of God's love and of Christian living not only from her lips, but from her life, which grew to be a power in their lives.

Not one of her children followed the example of their father, but each one caught the spirit of the mother they loved so well. All of them are graduates of mission schools and are honored Christian workers, and finally the father, although wrecked by opium, laid down what was left of himself at the feet of Christ. The summons came at last to Duang U to come up higher; and we rejoice that her days of suffering are over, while we know that the power of her life and her work is still being extended in ever-widening circles.

Perhaps there is no other Chinese woman in the mission who touches more lives than Mrs. Ding, the wife of our senior pastor. She never had the advantages of a mission school, but as a servant in a missionary family she came under the molding influence of Mrs. Baldwin. Then came the earlier years of her married life in a hard and lonely field, training her twelve children, and working as she had opportunity among the people. More than half of these children have passed over to the other side, and all who remain are Christians. Seldom have we seen a Chinese home come nearer to the Christian ideal than this one. The family altar is a sacred place, and the children early learned to share in its exercises, and with strong faith to carry everything to God in prayer. In her old age Mrs. Ding is seeing the fruit of her abundant labors, but, if possible, she grows more earnest as the years go by. People in trouble go to her for comfort;



PASTOR DING AND FAMILY, OF FOOCHEW. FOUR CHRISTIAN GENERATIONS.

in perplexity, for counsel ; she is often found at the bedside of the sick or the dying, and is summoned to pray with those possessed with evil spirits. She travels long, weary miles to solicit money for the Chinese Woman's Missionary Society, and never seems happier than when surrounded by a crowd of heathen women to whom she is telling the strange, new story of Jesus. The Christian women hang upon her words, and follow like children where she leads.

The picture of Mrs. Ding's family represents four generations of Christians. In the center is the old grandmother, over whom Mrs. Ding agonized for years, but was permitted at last to see her a Christian. On the grandmother's left and right, respectively, are pastor and Mrs. Ding, while sons, son's wives, daughters and grandchildren complete the group.

Our Bible woman, Mrs. Lau, is another Chinese worker whose power is felt by those who come in contact with her. She has made the most of the little education which she received in childhood, and is still an earnest Bible student. She, too, has lived her life of sorrow, as the wife of a miserable opium smoker ; but after long years her prayers were answered, and the power of the habit was broken, though only a wreck of a man remained. In frail health and in poverty this woman struggles on, still going from house to house to carry the glad tidings. None seem to scorn her because of her poverty, or on account of her husband, but everywhere she goes the doors are open to her. Her weary face lights up with joy as she tells of God's goodness, and contrasts the wonderful opportunities of the present time with the years when she was looked upon with suspicion and treated with rudeness ; when few cared to hear the story she told, and fewer still were willing to obey her teachings. Sometimes she meets a woman who claims acquaintance, and recalls to her mind a time long ago when she visited some heathen home and labored, apparently, in vain. But a child was listening, and the seed found lodgment in the little heart, and in later years, under more favorable circumstances, that seed has matured, and a Christian woman is the result. In those years of extremity with her husband, Mrs. Lau's own daughter was given away to be a little wife in a heathen home ; but God's love has followed her in answer to the mother's prayers, and not long ago she told us the glad news that the daughter and the family to which she belonged had cast in their lot with the people of God. Surely, it is not in vain that the women of America have opened the door of opportunity to such women as Mrs. Lau. The accompanying photograph was taken just as she came in from her work one day, Bible and hymn-book in hand.

One story more and we are done,—the story of one of our younger work-



MRS. LAU.

ers, Muk Cie Cia, a graduate of our Ponasang girls' school, and for six years a valued assistant teacher in the same institution. The only daughter in a Christian family, she had never known what it was to worship idols, and seemed to grow naturally into the Christian life, though overindulgence at home had laid the foundation of faults which needed persistent care as well as grace to overcome. During the first year of her teaching the school was visited by a blessed revival, through the work of the English evangelist Mr. Millard, whom the friends in Turkey remember so gratefully, and whose sudden death a year ago is so widely lamented. During these meetings Muk Cie Cia came into a new and deeper Christian experience, which fitted her in an eminent degree for her work. The joy of this new life she never seemed to lose, and she was untiring in her efforts to make the way plain to others. She had desired to study medicine, but yielded her own plans to our great need, and threw her whole soul into the school work for which she was so well fitted. A brilliant scholar herself, she had the rare faculty of making what she taught very clear to her pupils. It made little difference what branch she was teaching, she made a success of it. It was a delight to listen to her Bible classes, where so many of her own beautiful thoughts were woven into her teaching. Her authority over the girls was unquestioned, and yet she guided them with quiet dignity, and won not only their respect but their love. No other school prayer meetings and Christian Endeavor services seemed to bring us more sensibly into the presence of God than those led by Muk Cie Cia, and her personal influence and work among the girls were very fruitful of good. Her earlier years had been darkened by her betrothal, at an early age, to an unworthy man who went down under opium, and it was a great relief to her when all sense of her duty to him was removed by his death, and she was free once more. Later on she was betrothed to the young man of her choice, in a Christian family of three generations. It was hard to spare her from the school, but it was only a change of work, and we look forward to great blessing upon the service she is rendering in her new home and among the large circle of women who will be brought under her influence, and who sorely need the help she is abundantly able to give.

Those women of earlier years, who had so little education and so few opportunities for preparation, have wrought so nobly, how much more shall we expect of those who have come into their life work so much better prepared. God grant that our hopes may be abundantly fulfilled, and that many more such workers may be raised up to be lights in the darkness of China, guiding the women and children to Jesus, the light of the world.

TURKEY.

MARIAM KHANUM.

BY MISS E. M. BLAKELEY.

I WISH I could have shown you the house of one of our pastors as it was a few months ago. Imagine a small village of flat-roofed mud houses built on the two sides of a rushing, rocky stream in a valley. The mountain sides are so high that the sun is in sight for a few hours only on winter days. Let me first tell you of one of the ordinary houses of the village. As we enter we can at first see nothing; but on becoming accustomed to the darkness, we are interested in the great fireplace taking one end of the room. There is no chimney, only a hole in the roof, which also serves as the only window in the room. The fire is in the middle of the fireplace, leaving a warm seat on each side for the aged and invalids. Our eyes are blinded by the smoke so that we can with difficulty discern the bags and bundles and beds, which, with a few copper dishes, make up the household stock. Don't think of comfortable spring beds! A kind of mat made of rags sewn together is spread on the floor, and one a little larger and perhaps made of cotton used for a cover, these being rolled up during the day. The people are dirty, and the children, especially, poorly clad; some of the small ones having but one garment,—a coarse, cotton shirt.

Turning from these houses, to visit which cannot but be depressing on account of the misery, and ignorance as well, we come to the pastor's house, built at the back of the church. It is by contrast only that this is a fine building. It is rude, of mud, too, but with three rooms built up from the ground and opening onto a piazza. What a contrast to the village children are these clean, tidy children! They are simply dressed in cotton garments, which perhaps are not new but are well mended. Once when they were in Marash one of these children, a little fellow of five years or so, was overheard to say to another child, "I should love you very much and be your friend if you were clean." These boys and their sister form a still greater contrast to those around them, in that they are fair, for blue eyes and light hair are unusual in this country. But it is of the mother that I wished to write. She greets us warmly, as does her good husband, who from that time on till we leave thinks of our comfort and pleasure. If there are devoted people walking this earth here are two. They count it a joy to be away from kindred and friends, even though their children must be brought up in the midst of such degradation with limited school privileges, if so be they may preach the gospel. This good woman is a mother to the village, watching over the people, teaching them on week days and Sundays of spiritual truth, or how to wash dishes and mend their clothes. She



MARIAM AND HER FAMILY.

is always ready to listen to any tale of distress and sorrow and give her sympathy. As she goes about the village she always finds opportunities for practical suggestions. Of course she has the class of women in the Sunday school, bringing her instruction down to their comprehension, and continuing her faithful teaching at the woman's meeting during the week. Not only to their own flock are these people hospitable, sharing their own meager stores, but no traveler passing through Fundajak is left to feel himself a stranger. Many, many people from Marash going to and from the coast, or villagers passing through, are entertained at the parsonage; and if there is not room for all in the house, a dish of pelav is sent out to where the people may be staying.* These good people are noted for their hospitality through all the region round, and beloved by all who know them.

But all this is of the past. The good woman was ready for higher service, and the Lord took her to himself Oct. 12, 1899; her friends feeling that her entertaining an unusual number of guests the previous summer hastened her departure. She was about forty-three years of age, and leaves four sons and a daughter; the oldest son in the college at Aintab, and the daughter in the one in Marash. We were privileged to attend the funeral. As we entered the village, just at dusk, it was very impressive to see the tearful faces of men and women as they stood silently by the road as we passed or spoke softly to or about the daughter, who had come with us. No one who has not witnessed the noisy grief of the ignorant in this country can fully appreciate the strong influence these good people have had in order to produce such an effect as the silent weeping, yet everything showing how deep and true their sorrow was. The same was seen next morning when two pastors from Marash conducted the service in the little church and at the grave. This was such a delightful surprise that we could not but speak of it to the bereaved husband. He said the people, as is their custom, began to make noisy demonstrations of grief, but he had told them he did not wish it, and they controlled themselves. It was touching to see the good man's usual unselfishness and thoughtfulness for everybody, his guests, his children, the people. His own eyes filled with tears; he was the one to speak comforting words.

Why was this woman's life so different from most around her? She was truly a devoted Christian, and unselfishly gave her life for others. But how was she able to lead others to higher things, to instruct them in the Bible? She was trained at the mission school. She there learned how to be tidy in dress and person, how to manage her household, how to teach others, how to be a true helpmeet to her husband in his work as a pastor. How often she used to quote Miss Proctor, who was her dearly loved teacher! No costly monument marks her grave, only a heap of common stones; yet she

lives in the hearts of her friends, and especially those the simple villagers where she worked so many years. Yet the people were not satisfied that there be no monument to the memory of her they loved so well, and they out of their deep poverty have contributed \$44 toward a church. A church where the gospel which she so exemplified in her life shall be preached seems an eminently fitting memorial. The remainder of the \$220 necessary is being raised by individual friends and churches in the mission, and has very nearly reached the required amount. It is interesting to note that not only in the vicinity where this good woman was personally known, but in the more distant parts of the field, the people have been glad to contribute toward this church in memory of this devoted, faithful woman.

MARASH, Nov. 9, 1900.

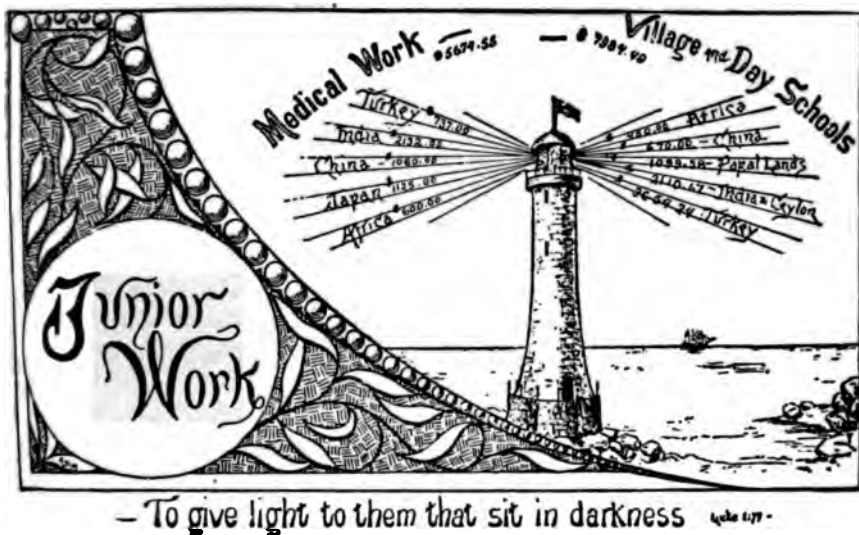
To this we add the testimony of Miss M. A. Proctor, Mariam's early teacher:—

I am too strong a believer in home influences to be willing to ascribe Mariam's efficiency as pastor's wife wholly to her school training, although that was a great help to her. But she was brought up in the city of Killis, where the style of living, poor as it was, was much in advance of that in the villages. When she entered our school at Aintab she was tidy in personal appearance, and sweet and attractive in disposition. She was also a daughter of a Protestant Christian family, and, if I remember rightly, had already given herself to Christ.

Her husband's strong point as a pastor was in hand-to-hand work for the salvation of souls, and his wife's winsome spirit was a great help to him in this work. He would take one man after another as a special subject of effort and prayer, talking, reading and praying with him as opportunity offered, until he took a decided stand for Christ. Thus he built his work on a sure foundation.

She was a very exemplary wife and mother. As I think of the many pastors' homes I have visited in this land, I recall none more truly a pattern home than hers. I well remember, among my last visits in Fundajak, her telling me of little Lucia's having started in regular Bible reading for herself, and the pleasure it was to the child; and the mother of no piano student could feel half the satisfaction and joy this mother seemed to feel in the good beginning thus accomplished. She was always a great help to our teachers sent to her village. We knew she would bring them up to a higher Christian living. I recall several whom she peculiarly helped thus, and none of whom she and Pastor Kerork hopelessly complained; they saw the good, and said little of defects. She was truly as nearly faultless in her walk as anyone I ever knew, and I knew her well.

How we will rejoice in meeting again our pupils of this land!



HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF
OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

OUTGROWTHS OF THE AMERICAN BOARD AND KINDRED ORGANIZATIONS.

THE original support of the American Board was not confined to one denomination, other churches long co-operating with it before forming distinct societies. In 1810 it was doubted if people here would support more than four missionaries, and Adoniram Judson was sent to ask the London Missionary Society to join with American churches in maintaining work in India. They decided that the two countries were too widely separated for united action, and that each must rely on itself. On his return Judson was appointed to Calcutta; but having been forbidden to land by the East India Company he spent a year in perilous journeyings before reaching Burmah, where he was joined by Luther Rice, and where his great missionary triumphs were accomplished. Having changed their views concerning baptism these men severed connection with the American Board, and addressed letters to the Baptist ministers of New England asking support. Rice returned to Boston to preach a crusade, and the churches were so moved by this personal appeal that they organized, in 1814, the American Baptist Missionary Union.

In 1811 the Presbyterian church was urged to undertake foreign work. Their Assembly expressed hearty interest and willingness to share such labors, but doubted the wisdom of establishing specific societies; accordingly, in 1812, eight prominent Presbyterians were chosen Commissioners of the American Board. In 1816 they were joined by representatives of the Reformed Dutch and Germans, and these denominations maintained a union of missionary interests for many years.

The Reformed Dutch withdrew in 1857—not from dissatisfaction, but believing they might accomplish more through independent effort. They assumed entire control of the Arcot and Amoy Missions, and the year after withdrawal their contributions were increased \$15,000.

In 1837 the Presbyterians divided, one party organizing a distinct Board, the other continuing co-operation with the American Board until 1870, when the two Assemblies again united. Several missions abroad and all but one of the Indian stations were relinquished to their care. Since that time the American Board has been distinctly Congregational, and since 1883 has confined its missions to foreign lands.

The Christianizing of our Indians, begun by Eliot, and carried on by such heroes as Edwards, Brainerd and Whitman, was nobly furthered by the American Board. From the beginning of work with the Choctaws in 1815, to the transferring of the Dakota mission to the American Missionary Association in exchange for work in East Central Africa in 1883, the Board had sent five hundred missionaries among various tribes, planting many schools and churches, and translating twelve languages. In 1831 three fourths of all mission converts were Indians.

PIONEER BOARDS OF OTHER COUNTRIES.

In 1732 the Moravians sent the gospel to the West Indies—the first step both of modern missions and their own remarkable achievements. With half their present membership in foreign lands, and one in sixty of their men and women on the field, never hesitating at peril or obstacle, and winning success in fields other societies would not enter, they are most distinctly a Missionary Church.

The establishment of the first Boards in England was due to William Carey, who at twenty-five was cobbling shoes, teaching night school and preaching the needs of the heathen world. Called to address a Ministers' Association in 1790 from Isaiah liv. 2, 3, he urged his brethren to "attempt great things for God, expect great things from God." So impressive was his pleading that twelve ministers banded together and founded the Baptist Missionary Society—subscribing about fifty dollars as their first great attempt.

They sent Carey to India, and from the influence of his letters the London Missionary Society, now Congregational, was formed in 1795, and the Church Missionary Society, the greatest in England, in 1799. In 1812 Carey's press at Serampore was burned. The disaster seemed overwhelming, but such sympathy was roused in all denominations that within fifty days \$50,000, sufficient to replace the loss, was forwarded,—the first instance of large giving to missions.

In Germany work was organized in 1815; in Norway and Denmark about 1840.

At the beginning of the nineteenth century there existed twelve societies, whose income was \$50,000. At its close there are 249 distinct boards, with 52 women's boards besides co-operating organizations, supporting the work of 15,460 missionaries at an outlay of over nineteen millions of dollars. Then men questioned, "Can the heathen be converted?" Now only, "How soon will Christians do it?"

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

The report of the contributions for the month ending December 18th is most encouraging, there being an advance of \$1,908.74 over the amount received in the same month last year. This makes an increase of \$1,540.26 during the first two months of our new financial year. It is a cause for deep gratitude that we may enter the new century with rejoicing over our treasury. Let us be unceasing in work and prayer, that this increase may continue during the coming months.

OUR PRAYER

There are still a number of the Prayer Calendars on sale for CALENDAR. any of our friends who may wish to purchase them. We know of no kinder thing one can do for our missionaries than to secure one of these calendars and follow it faithfully every day in prayer for each one as her name appears, or the work in which she is engaged. Their dependence on the prayers of home friends is very real, and surely no one would deliberately refuse this small though important service. Let us remember that neglect has, in this instance, the same effect as actual refusal of this simple request.

IN PRIMARY SUNDAY SCHOOLS. The children are ever a most hopeful part of the constituency of the Woman's Board, and through this channel we look for their offerings to foreign missions to be made. It is the plan this year to inaugurate an active campaign in our primary Sunday schools, asking from every one a regular contribution for the Board. For this purpose an attractive collection envelope has been prepared, which will be sent free on receipt of postage. The teachers are expected to hold the envelopes, using them on the Sundays they may decide to set apart for these collections. On the back spaces are left to be filled in with the amount contributed each month. If some should prefer to make this a quarterly, or even an annual, rather than a monthly collection the same envelopes may be used.

THE NEW CENTURY. As we go to press the air is full of the sound of pealing bells and trumpets and songs and good wishes ushering in the twentieth century. What the new century will bring for the kingdom of Christ on the earth we do not know; but we do know that the work to be done in the year of our Lord 1901 is sufficient to occupy to the utmost the hearts and hands and minds of every one of his followers. Some one has said of Sir Robert Hart's statement that there are two alternatives before China, partition, or a miraculous spread of Christianity, that it is the loudest call to arms that the Christian Church has ever had. The same might be said of the peculiar conditions in India and Africa, and in somewhat smaller measure in almost every country on the globe. We all have vivid remembrance of the call to arms in this country and England the last three years; of the eager rush of volunteers, young and old, in response; of the brave women who sent their husbands, brothers and sons to the battle with a smile on their lips; of money poured out like water; of the willing-hearted women in every city, town and hamlet full of labor for the comfort of the boys at the front; of the sacrifice, the suffering, the heroism that thrilled our hearts to their lowest depth. Can it be that when a like call comes to the followers of our Lord Jesus Christ they will fail to respond? We have a Leader who never makes mistakes, and who is invincible, but who has chosen to place his cause in the hands of his human followers. If they do not respond to His call he must halt in his onward march. This is the present condition. His cause is halting. All things are ready. What more could He do to make the way plain and straight before us? All that is necessary to bring the triumph is money and workers; and the majority of those for whom He died, whom he has gathered into his fold, whom he has crowned with innumerable blessings, do not care to give their aid to the cause which lies so near his heart. How long must these things be?

MISSIONARY. Word has come of the arrival at Ponape, September 27th, of **PERSONALS.** the party, including Miss Foss of our own Board, who started on the long journey some months ago. The account of their welcome, told by Miss Foss on another page, will be of interest to all. Miss Talcott, who, on her way to Japan in the autumn, was persuaded by the Hawaiian Board to make an extended stay in the Sandwich Islands, is still there, doing a most important work among the Japanese. She expects soon to go on to her legitimate work in Japan. Miss Emma Barnum, who had a six months' furlough in Europe last summer, by orders from her physician is to remain in Marsovan for the winter. Her temporary loss to Harpoot will be a gain for the much-depleted force of teachers in the Marsovan boarding school. It has been our privilege the past month to welcome home Miss Barbour, of the International Institute for Spain, who was compelled to come to this country for much-needed rest and recuperation.

LAST HOURS IN Through the kindness of Miss Mary Porter we are indebted **PAO-TING-FU.** for the following letter from Miss Gregg, of the China Inland Mission. It was written in Tientsin, and dated November 1st. "MY DEAR MISS PORTER: I thought perhaps you would like to hear from some one who has been to Pao-ting-fu since the massacre of the missionaries. I was escorted by Boxers from my station, one hundred and twenty miles from Pao-ting-fu, and arrived there just six weeks after the death of your dear friends, where I remained between five or six weeks. I had two long talks with Mrs. Ma, who was school-teacher or Bible woman of the girls' school at the American Board-School, under the care of the Misses Morrill and Gould. The last day of June (Saturday) she and your two friends met together for prayer in the evening, encouraging one another in the Lord, they feeling sure their days were numbered on earth. They retired to rest that night, and on the Sunday morning about seven A. M. they met again for prayer. The people from the neighboring villages came and looted two compounds, leaving the one where the sisters were living. After ransacking the place they sent for a band of Boxers from the city, who came and took them as prisoners. When Miss Gould was carried out she was stiff in death, and the Boxers knelt before her and gave her a Chinese bow. Miss Morrill was supported on both sides by Boxers, and led to their headquarters. At this place there was also Mr. and Mrs. Bagnall and little girl, also dear Mrs. W. Cooper. In the evening all these four received the martyr's crown and were beheaded, the little girl being thrust through with a spear. As dear Miss Morrill was being brought out to be executed, all those standing around said, 'She is a good woman.' May I also testify to the sweetness of Miss Morrill's life

in Pao-ting-fu. As I passed through, without exception, in mentioning death of the foreigners, her name was specially mentioned as one that ought to have died. Women wept as they told me she was dead, and from Mandarin down to the poorest all spoke so highly of her. While we were there the gentry of the city were talking of erecting a monument over her grave, the same as they had done for General Gordon at Tientsin. Her life has left a sweet fragrance behind, and, indeed, 'she being dead yet speaketh.' As I heard all this, and I had been saved, I cried to the Lord that would 'baptize me for the dead,' and that some of her lovely spirit might rest on me. Trusting this may be a comfort to your heart to hear it, believe me, Yours in His mighty love, (Signed) JESSIE G. GREGG."

EXTRACTS FROM RECENT LETTERS.

From Miss Luella Miner, Peking, China, Nov. 8, 1900:—

With the exception of the heart-rending details of the massacre of the sainted missionaries in Shansi and Pao-ting-fu, and of the slaughter of our Chinese Christians, there has been much to comfort and reassure us during the last two months. Only yesterday two church members—women—came to us after four months of wandering and hiding in mountains and caves. Many have come back whom we had mourned as lost—resurrected, as it were. It seems wonderful how much flesh and blood can stand of torture, hunger, sickness, fear and sorrow. Our church ought to be purer for the fires, but living in the midst of a victorious army has brought its peculiar temptations. Until Dr. Sheffield's arrival our people lacked pastoral care and we feel now that there is need of special grace, that the baptism of the Holy Spirit received last spring and the baptism of fire and blood of the summer months may bear their due fruits in the spiritual life. Our people depend upon us now like little children, and, while the nearness and love are very precious, this too is fraught with its own peculiar dangers.

I have no accurate statistics, but I think our Tung-cho colony now numbers about two hundred. Not all are Christians of those who have come to us lately; in fact, I fear some are gospel-hardened sinners, whom we laughingly call "third-rate" or "fourth-rate foreign devils"—our Christians being the "second-rate" ones. But nearly all have suffered from their connection with us or with their Christian relatives. You see that there are abundant opportunities for work. Four little schools are in session, with about sixty scholars—all Tung-cho people. In a few days we will gather together perhaps twenty-five or thirty students of the college and academy and instruct them as best we can with the dearth of books and the total lack of

of apparatus and equipment. The work will be conservative rather than constructive. We know of the killing of only one of the students of seminary, college and academy, but of many in Pao-ting-fu and Kalgan we have no definite information. Our bitter enemies would be surprised to look into our schoolroom and our full chapel and see how far they have come from exterminating us. Yet the story of Tung-cho is sad enough. At least ninety of our church members, not including children, probationers or adherents, have been killed, while the total number mounts up into the hundreds.

The persecution of the Protestants at Pao-ting-fu has not been so bitter, as the population of our country field there is superior to that in this region, and the "Jesus Church" has always enjoyed a good reputation among them. About seventeen were massacred during that carnival of crime late in June and early in July. In the country their property has been destroyed and they have fled for their lives, but seemingly have not been hunted down with such vengeful vigilance as here. Among the killed are our oldest native pastor, Meng, his sister, who was the first Bible woman in Pao-ting-fu, and the two Bible women, Mrs. Chang and Mrs. Kao. The younger Meng, who was ordained when Dr. Judson Smith was in Pao-ting-fu, went to Pao-ting-fu a few weeks ago with the allies, and at last accounts sixty Christians had rallied from their hiding-places and were with him in the South Suburb. They had supposed him dead, and hailed him as one coming down from heaven. There may come such an upheaval again that we cannot remain even as quietly settled as now, but I do believe that God will permit us to hold the ground conserved through such a terrible conflict, and that the time is not far distant when the number of missionaries in North China must be doubled or tripled if we would keep pace with the wonderful opportunities offered.

We were compelled to leave the Prince's palace when we first took up our abode with our Tung-cho Christians and seek more humble but not less comfortable quarters. In spite of brick floors, and windows part paper, part glass, our temporary homes are very pleasant, and in the absence of foreign furniture we are very grateful that Providence permits us to use that of our quondam enemies.

FROM MRS. JENNIE EVANS, PEKING.

Our readers will remember that immediately after the siege was raised in Peking our missionaries, being obliged to seek shelter elsewhere, secured the deserted palace of a prince, to which they removed with the few possessions which remained to them. The palace was filled with beautiful furni-

ture, embroideries, bronzes and other bric-a-brac, all of them a great care to the new occupants, who tried to weed out articles valuable enough to be preserved and returned to the rightful owner should he ever return to claim them. A large number of native Christians followed the missionaries, and it was a difficult task to hold them firm to their principles not to take what did not rightfully belong to them, especially as they saw troops from Christian nations appropriating much booty to themselves in bare-faced robbery. Such treasures could not long remain unknown; the palace was claimed by the Italians, and our friends were obliged to move on once more. The abiding-place November 13th is described by Miss Evans in a private letter kindly loaned to us by her sister.

She writes: "You see we are in another palace now. The Italians would have the one where we were, but let us have this one. Their soldiers had occupied it, and we found little here but furniture, but we have plenty of that and more beautiful than I ever expected to have. I have no less than five marble-topped tables in the little study, my living room; a sofa with a marble top let in at the back, dreadfully uncomfortable; a pier glass and other articles; but what would I not give for my own room and the home that I had in it,—so many reminding me of dear loved ones. Our makeshifts are somewhat funny. I have had a part of the family temple partitioned off to use as kitchen and wash-room. I took a table from the temple and have cut down and set my trunks upon it, to keep them off the brick floor. No more incense burned on that table before the ancestral tablets! I have a narrow box about a foot high,—we have no bureau or chest of drawers which contains my small amount of wearing apparel and my one other dress. Just try having only two dresses and see what a saving of time it is. You don't have to ask, 'What dress shall I put on this morning?' and you don't have to change in the afternoon, because your other dress is only for special occasions. The box is beautifully made of fragrant wood, camphor and sandal; evidently some handsome scroll was presented to the prince in the past. To think that this has fallen to me! Well! the boxers not only got the boxes, but things of more value to me than scrolls. All these things will not give me back my books. How I do miss them, and shall more and more when we begin school next Monday. Our people are still coming in, getting through to us. Oh, such stories of suffering as they have to tell! One poor woman with two little children came in sick, and the child in her arms sick. They had been living in holes in the mountains, and when asked her how they got anything to eat she said, 'I know you will not think less of me—but I begged.' Her husband and oldest daughter were here with us, and thought the rest of the family dead until they appeared here."

I wrote you that the Japanese gave us two hundred garments that they found in a pawn shop in Tung-cho. . I have given out most of them, but they are a very small part of what we have given. . . . Please send my letters around to friends. The boxers took the greater part of my paper and envelopes and I have to economize."

Miss Foss writes from Kiti, Ponape, Caroline Islands, under date of Nov. 7, 1900:—

It is six weeks to-morrow since we left the "Queen of the Isles" and landed on the shores of Ponape. After the long voyage down, we were quite willing to make the change and adjust ourselves to a more active life. The warm greetings which met us on every side made me feel recompensed for any discomfort which I may have experienced on my journey. The German governor, Dr. Hahl, received us cordially, and invited us to his house, where we remained two days as his guests. The governor is a kind, genial man, interested in our welfare and seems favorable to our work.

We found Henry Nanpei at Colonia, under the doctor's care, being treated for an illness contracted while in prison. With the doctor's consent, he brought us around to Kiti, a distance of twenty miles from the Colony, in his boat. Here we received a warm welcome from the Kiti king, his people and the neighboring villages. The Matalnim king and others sent letters of greeting. The native teachers soon found their way around to Kiti, and there was a season of rejoicing over the prospects for future work.

A constant demand for Bibles and schoolbooks has kept us busy. From early morn till schooltime we have had all we could do to serve the comers; then after school the rush began again. It was an interesting sight to see men, women and children coming to buy Bibles, and each waiting his turn. Those who could not get the money brought bunches of bananas, chickens, pineapples, yams, etc., and as we were needing those things for our own use, we were glad to buy them, and help the poor people to get their books.

On the way down we stopped at the islands of Pingelap and Mokil, and the people manifested great joy in seeing us. At Mokil we did not go ashore, but Lepen, the pastor, the teacher, and many of the Christians came off to see us, bringing a good report of the church and school work. At Pingelap we went ashore, but had only a few minutes to spend, as we had to be ready to go back when the boat went. As usual, a large company of people were gathered on the beach, singing songs of welcome. We hurried up to the teacher's house, shook hands with a multitude on the way up,—a few words and a prayer were all we had time for with them,—and then we were off to the ship again, but not without learning of the prosperity of the work on this island. The people are still in need of books. It is the plan

for Mr. Gray and me to visit the outside islands as soon as there is an opportunity, and we will then supply them with the books. Henry Nanpei has been very kind to us in many ways. He moved his family into another house and let us occupy this as long as we wish, leaving more furniture than we really needed to use. The Grays are planning to go around to Oua in a few weeks, to have the land cleared out preparatory to building. Meanwhile, Miss Palmer and myself will remain here and continue in the school work that we commenced about four weeks ago, and also to help the people here in every way that we can. We have started a woman's meeting, to be held every Friday afternoon in the schoolhouse. After a little we want to take in a few girls and train them, and later to open a girls' boarding school. We are planning to do evangelistic work very soon. I want very much to go out among the people, and to hold meetings with them and visit them in their houses, and in this way I think I may get near their hearts.

There is a good church here with a seating capacity of two or three hundred. Services are held regularly every Sabbath, and the lower part of the church is always full. Sunday school, prayer meetings and evening prayers are always well attended, and all seem interested and desirous to live Christian lives. There is a great field of labor here, and I am thankful to have a part in the blessed work.

From Miss Grisell M. McLaren, Van, Turkey, Nov. 10, 1900.

It took some time and a roundabout journey to get me here, but, on the whole, it was a very delightful trip. We reached Tabris on the 26th of September, and I stayed there ten days, waiting for word from Dr. Reynolds. As none came, Dr. Wright, who was just preparing for his annual tour in Salmas, decided that the best and quickest way was for him to bring me the entire way. Telegrams here are likely to travel almost as fast as letters. We expected to make the whole journey in ten days, but it was two weeks after we planned to leave Salmas before we could get started. The Persians and Turks seem able to think of only one thing at a time, with some time to rest between thoughts. First, our passports had to be sent away a day's journey to be viséd. Then we learned that the Persian government was not willing to take the responsibility of getting us safely through Koordistan; we must wait three days more for the Turkish soldiers, who would be through with the caravan on Friday. When the caravan came there were no soldiers, and it took two days more to find a messenger to send to the border for soldiers. According to our reckoning they should have been there by Monday night; so we loaded up on Monday and went about six miles, so as to be ready for an early start on Tuesday. Here we found that *our man had delayed his going, and could not return before Tuesday night;*

but even then he did not come, and on Wednesday we dispatched another messenger. By Friday night our stock of patience was about exhausted, and our first man turned up with the word that the governor was not willing to spare any soldiers for us. Meantime the Koords, through whose territory we expected to pass, paid a midnight visit to the city where we were, and made the night hideous with their shooting. I was frightened nearly out of my senses, for the firing seemed so near. Next day we learned that they had come to kill one special man, but they killed a soldier and wounded other people before they found that their bird had flown. At last, in despair, we decided to do rather a risky thing,—to take the offer of another Koordish chief, who is a great friend of the missionaries, and let him see us through. This gave us a harder journey, and made it one day longer. The first day we had six guards; and queer-looking specimens they were, with their baggy trousers, queer jackets, and caps all wound around with black-fringed handkerchiefs. The day was very tiresome, climbing up and down a steep, rough mountain pass, with apparently no road. Sometimes, as I looked back, I wondered how my horse and I had kept together, and in an upright position. We crossed a river twenty-seven times during the day, and then toward night it began to hail. Before we reached our stopping-place the whole village had turned out to meet us. Our hostess, driving two buffalo before her, led the way to the guest room.

Next morning we were off bright and early, accompanied by nine new guards, as the road was especially dangerous, and our four old ones, who went part of the way to “throw us on the road.” That afternoon we bade farewell to the Koords for whom I had taken a strong liking, and found ourselves in the first Turkish village that we had been in. First impressions were not very favorable. I was glad enough to get out of that place, even if the governor had told us that we must go to another city, one day out of our way, because we had some American papers in our possession. They took away all our photographs and letters, even the advertisement sheet out of a box of mustard plasters.

The rest of the journey was without further incident, except for a very severe storm which lasted nearly all one day—rain, hail, snow, sleet and wind. We were anxious to reach here by Sunday, or we would not have traveled on such a day. We reached here Saturday noon, and had a delightful welcome. All the missionaries came out on the road to meet us, and some of the orphan boys sang us a sweet welcome as we rode into the yard. The children were lined up in the yard, and we had to ride through. They had prepared for us almost three weeks before, when they heard that we had left Tabriz, and had gone out to meet us two or three times.

Our Work at Home.

A STUDY OF MISSIONS IN THE NINETEENTH CENTURY.

BY MRS. S. A. DANFORTH.

[Read at a meeting of the New Haven Branch.]

MISSIONS are not new. Each century since Christ has had its missionaries. It would be interesting to sketch these centuries, noting the persuasive work of the early apostles, the forcible Christianizing of nations by means of the sword of conquest, which left but transient results; following through the dreary centuries of confusion and violence, and noticing the beginning of individual work by the monks,—but suffice it to note that in the “final analysis we are all the children of missionary effort.” In the sixth century Augustine and his forty monks set about the task of winning England for Christ. The nineteenth century found Christian England and America aroused to the work of world-evangelization.

Taking a general view, we see at the beginning of this century almost the entire world outside of Christendom closed to missionary effort. It was inaccessible. The islands of the Pacific were known only through the discoveries of adventurous navigators, and so barbarous were the inhabitants that it was death to land upon their shores, and there were practically no facilities for reaching them. The civilized world was familiar with a little strip along the Mediterranean coast in Africa, a tiny speck at the southern tip, and on the west coast where the slave stealers had established themselves, and Sierra Leone, purchased by the English as an asylum for liberated slaves. No progress in African discovery had been made since Ptolemy's day, except that in 1795 Mungo Park had made his way from the Gambia, on the west coast, to the upper waters of the Niger. The greater part of the exploration of this vast continent has been accomplished in the latter half of this century, and the truth of Livingstone's words manifested,—“The end of geographical discovery is the beginning of missionary enterprise.”

Western, Central, and much of Southern Asia was Mohammedan. “Though British sway was paramount over the bulk of India, yet the gospel found no favor in any quarter, and Islam and Hinduism were everywhere enthroned and irresistible.”

China, Korea and Japan were closed and “hermetically sealed.” Just what that means is seen to-day in the closed doors which the interior of Thibet and the city of Mecca, in southwestern Arabia, present. Dr. Dennis says, “No missionary could penetrate to the sacred city of L'hassa in Thibet, or the Moslem stronghold of Mecca, without exposing himself to a violent death upon the very threshold of the undertaking; and should any attempt be made to force an entrance for missionary purposes, it would, no doubt,

precipitate a frightful war." At the beginning of the century this condition of things was practically world-wide.

Yet we may not define any century's work strictly within its calendar years. The last decade of the eighteenth century marked the beginning of the nineteenth,—the period of modern missions,—and William Carey is a figure which stands out in large proportions. Over his cobbler's bench he worked, thought and prayed. A tract of Jonathan Edwards on prayer reaching him, led to his sermon, the theme of which is even now one of our most inspiring mottoes,—“Expect great things from God, Attempt great things for God;” and this led to the formation of the English Baptist Missionary Society in 1792.

Twelve members made up this society, and their contribution was about £13. Surely it *was* expecting great things from God to expect much from so small a beginning!

The next year Carey was sent as their missionary to India, landing at Calcutta in 1793. He sailed by a Danish vessel, the East India Company having refused him passage on their ships. The charter of this company, signed on the last day of 1600 by Queen Elizabeth, recognized simply the need and opportunities of trade; yet, notwithstanding the adverse stand it took toward early missionary enterprise, it proved an important factor in the preparation for missions.

Back to the home field let us turn and note the reflex working of thought and action. Edwards' tract bore a message to Carey. Carey's example exerted an influence in America. Very earnest and serious was the temper of the time. Repeated calls for united prayer were made and responded to from both countries, and the burden of the world's needs rested on many devout souls. Among such in America were Samuel J. Mills and a few fellow-students at Williams College, and from their little prayer meeting at a haystack the American Board was born in 1810, sending its first missionaries two years later to India. Every effort there previous to Carey's time had reached a certain point and stopped. The first half of the century was emphatically a period of pioneering, of removing obstacles and laying foundations. Since then the work has progressed, until to-day Christian missions in India are advancing at a rate scarcely dreamed of as possible even half a century ago.

Although the Nestorians, Roman Catholics and Jesuits had attempted to evangelize China, all had disappeared, and for a century and a half the walls had been up and the gates securely barred against the entrance of all outside barbarians. The Portuguese were in possession of limited standing ground, where, under outrageous restrictions, trade was carried on. After much looking and longing at the field the London Missionary Society sent Robert Morrison there, in 1807. He reached China by way of America, the missionary-hating East India Company, which had a monopoly of British trade in China, having refused him passage even as it had Carey. He found his presence simply tolerated. By sheer worth he made himself indispensable to the company, and was employed as translator. In his leisure he translated and published the Bible and other books. An associate, sent out six years later, was compelled to leave the country. For twenty-

seven years Morrison remained, a grandly solitary figure, never allowed to hold a public service, and seeing but six persons touched by the renewing power of the Spirit. He died in 1834, worn out with toil and hope deferred. In 1836 Dr. Peter Parker, sent by the American Board, opened hospital in Canton for the gratuitous treatment of the sick. A great sensation was soon produced by his successful operations and remarkable cures. With the opening of the five ports by the treaty of 1842 the missionaries who had come to evangelize China, and been compelled to wait outside the Malay peninsula and Malacca, entered. The treaty of Tientsin, in 1860, opened the empire so that missionaries might thereafter go where they would. We look back, then, on about fifty years of work in China, years during which great wisdom and caution have been necessary. Three massacres have occurred—in 1870, 1895 and 1900. By this last seventy-three missionaries are known to have perished—probably ninety-three. Reduced is our working force in China. Increased are the number in white robes about the throne who have “come out of great tribulation.”

This time the murderous hand has fallen heavily on the Christians of the North China Church. A late estimate of the church membership in the empire placed the number at 80,000. By how many that is reduced we do not yet know. Certainly by thousands.

Japan had banished Roman Catholic missions in 1614, but in 1853 Commodore Perry sailed into Tokio Bay, and “with him came Christianity. The doors were not fairly opened till six years later, when the first stage of mission work began, and not till 1873 were the edicts removed which for two hundred years had threatened death to Christians. Two years later Joseph Neesima, “Christian in every fiber,” after several years in America, returned to his native land as a missionary. He was the first native evangelist of his race, and was also instrumental in establishing the Doshisha, a Christian training college. From 1880 to 1889 reinforcement poured in. “The kingdom of heaven went forward, not by slow steps, but by strides and leaps.” In the last decade Japan has for the first time “fully come to an intense consciousness of itself as a nation.” An overconfidence and restiveness, added to a rationalizing spirit, has checked the growth of the church, and seriously threatened to overthrow the work of missions. Now a reaction has set in, and a return to far better things begun.

“Korea, the ‘hermit nation,’ remained long hidden from the outside world. Its gates were opened in 1884, and the whole country became accessible.” For a decade previous John Ross had been working just over the border in Manchuria, preaching to the people who came to the annual fair at the Korean gates. The message had thus entered while the messenger was kept outside. Dr. Allen, now United States minister to Korea, first entered the country as a missionary. A riot occurring among the Chinese and Japanese garrisons at Seoul, just after his arrival, he was called to attend the wounded, among whom was a nephew of the king, who lay at the point of death. His surgical skill and success was so great that the court and the whole city were filled with amazement. He was made court physician, and a royal hospital built. Edicts have been issued forbidding

the preaching and teaching of Christianity, but rapid progress has been made and the whole nation is ripe for the preaching of the gospel.

In no mission field of the world has life been poured out so freely as in Africa, not so much by violence as by disease. The closing years of the eighteenth century found three societies entering South Africa. Progress was slow. In 1817 came Robert Moffat, "saint, apostle, man of affairs, explorer and statesman all in one." He pushed forward to the country of the Hottentots, undeterred by the dire prophecies of friends, and, with wonderful patience and love, won the chief and his followers by the story of the cross. For fifty years he worked, and with him during thirty years was that other missionary giant, David Livingstone. As the second half of the century opened the "first faint streaks of dawn began to break over the Dark Continent," for Livingstone was well started upon his journeyings back and forth through the vast interior. From the north and east explorers were pushing their way in; missions followed. It is not yet bright day, but "the day cometh," even in Africa.

Missionary enterprise entered Turkey in a quiet way in 1820. A three-fold problem was met,—Islam, Judaism and the Oriental church. All were, with rare exceptions, ignorant and bigoted. It was practically decided that while Jews and Moslems were to be reached as opportunity offered, the great effort was to be among the Christians, who, while having the name, had so little of the life of Christianity. Says Dr. Lawrence: "The greatest obstacle in the way of Christianity is *Christianity*, if we have any right to apply that term to the putrefying corpse which bears the name of Oriental Christianity;" and, "If Oriental Christians once accept the pure gospel for themselves, and seek to diffuse it among others, none have such opportunities to reach Moslems." The work extended rapidly, notwithstanding the constant fight against the oppression of the Turk. There has been no effort to weaken the old churches, only to teach the pure gospel of Christ. The Armenian massacres have tinged the last decade with sadness, but, though "evil can never become good," this has been used and made an enlarged opportunity.

If we except the Nestorian mission in northwestern Arabia, and a mission in eastern Persia, the work in those countries is as yet in its initiatory stages, compassed about with difficulties.

Christian missions in the islands of the Pacific have met enormous obstacles and ever-threatening perils. Eight missionaries have yielded up their lives in martyrdom, besides hundreds of faithful native laborers. Begun at Tahiti, in 1797, the work is now conducted in the great majority of the islands, and the "gospel has triumphed in those dark regions as in no other part of the world." The year 1820 saw nineteen missionaries sailing from America for the Sandwich Islands, their sole purpose being the evangelization of the islands. That they were to provide "standing ground for American influence far out on the Pacific" is now a matter of history. The year 1900 witnessed another scene; a representative of the children of those missionaries returning to the home-land bringing a gift of \$9,000 to the American Board, which sent out their fathers, with a pledge of \$3,000 more. The Samoan Islands also have been returning money to the London Missionary Society at the rate of \$6,000 a year for twenty-five years.

Development of Protestant missions in Roman Catholic countries has been wholly during the last half of the century. In Italy, the "stronghold of Romanism," they have advanced rapidly since Victor Emanuel made Rome his capital, in 1870, and the temporal power of the Pope ceased. Spain, the "most Catholic country" of Europe, Austria, and on this continent Mexico, have bitterly opposed Protestant missions. Twenty-five years of work in Austria show results largely in excess of what would be expected from the time and the small force at work. In Spain, quiet, persevering work has been carried on, while in Mexico the results are remarkable, all things considered.

South America has been called the "Neglected Continent." The Moravians entered Dutch Guiana in the eighteenth century, and a final entrance was made in the south in 1854. The results are, as yet, small.

Of woman's part in the work of the century some mention must, in all fairness, be made. From the first, women had a large share in the work, but it was not until comparatively late that they worked in a degree independently. While we hold in remembrance the one whose name is conspicuous in the formation of the American Board, Samuel J. Mills, let us remember that back of him was his praying mother, who had early consecrated him to the work of Foreign Missions. Let us keep in mind that those early missionaries were mostly accompanied by their wives, who bravely and sweetly faced the all untried life of devotion and service. By the side of the intrepid Robert Moffat, as he entered the wild country of South Africa, stood unflinchingly Mary Moffat; and when the roll of pioneers in missionary service is made forget not to place there the name of the first Protestant missionary to Mexico, Miss Rankin.

The first woman's society was formed in 1825, for promoting education in the West Indies. In 1840 several societies were formed in England. America was slower. In 1861 the Woman's Union Missionary Society, undenominational, was organized, followed in 1868 by our Woman's Board of Missions.

Up to this date unmarried women were seldom sent out. Even on the field we find missionaries who were gathered from over a large region for conference, after discussion, voting that "the Lord had no work for spinsters in these parts." But, as for Christendom as a whole, a great change came both to conviction and to missionary policy a quarter of a century ago. Woman's sphere was expanding at home,—it naturally expanded in the sublime effort to redeem Asia, Africa and the Islands. The patent fact could not be ignored that in the Orient one half the population was practically beyond the reach of the gospel because the sexes are so carefully kept apart, and women live so secluded. Zenana and medical work for women were started.

Although bodily healing held a prominent place in the ministry of the Divine Master, it is but recently that this phase of evangelizing work has received any considerable amount of attention. The Danes and Moravians sent out a few medical men in the eighteenth century, but no permanent medical service was established. Carey's colleague, John Thomas, was first a surgeon of the East India Company. Dr. John Scudder went to India in

1819 as evangelist and physician, and a few were sent in the thirties, but of the six hundred men and women trained in the science and art of healing now found in the field, a majority have gone in the last two or three decades. They have done an excellent work, with results not confined to individual patients. It has been tritely said that Dr. Peter Parker "opened China with the point of his lancet." Dr. Allen's surgeon's knife effected the entrance to Korea, while other lesser instances might be cited. The woman physician has "unlocked many a door closed to all others." She has broken her alabaster box of precious ointment over lowly, suffering ones in the name of the Christ. Said a Hindu in answer to a question as to which of the missionary methods they most feared, "We dread your women and we dread your doctors, for your doctors are winning our hearts, and your women are winning our homes; and when hearts and homes are won, what is there left?"

The twentieth century is begun. It is ours so to mold its early years as to make its review the brightest page in the world's century book. How shall we do it? Long years ago Jeremiah the prophet spoke words which well answer this question. He said, "Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

The "good way" and the "old paths" of the early part of the century were the way and paths of prayer. We have seen how the spirit of prayer brooded over the Christian world then. To the devotion and sympathy which had inspired earlier missionary effort was added the call of duty,—duty to God and man. Hence they prayed; singly and together. The paths of Mills and his associates did not *begin* at the haystack; they *met* there, and from it issued that broad way over which light and salvation have gone to the uttermost parts of the earth, which is named—the American Board. We live overmuch in the highways of life,—the busy, bustling highways. To the Christian whose "vital breath" is prayer, the life of prayer is not impossible even there. But we lose much; we miss many fragrant by-ways; we are not strong to "attempt great things for God" as we might be did we but oftener "stand in the way," ask for the "good way," and walk in the "old paths,"—the sweet, secluded paths of prayer.

SIDELIGHTS FROM PERIODICALS.

CHINA.

THE question is sometimes asked of the besieged at Peking, "How did you hold out?" This is answered in the *Living Age*, January 5, by one of the besieged, Rev. Roland Allen, of the Church of England mission. Upon the same general topic is "The Fall of Peking," by Rev. Gilbert Reid, in the *Forum*, January; also, from another point of view, "Besieged in Peking," by Cecile E. Payen, *Century*, January.

Other discussions gathering about vital concerns in China are "The Empress Dowager," by R. Van Bergen, *Atlantic*, January; "Chinese Foreign

Policy," John Ross, in *Contemporary Review*, December; "Some Chinese Oddities," illustrated, by Rev. F. E. Clark, *Cosmopolitan*, January; "The Plague Ship," a story of the Chinese coast, by Stephen Bonsal, *Scribner's*, January; and in the same "A Comparison of Armies in China," by Thom. F. Millard. In *North American Review*, January, "China and Her Foreign Trade," by Sir Robert Hart.

JAPAN.

There are phases and phases to the Oriental life. The picturesque, the curious, the graceful, the artistic, have their value. None appreciate this side of life better than the missionary who sees all sides, even though he emphasizes it but little in his higher sphere of effort. It is pleasant to read of it in such a poetical bit as that entitled "My Japan," by Poultney Bigelow, *Harper's*, January.

AUSTRIA.

"The Outlook in Austria: A Dream," by S. Schidrowitz, *Contemporary Review*, January.

GENERAL.

In the same, Louise Brown argues, under the topic "Missionaries and Government," that missionaries should drop their nationality, and should avoid confounding Christianity with Western civilization.

Review of Reviews, January. Edm. F. Merriam prophesies of "Foreign Missions in the Twentieth Century."

North American Review, January. D. Menant gives the fifth paper upon "The Great Religions of the World." M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

THE POWER OF INDIVIDUAL EFFORT IN FOREIGN MISSIONS.

TOPIC FOR MARCH.

Of the Missionary. Of the Native Helper. Of the Home Worker.

The topics of the month are very attractive, stretching out in an almost indefinite line of interest. What could exceed the power of the lives of missionaries as they build Christian homes in the far-away lands? Rev. Dr. Creegan has written a number of sketches of the earlier men and women, which have been bound in a volume called "Great Missionaries of the Church," or single copies can be obtained in the rooms of the New York office of the A. B. C. F. M., Fourth Avenue and Twenty-second Street, New York City, free on application. Among these papers are the lives of such men as Rev. Drs. William Goodell, Adoniram Judson, Titus Coan, Burton Patterson, Neesima, Wm. Schauffer, John Eliot, and Elijah C. Bridgman. In addition to these may be mentioned Rev. Dr. Tyler, who labored so many years in South Africa, a memorial of whom may be found in *Missionary Herald* of February, 1896, page 93; Rev. Dr. Samuel Fairbank, whose long life in India was very fruitful, a memorial may be found in *Missionary Herald* of August, 1898, and Rev. Cyrus Hamlin, D.D., to whom reference is made in the *Congregationalist*, pps. 140, 205, 211, and 255 of 1900, also "Advance," p. 203, 1900. Then need we stop to enumerate the goodly company of women—Mrs. Emily Judson, Mrs. Clara G. Schauffer, mentioned by Dr. Creegan; Miss Eliza Agnew, who worked so many years in Oodoooville, the account of whom can be found in *LIFE AND LIGHT*, September,

1894, page 409; Mrs. Emily R. Montgomery, who is said to have led an unusual number of souls to Christ, whose memorial may be found in the April number of *LIFE AND LIGHT* for 1898; Mrs. Logan, brave worker in the far-off islands of the sea, an account of whose life can be found in the January *LIFE AND LIGHT* of 1900; Miss Eliza Fritcher, *LIFE AND LIGHT* for August, 1896. Need we mention more than to add the names of our martyrs—Miss Mary S. Morrill and Miss Annie A. Gould, Miss Susan Rowena Bird and Miss Mary Louise Partridge.

The native helpers are not so well known to us, but their individual work is greatly appreciated. They go among their own people, and tell them of the "good news of salvation," which they themselves believe. The *Missionary Herald* extra, of June, 1898, gives an account on its second page of several Chinese workers who are very interesting—Lin Yun Lung, Chu Kuang Kuéi, Chon Kung.

"The Story of Sister Varteni, of Aintab," written by Miss Myra Proctor, may be obtained for forty cents by sending to Miss Hartshorn at the rooms of the W. B. M., Congregational House, Boston; also "Silken Braid," a leaflet published by the American Board. Leaflets prepared to assist in the study of the lesson can also be obtained at the same address. A new leaflet by Mrs. C. M. Lamson for five cents, "A Few Words About Preachers of the Gospel in Asia Minor," by Rev. Edw. Riggs, of Marsovan, is an interesting leaflet to be obtained at the rooms of the A. B. C. F. M. Also "Notes From the Field Workers" in Africa, India, China and Turkey.

We need not prolong an impossible programme, but turn to the third division of our topic—Of the Home Workers. To each auxiliary will immediately arise a group of names and faces dear to them for work done in church, or State or Board. Give to your best beloved ones a few minutes' consideration; drop on their graves a few words of remembrance—though "dead, they yet speak." We will name only a few of those whose works rush upon our memory: Mrs. T. C. Doremus, of New York, the honored president of the Woman's Union Missionary Society; Mrs. Mary Pruyn, who worked under her, and Mrs. Agnes Pruyn Strain, whose work is fresh in many hearts, accounts of whom may be found in a memorial volume entitled "Studies in the Song of Songs"; Mrs. Albert Bowker, honored President of the W. B. M., reference to whose life may be found in *LIFE AND LIGHT* of September, 1898, page 412; Mrs. Guilford Dudley, beloved treasurer of the New York State Branch, whose memorial is in their report for 1899, and in *LIFE AND LIGHT*, page 215, May, 1899; Mrs. C. C. Creegan, mentioned in *LIFE AND LIGHT*, September, 1897; Miss Spofford, secretary Maine Branch, *LIFE AND LIGHT*, December, 1899; Mrs. Burdet Hart, president New Haven Branch, *LIFE AND LIGHT*, January, 1893, page 28. Would it not be fitting to read in closing Bonar's hymn, "Only remembered by what I have done"? M. J. B.

UNITED STUDY OF MISSIONS.

SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY

THIRD LESSON—THE CENTURY IN CHINA.

FOUND in 1800, in the British Museum, a Chinese manuscript of the Four Gospels and other parts of the New Testament. This turned the attention of English Christians toward China, and opened the gateway for a hundred years of effort and success in the empire.

I. Leading Events connecting China with the outside world. Ten-minute quiz.

II. Development of Missions. Five-minute papers.

III. The Persecution of 1900—Cause, Facts, Results. Ten-minutes open parliament.

I. 1801-1804. 1804 Robert Morrison studying Chinese in England. 1806 Ship of Oliphant & Co., from New York, carries Morrison to China. 1807 Morrison reaches Canton bearing letter from U. S. Secretary of State, James Madison, and is, 1808 Appointed translator by East India Company. 1810 Translated into Chinese and printed, the Book of the Acts. 1814 New Testament translated. 1814 First Chinese baptized. 1818 Entire Old Testament translated by Morrison and Milne. 1818 Anglo-Chinese College.

VERMONT.

A Friend, Washington County,	50 56
Vermont Branch. —Mrs. T. M. Howard, Treas. Ascutneyville, 1; Burlington, First Ch., Th. Off., 53, College St. Ch. (Th. Off., 53.82), 74.63; Middlebury, Mrs. J. M. Boyce, 10; Montpelier, Bethany C. E. Soc., 10; Newport (Th. Off., 17), 21.75; Springfield (Th. Off., 38), 48; St. Johnsbury, North Ch. (Th. Off., 79), 87.73, South Ch. (Th. Off., 78.07), 81.12; Westminster West, Th. Off., 6.50,	393 75
Total,	444 31

MASSACHUSETTS.

A Friend,	15 00
Andover and Woburn Branch. —Mrs. G. W. Dinsmore, Treas. Friends in Branch, 5; Andover, Chapel Ch., 112.53, South Ch., 88.31, C. E. Soc., 10; Ballardvale, Union Cong. Ch., C. E. Soc., 6; Malden, Aux. (const. L. M's Mrs. Festus Crawford, Miss P. H. Marsh), 50; Medford, Mystic Ch., Aux. (const. L. M's Mrs. A. M. Wells, Mrs. M. C. Blaisdell), 50, Union Ch., W. C. League, 7.66,	381 50
Barnstable Branch. —Miss Amelia Snow, Treas. Harwich, Aux., 16.25; Truro, Aux., 4,	20 25
Berkshire Branch. —Mrs. Chas. E. West, Treas. Adams, Aux. (25 const. L. M. Mrs. A. B. Penniman), 30.56; Hinsdale, Aux., 10.36; Housatonic (7.25 Th. Off.), 15.40; Lee, Second Ch., Aux., 110.40; Lenox, 10.50; Pittsfield, South Ch., Aux., 41.09, First Ch., Aux., 19; Richmond, Aux., 41.85; Southfield, King's Messengers M. B., 2.40; Williamstown, 7, Two Friends in Berkshire, 250,	538 56
Boston. —Mrs. Bradley, to const. Mem. Cradle Roll, Roger Wolcott Carter,	25
Essex North Branch. —Mrs. Wallace L. Kimball, Treas. Georgetown, Mem. Ch., 40, C. E. Soc., 10; Haverhill, North Ch., 200; Ipswich, North Ch., 80,	330 00
Essex South Branch. —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 180; Salem, Tabernacle Ch., Y. L. Aux., 30, Prim. Dept., S. S., 5,	215 00
Franklin Co. Branch. —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 27, Jr. C. E. Soc., 6; Greenfield, Aux., 13.50; South Deerfield, Th. Off., 9.50,	56 00
Greenfield. —Mrs. Charles E. Beals and children, Thanksgiving Off.,	1 15
Hampshire Co. Branch. —Miss Harriet J. Kneeland, Treas. Amherst, South, Aux., 30; Cummington, Aux., 6.85; Northampton, First Ch., Aux. (Th. Off., 144.25), 167.75, Edwards Ch., Aux., 5,	209 60
Lincoln. —Miss Mary Susan Rice,	1 00
Lowell. —Miss Josie L. Hitchcock,	10 00
Middlesex Branch. —Mrs. E. H. Bigelow, Treas. South Framingham, Grace Ch., Aux., 14; Wellesley, Wellesley College Christian Assn., 228.60,	242 60
Norfolk and Phipps Branch. —Miss Sarah B. Tirrell, Treas. Brockton, South Ch., Aux. (23.40 Th. Off.), 83.64, Waldo Ch., Aux., Th. Off., 10; East Milton, Aux. (Th. Off., 8.56), 11.06; East Norfolk, C. E. Union (of wh. Braintree C. E. Soc., 21, Holbrook C. E. Soc., 15, Quincy Pt. C. E. Soc., 5), 41; East Weymouth, Aux.,	

Th. Off., 52.60; Hanover, Aux., 16; South Weymouth, S. R. T. and W. C. T., 1.28,	215 56
No. Middlesex Branch. —Miss Julia S. Couant, Treas. Ashby, Woman's Union Th. Off., 12. Less expenses, 36 cts.,	11 64
Old Colony Branch. —Miss Frances J. Runnels, Treas. Attleboro, Aux., 3.25; Berkley, Ladies' Cent Soc., 13.16; Edgartown, Aux., 10; Fairhaven, Aux., 10; Marion, Aux. (with prev. contri. const. L. M. Mrs. Stephen D. Hadley), 22.29; North Dighton, Aux., 50; Somerset, Aux., 10, Whatsoever Circle, 10, Pomegranate Band, 5,	133 70
South Lancaster. —A Friend,	5 00
Springfield. —A Friend,	20
Springfield Branch. —Mrs. Mary H. Mitchell, Treas. Mittineague, The Gleaners, 5; South Hadley Falls, Aux. (const. L. M. Mrs. G. W. Fiske), 25; Springfield, Mem. Ch., Aux., 11, Park Ch., Aux., 8.78,	49 78
Suffolk Branch. —Miss Myra B. Child, Treas. Allston, Cradle Roll, 13.16; Auburndale, Y. L. Aux., 50; Boston, Mt. Vernon Ch., Aux., 71, Park St. Ch., Jr. Aux., 30, Shawmut Ch., Aux. (of wh. 25 const. L. M. Emma P. Hutchins), 79.75, Helpers, Walden Porter Hobbs, 1; Brighton, Aux., 24.43, Jr. C. E. Soc., 5; Cambridge, Shepard Mem. Ch., Shepard Guild, 6; Chelsea, Central Ch., Cradle Roll, 20.61; Dedham, Aux., 5.50; Dorchester, Second Ch., Y. L. Aux., 86, Harvard Ch., S. S., 2, Pilgrim Ch., Aux., 5; Franklin, Mary Wardfield Miss. Soc., 75; Hyde Park, Aux., 75; Jamaica Plain, Miss L. T. Prescott, 10; Needham, Aux., Th. Off., 34; Newton, A Friend, 1, Eliot Ch., Aux., 342.13; Newton Centre, First Ch., Aux., 13.51; Norwood, M. C., 5; Roxbury, Eliot Ch., Aux., 15, Immanuel Ch., Aux. (of wh. 75 const. L. M's Mrs. W. A. Paine, Mrs. F. O. White, Mrs. J. C. Richards), 124; Somerville, Prospect Hill Ch., Cradle Roll, 6.05, Winter Hill Cong. Ch., Y. L. Miss. Soc., 7.50; Walpole, A Friend, 15,	1,122 64
Wellesley. —Charles B. Dana,	25 00
Worcester Co. Branch. —Mrs. Martha D. Tucker, Treas. South Royalston, Aux., 5; Worcester, Old South Ch., Little Light Bearers, 12, Plymouth Ch., Aux., 25, Union Ch., Aux., 76,	118 00
Total,	3,702 43

LEGACIES.

Arlington. —Legacy of Mary J. Wiggin, Albert Perry and Robert A. Ware, Exrs.,	300 00
Lee. —Legacy of Mary I. Bradley, J. L. Kilborn, Exr.,	200 00
Worcester. —Legacy of Albert Curtis,	10 00
Worcester. —Legacy of Lois R. Hastings, M. C. Goodnow and George Richardson, Exrs. (additional),	1,502 23

RHODE ISLAND.

Rhode Island Branch. —Mrs. Clara J. Barnefield, Treas. Newport, Aux., Th. Off., 26.23; Pawtucket, Park Pl. Ch., Cradle Roll, 10.31; Weeden St. Ch., Jr. C. E. Soc., 2.50; Providence, Union Ch., Union Workers, 10.30,	49 39
Total,	49 39

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Danielson, Aux., 36.80; Lisbon, Aux., 19.36; Norwich, Broadway Ch., Aux., 178.55, Second Ch., Aux., 70; Pomfret Centre, Aux., 44; Putnam, Aux., 40.91; Windham, Aux., 35; Woodstock, Aux., 32.30, 456 92

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 28.37; Collinsville, Dau. of Cov., 1.70; Ellington, Aux. (65 Th. Off., and 50 const. L. M's Mrs. J. Abbott Thompson, Mrs. James D. McKnight), 67.35; Farmington, Aux., 20; Hartford, Asylum Hill Ch., Aux., 1, Farmington Ave. Ch., Aux. (of wh. 50 by Mrs. Nathaniel Shipman const. L. M's Mrs. Mary C. Tyler, Miss Helen Penrose, 25 by Mrs. C. R. Burt const. L. M. Marion L. Burt, and 25 by Mrs. W. P. Williams const. L. M. Mrs. Fred A. Handall), 200.40, First Ch., Aux., 388.50, Y. P. Soc., 10, South Ch., Aux., 60; Mansfield, Aux., 5; New Britain, South Ch., Jr. C. E. Soc., 50 cts.; Plainville, Aux., 77, Dau. of Cov., 21; Unionville, Aux. (26.45 Th. Off.), 30.95; Wethersfield, Aux., 35.60, 945 37

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 4.89; Bethlehem, Aux., 18.25, C. E. Soc., Friends, 7; Black Rock, Aux., 12; Branford, Aux. (of wh. 75 const. L. M's Miss Elsie L. Nichols, Mrs. Charles H. Wilford, Mrs. George Pound Wilford), 77; Bridgeport, North Ch., Aux., 23.50, Park St. Ch., C. E. Soc., 5, South Ch., Aux., 147.59; Brookfield Centre, Aux., 5.80; Canaan, Aux., 4.50, Y. L. M. C., 15, Whatsoever, 1.39, C. E. Soc., 15; Centrebrook, Aux., 5.25, Cradle Roll, 3.91, Jr. C. E. Soc., 1.79; Colebrook, Aux., 30; Cromwell, Aux., 68.58; Danbury, Second Ch., Aux., 40; Darien, Aux., 22.10; Deep River, Aux., 6; East Canaan, Aux., 10, C. E. Soc., 5; Ellsworth, C. E. Soc., 5; Goshen, Aux., 2; Greenwich, Aux., 34; Guilford, First Ch., Aux., 1, S. S., 20; Haddam, Aux., 15.50; Harwinton, C. E. Soc., 5; Hotchkissville, C. E. Soc., 17.50; Kent, Aux., 46.50, S. S., 10; Litchfield, Y. L. M. C., 150; Madison, Aux. (of wh. 25 by Mrs. Zerviah P. Dudley const. herself L. M., and 100 const. L. M's Mrs. Ralph Ruell, Mrs. David Meigs, Mrs. Walter Lewis, Miss Mary E. Day), 135; Meriden, First Ch., Aux. (of wh. 250 const. L. M's Mrs. L. A. Miller, Mrs. Sherman F. Johnson, Mrs. Adam Orr, Mrs. A. H. Merriman, Mrs. A. C. Wetmore, Mrs. F. A. Mayne, Mrs. John Parker, Mrs. Frank Andrus, Mrs. E. W. Smith, Miss Lydia Gladwyn), 290, Centre Ch., Aux., 54; Middlebury, Aux., 20.25; Middlefield, C. E. Soc., 3.75; Middletown, First Ch., Aux., 64.43; Milford, Plymouth Ch., Aux., 25; Milton, C. E. Soc., 8; Morris, Aux., 25; Naugatuck, Aux., 26; New Canaan, Aux., 7.50; New Hartford, Aux., 10, C. E. Soc., 5; New Haven, Taylor Ch., 10; New Milford, Aux., 92.25; Newtown, Aux., 4; Norfolk, Y. L. M. C., 50, Whatsoever, 7; Northfield, Aux., 26.50; Northford, Aux., 32.50; North Haven, Aux., \$.20; North Kent, C. E. Soc., 4; North Madison,

Aux., 9.30, M. C., 15.81; North Stamford, Aux., 1; Norwalk, Aux. (of wh. 25 const. L. M. Mrs. George D. Egbert), 40, Door Keepers (const. L. M. Mrs. Edward M. Lockwood), 25, Sunbeam C., 5, S. S. const. L. M. Mrs. Eugene L. Boyer), 25; Plymouth, Aux., 43; Portland, Aux., 12, Builders, 27; Prospect, Aux., 11, Gleasons, 30; Reading, Aux., 7.25, Cradle Roll, 50 cts.; Roxbury, C. E. Soc., 2.25; Salisbury, Aux., 19.70; Saybrook, Aux., 25; Sherman, Cradle Roll, 4.20, C. E. Soc., 3; South Britain, C. E. Soc., 3.05; South Canaan, Aux. (in mem. of Mrs. Mauley), 10; Stamford, Aux., 25, C. E. Soc., 10; Stratford, Aux., 48, H. H., 5, Miss Annie Bennett (in mem. of her mother), 100; Thomaston, Aux., 3.50, C. E. Soc., 10; Torrington, C. E. Soc., 3.50; Washington, Aux., 19.50, Cradle Roll, 21.52; Waterbury, Second Ch., Aux., 25, G. T. 5, Cradle Roll, 22; Westbrook, Aux., 15.50; West Cornwall, C. E. Soc., 25; Westport, Aux., 46; West Torrington, Aux., 11; Whitneyville, Aux., 15.31, Jr. C. E. Soc., 15; Winchester, C. E. Soc., 11.40; Winsted, Second Ch., G. C., 25, C. E. Soc., 5; Woodbury, North Ch., C. E. Soc., 10, First Ch., C. E. Soc., 7.75; Fairfield Co. Meeting, Th. Off., 13.77; Litchfield Co., Two Friends, 200, 2,862-4

Total, 4,286 6

NEW YORK.

A Friend, 112.70; Brooklyn, Christmas Gift, J. P. Roberts, 5; Golden's Bridge, A Friend, 1.40; Parma, Almira Bond, 1.40; Rochester, Mrs. George W. Davidson, 5, 125

New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., Aux., 166.67, Lewis Ave. Ch., Aux., 50, Mrs. Theo. R. Davis, 250, Tompkins Ave. Ch., King's Dau., 25; Buffalo, First Ch., Aux., 91; Canandaigua, First Cong. Ch., S. S., 43.10; East Smithfield, C. E. Soc., 12; Deansboro, Dau. of Cov., 7; Flushing, Aux., 33; Jamestown, Aux., 25; New York, Manhattan Ch., Aux., 15.18, Jr. C. E. Soc., 7.54, Mt. Vernon Ch., Aux., 15; Northville, Aux., 10; Phoenix, Aux., 35; Sidney, C. E. Soc., 6; Syracuse, Miss Rally, 1.53; Wellsville, Aux., 3.78; West Winfield, Aux. (with prev. contri. const. L. M. Mrs. George C. DeMott), Less expenses, 92.62, 704-1

Total, 829 1

OHIO.

Tung-cho.—Woman's Christian Asso., 11 8

Total, 11 8

General Funds, 9,261 94
 Gifts for Special Objects, 265 15
 Variety Account, 60 00
 Legacies, 2,112 25
 Total, \$11,699 19



President.

Mrs. A. P. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

Mrs. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

Mrs. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

TEN YEARS' REVIEW OF THE HISTORY OF THE WOMAN'S
BOARD OF MISSIONS FOR THE PACIFIC.

(Concluded.)

IN 1898, for our Silver Jubilee Report, the cover was embellished by a design by our own Board artist, Mrs. C. W. Farnam, who is now studying art and missions "across the waters." The design was of a cross, covered with eschscholtzias, for Santa Cruz the place of our organization, showing our aim to bring all nations to the Cross.

Correspondence with our various branches—the Young Ladies' Branch, the Utah, Oregon, Washington and Southern Branches—has been extensive and of mutual benefit. All of these five branches, excepting the Young Ladies' Branch, have been organized during the last ten years. Their growth and prosperity have been a constant cause for gratitude.

We have kept in close touch with our sister Boards of Boston and the Interior, and also the American Board, through letters of advice constantly received.

These things have been a part of the history of our Board since 1890. There are people and societies who make history by special deeds of heroism; to others is given the grace to hold on—to continue in effort. Such has been the record of our missionaries in the field; such has been the history of our work at home. The seven loaves and few small fishes—we have offered them to the Lord, and so wonderfully has he blessed them that many basketfuls remain—most unexpected reactionary influences of this

twofold distribution. The spiritual life of the home churches has been quickened. Working together with the Lord in this blessed cause of foreign missions has broadened many a mind, has quickened many a soul. Where so many have been and now are active workers—all up and down our Pacific coast, in each little auxiliary in our remotest church, as well as in our cities—it is simply impossible to have any roll call of names here to-day. We would give loving tribute to those who could not respond to the roll call if they would; those who have labored long and continuously for our Woman's Board, and whose mantle has fallen upon us; who would say to us to-day, "Be instant in season," and "Work, for the night cometh."

My own interest in the work was never greater. Never did I so realize its importance. The work of women surrounded by blessings and privileges in behalf of women and children destitute of both! Can we ex-
ourselves too much? Shall we give of that which costs us nothing? Shall we not rather give of our funds, our time, our strength? The demands are ever increasing—the war in Africa, the horrors in China, the famine in India; how our hearts are wrung as we think of it all! What is our responsibility? Is it not heavy? What is our privilege? Is it not great?

Those of us who are here to-day have felt, each in some degree, in her own heart, the blessing of work for Christ through the cause of missions. We have enjoyed this work; we have loved it. Some of us have sacrificed for it. We have enjoyed working together with Christ. For your constant co-operation and unfailing kindness to me as President, for the last ten years, I thank you.

No one is more conscious than I that things might have been done better on my part. As one of the great men of to-day has said: "We have done the best we could. The fear of a mistake shall not deter us from doing our duty. The only man who never makes a mistake is the man who never does anything."

We have certainly tried to do something—you and I, all of us together and we are all glad of it to-day. We wish it had been more—yes, ever so much more! And now, in the future much more is to be done. You and I, all of us, are going to put ourselves into this Board work more heartily than ever, under the leadership of one who has been in foreign fields, who knows the need there, who has been in the homeland and who knows the need here; one whose voice you have heard in your own churches and in our Board meetings, whom we all have loved in the past and whom we welcome now as our next President,—to be still loved and helped,—Mrs. A. P. Peck.

INDIA.

HINDU GIRLS' SCHOOL IN TIRUMANGALAM.

BY MISS MARY PERKINS.

WE have the past year for the first time sent a fourth standard from the Hindu Girls' School to the primary examination, and we were pleased to have them all pass.

The girls of this standard have conducted themselves so much like Christians that it has been difficult for us to distinguish them in thought from our Christian children. In their Hindu homes they have witnessed so good a confession that their parents have complained to the teachers; they have been unwilling to worship the household gods and rub the sacred ashes on their foreheads.

It is with regret that we realize that we may not be able to exert as direct an influence upon them as formerly. They have passed the highest standard in the school, and we shall therefore not have them with us, but we hope to keep in touch with them, and that religious impressions already received may be deepened.

All of the girls of the school attend regularly the church services, morning prayers, as well as two school prayer meetings every week, one of which is together with the Christian children. They are as devout in appearance as any of our children; many of them lead in prayer and take part in the exercises, as children of Christian parentage might do. We have recently met, in another district, an educated Christian Brahmin woman of great influence, whose earliest impressions in favor of Christianity were formed while attending a mission school. We can but believe that the precious seed of the kingdom which is being sown in the hearts of the little girls who attend the Hindu school will not return unto God void. They devote their weekly offerings to the pastor's salary.

THE PASSING OF LITTLE EAGLE.

THE exalted and tender genius of Christianity appears in every incident of life and death. It appears with more distinction where a people but recently pagan illustrates the discipline and spirit of its faith. One of the letters of Miss Mary P. Lord, long a teacher among the Sioux on the Grand River Reservation, North Dakota, gives a loving account of a young Indian who died at Little Eagle Village, in September, 1899.

His name was Little Eagle, and he was the Christian son of a Christian father and mother redeemed from the heathenism of their tribe. The Little Eagle, who was the first deacon of the Grand River Mission Church, had been a United States police soldier, and was killed in the fight at capture and death of Sitting Bull. He was the father of many sons, and place where they lived was called after the family.

Henry Little Eagle was his widowed mother's pride and dependence; he was her last living son. The boy studied at the mission and Government schools, and developed an amiable and manly character that inspired affection and trust. The Grand River Church, to which he belonged, made him its young stock farmer its treasurer, and the local Young Men's Christian Association elected him its president.

In the midst of his usefulness he was attacked with hemorrhage of the lungs, and sank into a rapid decline. So universal was the esteem and sympathy for him that his sick-room became almost a shrine. His Indian friends, and Christians of all sects from the settlements around his village came to see him in his brave and gentle patience, and sometimes joined in singing to him his favorite Gospel Hymns. When the last moment came it was his own voice that sang "Jesus, Saviour, pilot me"; and his life passed with a prayer.

His Sioux mother, a tall and stately woman, had suffered it all with silence of her race. When she knew that her boy was no more, her sorrow cried out, in her native tongue, the cry as old as the human heart: "Micinksi! Micinksi!" (My son! My son!)

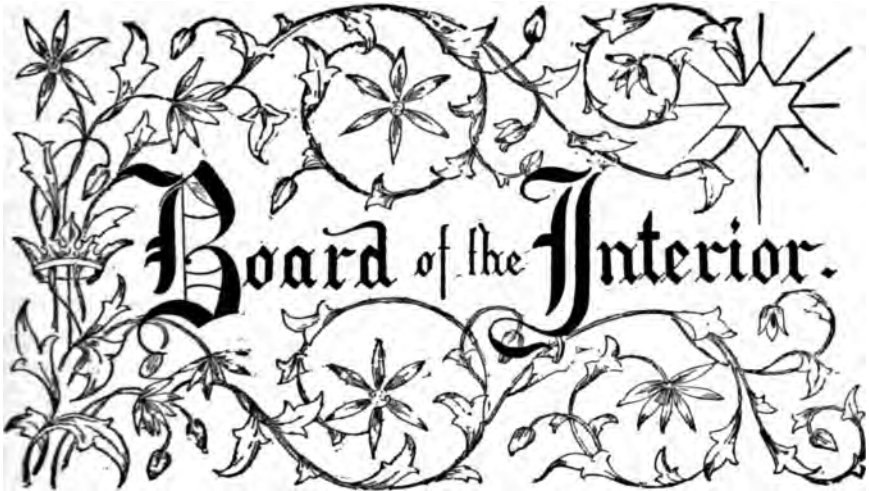
It was the lamentation of David in "the chamber over the gate."

The thronged funeral, with its full-hearted tributes of speech and emotion and tender song, might have honored a statesman's burial. And Henry Little Eagle had lived but twenty-two years.

In the cemetery, after the casket had been lowered, and the solemn requiem and benediction had been said, the people were turning away; the mother, calmed now by her Christian faith, stood beside the grave and addressed them in the Indian language.

"I am lonely," she said. "We were a large family, and now only I am left me—a married daughter. But they all died trusting in God, a joyful people. I want to help you more. I have something that my son may give—a dollar for the Rock Creek people, and a dollar and a half for the Wotanin Waste mission paper. Take it from his own hand."

Saying this, she stooped and laid two little purses on the ground at the head of the grave. It was a slight offering, but it was the last gift of the dead boy.—*The Missionary Gleaner (Presbyterian), Oakland, Cal.*



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JAPAN.

LETTER FROM MISS E. PAULINE SWARTZ.

Miss E. Pauline Swartz writes from Niigata, Japan, of her experiences in living in a native house in company with Miss Brown:—

I AM exceedingly sorry if you and the other ladies of the Board have been caused much anxiety in regard to our health since we are living in a native house. Probably it has been much harder for you to be obliged to refuse our request than it has been for us to endure living as we do. It was not an easy thing for us last May to store away our furniture, get down our absolutely necessary things so they would take up as little space as possible and move into a rented Japanese house in an unhealthy location; but we tried to "smile and look pleasant" over it, feeling that for a limited time we could manage without many things—necessary things we thought at the time.

The other missionaries felt very anxious about our health, but this was the only place obtainable that would at all do. This has been the coldest winter known in years, and the amount of rain and snow has far exceeded that of several years past, and still, in spite of these disadvantages, we both have been and are in excellent health. In fact, I never knew Miss Brown to be in such good health as this year. However, if we can find a suitable house on higher ground, which is doubtful, we plan to move rather than to further risk our health. From what we have heard we find it is meaning much to the work that we are able to live in an ordinary, rented house, in some ways in Japanese fashion and right down among the people.

After our present experience we feel that when the time does come—for we firmly believe that better days are coming—to build, we can be satisfied with a smaller house, with fewer foreign conveniences, than we had supposed we could.

Miss Brown very kindly allows me to copy the following from a letter to one of her personal friends.

“During the past year we have just been learning how to live, and never would have imagined before how much we could do without and be none the less comfortable and happy.

“Let me give you a little description of our home: Our parlor (12 ft. x 12 ft.) is furnished with an organ, stove and hanging scroll on the wall. When we have meetings or classes or callers we always sit together on the floor. In my study (9 x 12) I have a desk and one chair; a bookcase and ‘bibacke,’ or fire-box, are the only other articles of furniture. My real workshop is a little room nine feet square, in which I have a small Japanese table a foot high, where I do the greater part of my reading, writing or studying.

“The room (12 x 12) where we have our meals is the only one you would recognize, as it is furnished with a dining table, chairs and stove. My bedroom (12 x 9) is in Japanese style. We have learned that beds are not a necessity; that a mattress on the floor will answer every purpose, and is especially convenient in that it can be put away in the closet during the day-time. To get warm just before retiring there is nothing better than a ‘katatsu,’ which, I will explain, is a hole a foot square cut in the floor in which a tin pan is sunk, which is filled with ashes and a few hot coals, over which is put a wooden frame, and over this is spread a heavy comfort or quilt, under the edge of which you can crawl and take a real hot-air bath.”

This comprises the entire house except my study and bedroom, which are similar in size and furnishings to Miss Brown’s. It goes without saying that we have a kitchen.

Occasionally I receive most interesting letters from Mrs. Weakley, who thoroughly enjoys interior work, as I knew she would. Her work is most prosperous.

I believe I have not told you that at the beginning of this year I started a loaning library, which I trust will help answer many questions and which will direct the thoughts of the young men to Christ. A college friend sent me a gift of money at Christmas which paid for the greater part of the books.

Not long ago I received the following questions from an ex-member of my Bible class. I quote exactly as he wrote in English.

"Human mental work request positively co-operations of the organs, if God had not visible body how could he sensate, feel and will?

"When we dye, the organs of course annihilate, and our soul stay to work as in the time of sleep; if it was so, though there were the judgments of God, how we perceive it?

"All power due its cause to the matter, also it is due power which matter itself owned that we sensate the matter, therefore the power and the matter is the same thing. Then if He is a power He must have a form. Where does one who has not a form exist in the world?

"If God has the immense power why makes evil in the world but good?"

About Christmas time I heard from a young school teacher—a Christian—who was baptized about two years ago. He lives in lonely Sado, the island outside of Niigata. He is one of those isolated Christians, for whom, I believe, you often pray. I quote part of his letter.

"I have stay here nearly two years. I had never found a friend to talk about our Lord since I came to here. But of late some one became to visit me to hear the Christianity. They were glad to borrow some religious book and I have also a chance to bear witness about our religion to my colleagues."

CHINA.

LAST LETTERS OF MRS. ATWATER.

The following letters are the only words that have come from any of the fifty-nine persons who were the victims of the Governor of Shansi. They are the last letters of Mrs. Atwater of Shansi, sent to us by Dr. Henry Porter:—

FEN CHOU FU, July 30th.

DEAR ONES AT TAIKU: The gentlemen's letters will tell you what our next step is, so I won't speak of it. The last news from you confirming our fears concerning the dear ones at Tai Youan was hard. God knows how

hard for us to bear. But I cannot write of it yet. We passed a terrible night, and in the morning there was a very determined proclamation ordering us out, almost at once. I could do nothing but cry to God. It seemed as if I could bear no more in my present condition. No one talked at our meals. We seemed to be waiting for the end, and I, for my part, longed that it might come speedily.

He Kou went, like a brave fellow, to the Yamen to ask if we could have an escort to the river. We could hire nothing unless the Kuan helped us. He stayed so long we all feared he had been beaten, but our fears for once were groundless. And yet, although an escort has been promised, I feel very uneasy. The new Kuan has come, but the old one will not give up his authority, and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands.

What will you plan to do? We wish we could know. I do pray you may be led every step. I wish I could think it safe to go towards Hankow. It seems such a risk, but there seems nothing else for it now. May God keep each one of you. He is our only help.

Later. Aug. 2d.

Our plans are upset. We do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lui wishes to conceal us in his own house in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more upon the glorious hereafter, and it gives me wonderful peace. God bless you all.

Later to the home friends:—

Aug. 3d.

MY DEAR, DEAR ONES: I have tried to gather courage to write you once more. How am I to write you all the horrible details of these days? I would rather spare you. The dear ones at Shang Tang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuan in irons and there, by the governor's orders, beheaded, together with the Taiyuan friends—thirty-three souls. The following day the Roman Catholic priests and nuns in Taiyuan were also beheaded; ten souls yesterday. Three weeks after these had perished our mission at Taiku was attacked and our six friends there, and several brave Christians who stood by them, were beheaded. We are now waiting our call home. We have tried to get away to the hills. But these plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives

are so long spared we cannot tell. The proclamation says that whoever kills us will be doing the governor great service. Our magistrate has kept peace so far, but if these men come from Taiku there is not much hope, and there seems none any way we turn. The foreign soldiers are in Pao-ting-fu, and it is said that peace is made. This would save us in any civilized country. No matter what people may say, the governor seems to be in haste to finish his bloody work, for which, there is little doubt, he was sent to Shansi.

Dear ones, I long for a sight of your faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling and now I just pray to meet the terrible bravely. The pain will soon be over, and O the sweetness of the welcome above! My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh! that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each one of you but it tries me too much. I must keep calm and still these hours.

I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will go together, my dear husband and I. I used to dread separation. If we escape now it will be a miracle. I send my love to you all and dear friends who remember me.

Your loving sister,

LIZZIE.

LETTER FROM MISS BEMENT.

In a letter from Miss Bement, of China, in which she expresses her pleasure in being able to remain and go on with her work, instead of being obliged to go to Japan or to return to America, she tells us of the escape of the native pastor and doctor.

A WEEK after the messenger came, telling us of the destruction of the property and homes of some of the Christians, the pastor and native doctor came down. The magistrate was unable to protect them, and sent them off, saying the lives of their families and other Christians would be safer with them away, as the mob was so anxious to kill them because they were leading

Christians. These men escaped with only their undergarments,—the pastor not even having his glasses, and was scarcely able to read the Bible at morning prayers without them. They stayed with us, and Sunday morning at church the pastor was asked to lead in prayer. His possessions of this world's goods all gone, his home destroyed, his family scattered and in danger, his flock scattered and fearful,—but his prayer was one continual thanksgiving for God's great goodness to him and his people, for his long-suffering and tender mercy and love in sending the good news to them; only one petition in the whole prayer, forgiveness for sins.

Shall we not all learn of these who are so grateful for just hearing of Jesus and his saving power, to be more grateful, and to show our gratitude in giving to those who know not of the Saviour? If you could see just this one pastor you would say missions do pay. He has a large family, and lives on just what his own people can give him, for he believes all churches in mission fields should eventually not only become self-supporting, but also in turn help those more needy; and so not a week passes but he goes out into the country around and does missionary work. Sunday is not the only day he preaches, and he has but one subject,—it is Jesus; but it is always new and never exhausted, and the good he does cannot be estimated in this world.

LETTER FROM MISS ABBOTT.

Miss Abbott, October 4th, on her return journey to India, writes from the steamer on the Indian Ocean :—

I WOULD like to have you know something of my journeyings, and I know if I put off a letter until I reach Bombay I shall never find time to write you of much besides business.

Just think of it! In three days more we hope to land, and I in my dear home again! After more than eighteen months of wandering, delightful as they have been, it is inexpressibly sweet to think of being at home. This does not mean merely my brother and my belongings, but it means my women, my children and my friends.

When I look back upon the way the Lord has led me it has been most wonderful! The care and protection, the mercies and privileges, the blessings and delights have been most lavish that my Heavenly Father has given me these eighteen months past.

My visit in England was a delightful one with my sisters and friends. I made no speeches, but I interested some friends in my work. I left London on the 13th of September and traveled direct to Genoa. Pundita Ramabai's

daughter was with me. We had a comfortable and funny trip. We were in Genoa three days, and went on board this steamer on Monday eve, the 17th, leaving the harbor early the next morning. As far as the weather and the comforts of the journey are concerned it has been a pleasure trip. The only drawback is this long, last stretch of sea,—1,664 miles from Aden to Bombay; we are so near home that it is hard to be patient.

Wednesday morning, after leaving, we were in Naples, and stayed there until Thursday afternoon, taking in cargo. It was lovely to see the city again. Friday noon we were at Messina, where we were four hours. We did not go ashore, but amused ourselves with looking into the quaint little town from our ship's deck. From Friday noon until Monday afternoon we were crossing the Mediterranean. Perfectly beautiful the sea and sky remained, excepting for twenty-four hours when the sea rolled and tossed its foam-capped blue waves in exuberant joy at the bright sunshine. All the passengers were not as joyous. It did not trouble my digestion, I am thankful to say. On Monday, the twenty-fourth, we reached Port Said, and were there until Tuesday at ten. We went ashore and had a drive, and visited some shops. It is a very curious place,—shops, hotels and houses put down in a desert of sand. Leaving Port Said we slipped along the canal, all day finding much to interest us. Early the next morning we were at Suez, where we were for five hours taking in cargo. The bay and the ships, and the lights and shadows on the hills and the towns, were something exquisite. Then came the Red Sea from Wednesday forenoon until Sunday at midnight. The first two days were comfortable, and then the wind dropped, and we would have suffered excepting for the electric fans in saloons and cabins. The days passed pleasantly, however, but we were glad when we heard the anchor dropped at Aden. We left Aden at ten o'clock on Monday morning for the long home stretch, and we have had perfect weather so far, and now we hope, if the Lord will, to reach Bombay to-morrow evening.

There are but few passengers, as it is a cargo boat and early in the season. But we have amalgamated very well. My time has been spent in reading my Bible in English and in Marathi, in trying to help Mr. Hazen begin his Marathi, in embroidering, sleeping and talking. In the evenings we have music, and twice we have had games of all sorts.

Mr. Bruce, Miss Jordan, Mr. Hazen and Mambai formed our immediate party. My sister, Mrs. Evans, was not allowed by the doctors to come, especially in the present state of India. She may come later.

Victoria Road, Bombay, Oct. 12, 1900. Home at last! How good it seems to sit at my old desk and have the old surroundings.

We landed on Sunday morning the seventh. On reaching the house I

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CHINA.

MEETINGS OF THE TUNG-CHO MISSIONARY SOCIETY.

BY MISS MARY E. ANDREWS.

IN the early days of our Tung-cho church we started a little missionary society for our women. The number was very small,—only fifteen women in the church,—and a few others who might be called inquirers. All of them joined the society. They were very ignorant of everything outside their own little, narrow lives. They could cook their frugal meals, and make their simple clothing, and look after the home and the children—in a way. But apart from that, and what they had learned of Jesus, they knew nothing. Education is not for women in China. What are women for but to bear children and be housekeepers? So thought husbands and fathers, but we thought differently. Since these women had come into the Lord's family they needed something more, and all of them under our teaching were learning to read. Slow, painful work it was for some of them, especially the old women, and I think only one of



the number had reached the point of reading in the Bible. We wanted them to be intelligent in the things of the kingdom; to know of the Lord's work in other lands, and to be interested in it. And to this end we bent our energies. Our women were all poor. Most of them had no money they could call their own, but we hoped they could, with their husband's consent, save a cash here and another there from their small housekeeping expenses, and so be able to

MISS MARY E. ANDREWS, OF TUNG-CHO, CHINA.

give something to the Lord's work. A few were supporting themselves and their families by sewing or housework, earning so what would, in this land be considered starvation wages; and these few were better off pecuniarily than any others of our company. We couldn't ask them to pledge any definite amount, but we did ask them to promise that they would do what they could and we promised to double whatever they might raise. Bravely they set themselves to save that they might have something to give, and the result was a constant surprise to us. We had no idea they could do so much.

And the monthly meetings! They were not what one would call model meetings, but I think they were meetings where the Lord Jesus loved to be. First, the women were all in their places; or if one was missing we knew it was some absolute necessity which held her from coming. Here sat a mother with a baby in her arms, and one or two others hardly more than babies clinging to her; there an old woman leaning on her cane, and evidently very weary with her walk; and, again, a young woman who had braved the disgrace of being seen in the streets for the sake of the meeting she loved. And the bright, happy faces told that it was a joy to be there.

A missionary hymn, a little Bible word and a short prayer opened the meeting. A large part of the hour was given to a study of some one country. True, the women could not study. There was no missionary literature in their language, even if they had been able to read it. But the leader of the meeting—we missionary ladies took our turns in leading—had given much time to preparation. First had come the search for material, the study of books and periodicals for information in regard to the country chosen, its manners and customs, its objects and forms of worship, the work being done there, and little incidents of that work likely to interest our women. Then it would never do for the leader to give it all. So the material gathered was carefully divided into little parts suited to the capacities of the women, and these parts were given them beforehand by word of mouth, and repeated over and over, that each woman might have something to tell at the meeting. Often the parts were very poorly told after all the trouble. There was much to be done by the leader, of adding and correcting and connecting, to make the story complete. But it paid. Whatever else was forgotten, no woman would forget the part she had herself told; and it was one of the little things which helped to make each one feel that the meeting was her very own. Then they grew interested in the country they were studying, and were all ready to take part in the little season of prayer that followed. The prayers were not eloquent. An unsympathetic listener might not have found them uplifting. Remember, the voice of prayer had been an unknown sound to them only a little while before. They were simple prayers; some hesitating,

some with many repetitions, some too long, because the one praying had not learned how to stop. But I think they came from the heart, and that the loving Father bent his ear to listen. A hymn or two closed the meeting. And the singing! Well, Chinese women all want to sing; and think they can if only they know the words. Time and tune are minor matters. Certainly the singing was not melodious to a cultivated ear, but I think there may have been melody in it to the ear of Him who was listening for heart music.

One important part of our meetings I must not fail to mention. On the table stood a little basket, and each woman as she came in dropped into it the little string of cash, which meant for her so much of thought for the meeting all through the month; so much of careful planning; so much of self-denial. Now and then some one would drop in a second string for a sick one of their number who, unable to come herself, had yet sent her little offering, for no one was willing to miss the collection. Perhaps the joy in giving had something to do with the lighted faces of those dear women. And I doubt not the Master, sitting over against the treasury, knowing and understanding all, said, "Well done!"

Many changes have come to our church in the years which have passed since then. Most of that first little company have passed on to the heavenly home. But our numbers have increased many fold, and interests have broadened in many ways. Our little missionary society was long since merged in a Woman's Christian Association. The hearts and hands of our women are reaching out in many directions, and the missionary meeting is no longer what it was to that first little circle, *the* meeting of the month. I rejoice in the growth, in the outreaching, in the manifold interests. And yet, now and then, my heart turns back with a real longing to those dear little missionary meetings of long ago.

TURKEY.

WOMAN'S MISSIONARY SOCIETY IN HARPOOT.

BY MRS. C. H. WHEELER.

BEING at home on a furlough in 1868, when the Woman's Board was formed, and having the privilege of giving the missionary address at the ever memorable meeting at East Boston, where Mrs. Bowker opened her beautiful home and entertained more than one hundred guests, I had every opportunity to hear the discussions of the earnest founders of the now flourishing Woman's Board.

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These women came from all parts of New England, and some from other parts of the country. It was very evident that they meant business, and understood that going out of old paths they would meet with opposition. Mrs. Bowker had the power to enthuse and inspire, and that clear vision which, like the old prophets, looked far into the future. I believe we all caught something of her inspiration; mine lasted until I returned to my home in Armenia.



MISS SARA MEDZADURIAN.

Our women had been instructed to give, and we were often cheered by the little gifts that came to us for the American Board. There were now two Protestant churches in the city of Harpoot with ten or more in the villages on the plain. Filled with the enthusiasm of that East Boston meeting, I talked over the subject with my missionary associates, and the result was an organization for the women of the Harpoot Protestant churches.

The Armenian women entered into this work with the same earnestness that I had seen in this country. We called a meeting, and a goodly number were present; officers were chosen from the Armenian ladies—for we were very sure that they were the ones that should do the work, supplemented only by advice from the missionary ladies. Mrs. Shimavonian, the wife of the pastor of

the first church in Harpoot, was unanimously chosen president; Mrs. Melkon, the wife of Professor Melkon, for treasurer; with Miss Sara Medzadurian, a teacher in the girls' seminary, for secretary. We wish we had photographs of all these officers; but the flames at the time of the massacre destroyed all we had, and we can only give you the face of our beloved Sara, who is now the wife of Rev. H. B. Garabedian, of Lawrence, who loaned me this photograph, taken in Harpoot about the time she became secretary, which office she held for seven years.

It was decided to send letters to all the pastors and pastoreesses of the neighboring churches, all of whom expressed joy over the organization of the Armenian Woman's Missionary Society. It seemed wise to make this

society both home and foreign, as a part of the money must be given to the Kurdish work, as it was for Kurdish-speaking Armenians, who, living in Kurdistan, were in great poverty and darkness, but among whom a most hopeful work had opened, through the conversion of one of their number educated at Harpoot, and who became the first missionary to Kurdistan.

We wish we could take you into some of these meetings, that you might see the earnest faces with the glad smile that illuminates them as they bring their gifts of money, or what can be turned into money. Here comes blind Marta with a pair of stockings; she has washed, combed and spun the wool into yarn, then had a portion of it dyed red, blue and brown, so that the toes might be of various colors. As the women do not wear shoes in the house the stockings are never plain. We wonder how this blind woman is able to make such beautiful stockings, but here comes a buyer, and Marta can hear the money as it falls on the plate. Now another poor woman comes up shyly to the missionary and brings in her many-colored handkerchief a dozen eggs. "Hanum, I have no money, but these eggs are fresh, and I thought you would give the money." See how pleased she looks as she takes the money and drops it onto the plate. Here's a woman with a bib-like article, doubtless a part of her trousseau when she was married, for it is beautifully embroidered with many-colored silks; another has a paper of raisins, and here is some dried fruit and sweet paste which these poor women have taken from their home supplies, that they may not come with empty hands. Ah! here is a woman with a silver box, one of her wedding gifts, which perhaps her husband's mother gave her to keep her jewelry in. Over yonder a woman is cutting off a gold coin from her necklace, and her companion is waiting for her with a silver bracelet in her hand. Is anything too precious for the Lord?

How often have we felt that all the Marys in that Oriental land were not dead; and I am sure the Master has often stood over against the treasury when these poor widows have given in their mites.

We recall many happy meetings and earnest reports. The missionary parlor, enlarged by opening the bedroom and hall, soon becomes all too small for our gatherings and we adjourn to the church. Gifts come from many of the outside churches; many of these churches are in the villages, a day or two days' journey away, and the poor women are not able often to make the journey to the city, even though they may have a donkey to ride on.

We also formed societies in our girls' school, and some of them proved very efficient. The Girls' College had four societies, and they decided to send their money directly to Africa for Nomdehui and Susiwee, in Mrs. Edwards' school in South Africa. Letters and photographs of the African

girls came, which greatly interested not only the girls but their mothers. was most encouraging when, after the Girls' College was burned, Inanc girls sent sympathy in a money donation, saved by much self-denial, to girls of Harpoot.

Massacre, famine and great suffering have almost crushed out Armer but these societies still live and work on; for God-given inspiration : resolves put into action are always eternal.

JAPAN.

SOME INTERESTING VISITS.

MISS A. H. BRADSHAW.

MISS BRADSHAW, who is a most devoted and successful teacher in Seno asks us to go with her to some homes in her vicinity, and we share with these glimpses into Japanese interiors. "First we visit a young woman v



STREET NEAR MISS BRADSHAW'S HOME.

will go soon with her baby to join her husband in San Francisco. F home is specially precious to her, for her betrothal lasted seven years. F only brother was drowned, so the carrying on the family name depended

her, and her parents wished to adopt the future husband. But the man of her choice was an only son, and his parents could not forego their claim. So for this long while the hard question was debated, and the lovers clung most faithfully to each other. Finally this arrangement was made: If children came, the first was to bear the name of her family, and be adopted by it, all other children to take the name of their father. Then



THE YOUNG WIFE.



A JAPANESE HOME.

there was a great church wedding. In the photograph the young wife stands in the foreground, while the mother looks out through the bars of the window. It appears that however much religious ceremony may accompany a marriage in Japan it is not legal till the *seki*, or public registration of name and residence, is changed. This change is sometimes delayed

for years, thus making divorce an easy thing. The missionaries find it a difficult matter to teach the Japanese to look upon legal marriage from the Christian standpoint.

"The next glimpse is of a home both foreign and Japanese in style. These pendants are not Japanese lanterns, but yellow persimmons hung up to dry. The family are Greek Christians, and the adopted daughter, now a bride, is a nice, devout little girl, most helpful in the woman's meeting.

"Next you will see a nice little lady, a graduate of Kobe College, with her two children. The boy stands still, playing he is a soldier with his popgun,



GRADUATE OF KOBE COLLEGE.

but the little girl objects to staying in any one position a minute. These children come to our Sabbath school, as they live near. The father is a professor in the higher middle school here, and the mother goes into society quite a good deal, but only comes to church on special occasions, I am sorry to say.

"Another wife of a teacher, who had been grounded in temperance principles in Kyoto school, finds it a trial to serve wine, as she must when the government teachers meet at her house. Our married graduates from girls'

schools living in one city or town greatly need to form an association for stimulus and society. Such a binding together would be a safeguard, and help in many hard places.

"In another home we find three children who are in Mrs. De Forest's classes. The father is an army man, and has given up coming to church. The mother finds it hard to withstand his influence; still, as the Bible woman when here holds weekly meetings at her house, there is hope that she will be led to the right way. When the grandmother died, a few months ago, there was both a Buddhist and a Christian funeral."

The first view shows us a street near Miss Bradshaw's home. She has a Sabbath school of seventy little girls like these in her house each Sunday.

Shall we not pray earnestly for these women and children, that the light given to us may shine on them also?



MISS A. H. BRADSHAW.

CEYLON.

A WOMAN'S MISSIONARY SOCIETY.

THE formation of a woman's missionary society is an event of such common occurrence in America that it scarcely arrests the attention. But that such a society is formed in Jaffna is quite a different matter and calls for more than a passing notice. When the first society was formed in America, few expected it to be the beginning of such a mighty force in the evangelization of the world. With this in mind, our society, though small in numbers, is big with the promise of what is yet to be. We consider this event of such importance that we give it large space in our report.

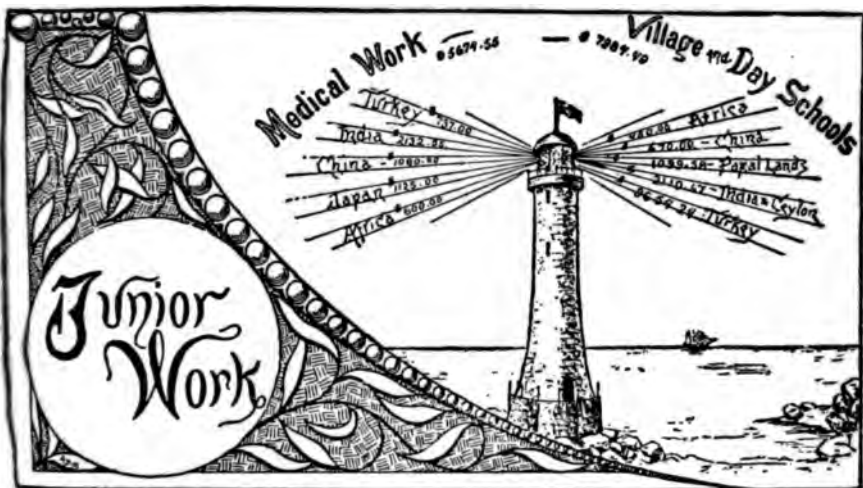
At the May meeting of the Native Evangelical Society one of the Tamil speakers spoke on this topic, "What Our Women Can Do." He vividly pre-

sented what women's societies had accomplished in other lands, and proposed that our Christian women of Jaffna should organize a society. The women who were present were much impressed with the thought. Some of our missionaries had previously proposed this, but it had never seemed to take hold of our Tamil women.

In July Mr. G. S. Eddy, one of the traveling secretaries of the Student Volunteer Movement, came to Jaffna. A large part of his message to the Christian churches was that they received so much from the Lord that they did not become missionary in spirit they would grow cold and worldly, and instead of increasing would decrease. He pointed out how great need there was in India for just such help as they could give. The impression they had previously received was quickened into action. Two of the Christian women of Oodooville called some of the leading women of the congregations of Navaly and Manepy to a conference, and a small meeting was held July 17th. Pastor Elialawly presided, and those present formed themselves into a society. Mrs. Chelliahpillai was appointed secretary, Miss Howland president, and Dr. Curr vice president.

With a view to strengthening the society, invitations were sent out to all the American Mission churches, calling all the women to a meeting at Oodooville. On August 1st nearly two hundred women were present. Miss Howland presided, and addresses were given by Mrs. Mills of Manepy, Mrs. Arwusam of Panditeripo, Mrs. Chelliahpillai and Dr. Curr, followed by the pastor of Oodooville church and Rev. R. C. Hastings. The wish for a Woman's Missionary Society was unanimously expressed, and a committee was appointed to draw up a constitution. An executive committee was chosen, consisting of one woman from each church, who was to be the missionary leader in her own church, and its representative at the committee meetings of the society.

According to the constitution, each woman desiring to become a member shall pay an entrance fee of one rupee and accept a "mite box." She at the same time promises to put some coin, a cent or half a cent, into the box each day with a prayer for the work of the society. The boxes were the gift of individuals. Batticotta church was the first to hold a meeting in the interest of this society, and thirty-two members were enrolled the first day. Other churches followed, and while we are preparing this report we learn that eight churches have joined, with a total membership of one hundred and seventy-three.—*From the Annual Report.*



- To give light to them that sit in darkness - Luke 1:79 -

HINTS FOR A CHILDREN'S MISSIONARY MEETING.

BY MISS M. C. E., BROOKLYN, N. Y.

THE children gather promptly; they know the meeting will open promptly. Their good attendance and eager anticipation speak of personal invitations, of the Band's reputation for pleasant meetings and earnest work. The appearance of the room creates expectancy; charts or maps, mottoes, pictures or curiosities are visible.

The ideal missionary meeting is thoroughly missionary. The Scripture has been chosen for its missionary lesson. The prayer of a senior member has led the children close to the heart of the Master, where together they have presented their missionary petitions. The collection service is dignified, for "these pennies we send where we cannot go; thus we become with Jesus a part of God's great plan for evangelizing the world."

Thought has been given to the composition and detail of the programme; it aims to teach something definite, is bright, and in some respects unique. The children chosen to present it have come well prepared, for they have been taught that in making this meeting helpful, they are doing something for Jesus.

The meeting is not too long; interest is alive to the close. The children, likely, tarry in little groups around the several members of the corps of helpers who have been chosen for their winning power.

Jesus once called a little child and set him in the midst of his disciples; to-day Jesus has been seated in the midst of the children. "I love our Mission Band," they say. Work for Jesus, work with Jesus has made them happy. They feel the dignity and value of their service. They go home to "talk missions."

This has not been a gathering of premature saints, but of live children, subject to the influence of One who said, "And I, if I be lifted up from the earth, will draw all men unto me."

CHILDREN'S MEETING IN MONTCLAIR, NEW JERSEY.

The accompanying cut shows a unique arrangement for a series of children's missionary meetings. It needs no explanation, but is most suggestive for leaders who are seeking novel ways to interest children.

EXCURSION TICKET.

GOOD FOR

SIX FOREIGN TRIPS

of the

Children's League

First Congregational Church, Montclair, N. J.

Promosely conducted and visiting special
points of missionary interest.

Leaving Grand Central Depot, New York, Dec. 31, 1906
Returning May 29, 1907.

Reservations F. C. C. & R. Last Monday of each month, 1.30 p. m.

I New York to Japan
via Korea, Japan, and other
ports.
A. S. Nippon Mail and Japanese
lines.

II New York to Mexico
via Niagara, St. Louis, Santa Fe,
and El Paso.
Canadian, Pennsylvania and
Rock Island lines.

III New York to Africa
through the Dark Continent
via Cape Town, Natal, and
other ports.
Union-Castle Line, Messageries
Maritimes, and others.

IV New York to Europe
via San Francisco
and other ports.
Panama Colon, and others.

V Through the Sultan's Domains
via Constantinople, Bagdad,
Istanbul, and other ports.
Ottoman Empire.

VI New York to Peking
via Hong Kong and Shanghai
and other ports.
P&O, Messageries, and others.

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

III. THE RISE OF WOMAN'S WORK AND CONGREGATIONAL WOMAN'S BOARDS.

THERE existed no union of missionary interests among women until the first year of the nineteenth century, when a "Female Society for the Diffusion of Christian Knowledge" was formed in Boston,—the first foreign missionary society of this country. It was short-lived, but gave rise throughout New England to "Cent-a-Week" societies. In 1815 maternal associations were formed in Portland, in Boston, and neighboring towns. These held quarterly meetings to interest children in mission work, especially in educating some heathen child. Many such societies were started, but they had little organization, and toward the middle of the century few were still in existence.

In 1817 the American Board appointed two women missionaries to the Cherokee Indians; the first attempt to reach the heathen through woman's effort.

As facilities for travel increased, Christian people learned of heathen lands, of the degraded condition of Eastern women, and the social system which prevents any man, even a physician, from penetrating their seclusion. David Abeel, an American missionary in China, returned in 1834 and made the first appeal for woman's work. He declared no nation can be regenerated till its women are uplifted, that missionary wives would never be numerous or free enough to accomplish the task, and urged that single women, supported by women at home, should devote their lives to Christianizing heathen women and heathen homes—lest missionary effort prove ineffectual. Mr. Abeel's appeal was answered in England that same year by the "Society for the Promotion of Female Education in the East." This Society continued its beneficent labors till a little over a year ago, when its work was passed over to more recently formed societies and its existence as an organization came to an end. Others followed in England and Scotland, in Europe, in America and elsewhere, till to-day there are Woman's Boards, independent and auxiliary, with an income of \$2,600,000. No specific work was undertaken in the United States till 1860, when women of six denominations, inspired by Mrs. Doremus, of New York City, formed the "Union Missionary Society," which stood alone for eight years.

During our Civil War woman's help was demanded, especially in hospital and sanitary relief, and then she first learned the advantage of systematic and concerted effort. When, following the war, tidings came from heathen lands that at last barriers were weakening and homes becoming accessible, many women were trained and ready to undertake this greater relief work. In 1867 a few earnest women in Boston, deeply impressed by reports from the field, and seeing the urgent need of helpers, determined to engage in the task of sending the gospel to fifty million heathen women and children. After eight months of correspondence and consultation with secretaries and missionaries, a meeting was held in January, 1868, in the Old South Church, and an organization formed, which was incorporated the following year as the Woman's Board of Missions, to co-operate with the American Board in supporting unmarried women, appointed in connection with the Prudential Committee to the foreign field, and such approved work as funds should allow. Many clergy and laymen were doubtful of the wisdom of the undertaking, but owing to the efficient labors of Mrs. Bowker, for twenty years President of the Board, and those associated with her, its plan was so broadly conceived and developed that the Woman's Board became not only a success but a stimulating example, and other denominations soon followed.

The Woman's Board of Missions of the Interior was organized nine months

later in Chicago. Identical in method and purpose with the Board in Boston, they cover the territory from Ohio to the Rocky Mountains, and are supporting seventy-six missionaries.

The Woman's Board of Missions of the Pacific, organized in 1873, has five Branches in the Coast States, with headquarters in San Francisco, and contributed last year \$5,557.

The Woman's Board of Missions of the Pacific Islands originated in 1871, from the influence of a Micronesian missionary stopping in Honolulu on the way to her field. Its officers are largely descendants of early missionaries, and it has done noble work among foreigners in Hawaii, as well as supporting laborers abroad.

The Woman's Board of Missions of the Congregational Church in Canada consists of twenty-seven auxiliaries, aiding in home work and supporting under the American Board seven missionaries in West Central Africa.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Our pleasure in the increase in contributions the first two months of our new financial year is turning to sorrow over the rapid decrease of the gain. The report for the month ending January 18th as compared with the same month last year shows a falling off of \$675.59, leaving the total gain for the three months only \$866.67. When we take into account that the report last year showed a decrease over the previous year, the figures are not encouraging. While there may not be sufficient cause to sound a note of alarm, we must remember that the best working months of the year are passing, and that the necessities of the work are immediate and imperative. The trumpet call of God's providences the past year in China, in India and Africa are still sounding in our ears, and the opportunities which bring their consequent responsibilities are in danger of being lost past recovery.

THE LENTEN OFFERING. By the time this number of LIFE AND LIGHT reaches our readers the season for our free-will Lenten offering will be at hand. We rejoice in the fact that the custom of extra gifts at this time, by vote of the delegates at our last annual meeting, has come to be a permanent one in our Board. It may not be expected that every society will make this offering every year, although there are many who have done so and are intending to

continue it. We wish, however, to urge that the matter be considered every year in our branches and auxiliaries, and a definite, prayerful decision reached whether to undertake it or not. We fear there are many societies who let the matter pass without sufficient thought upon it; but let us remember that neglect of an opportunity like this has the same effect as a deliberate refusal to remember our Lord's suffering and death in a way that we believe would be most acceptable to him.

THE WORLD'S We believe there can hardly be any organization of women,
LOSS. and even a very few individuals, who do not feel a sense of personal bereavement in the death of Queen Victoria. It would seem, however, that this sense must be greater among missionary organizations whose work is among peoples under her beneficent sway all over the world. No student of missions can fail to appreciate the immense advantage of laboring under a Christian government,—the safety of life and property, the just treatment of both missionaries and native converts, the grants in aid so liberally furnished for different departments of work. Her reign is spoken of only in superlatives—the longest life and longest reign of any monarch, the greatest development and extension of a kingdom ever known under any one ruler. It is a great thing to have lived in the blazing light of a throne for sixty-four years and never to have made a false step; but is it not a greater thing to have been so beloved that tears have been shed at her bier in hundreds and thousands of homes in every part of the globe? We all appreciate the great Queen, but do we not best love to think of her as showing the possibilities of Christian womanhood—as a devoted wife and mother, as consecrated to the Lord Jesus Christ, humbly and lovingly trying, as the lowest of us may, to follow in his footsteps? Do we not love to think of the beautiful example of a Christian home that she gave to all the world of her womanly sympathy for sorrow and suffering everywhere? We love to think of the message of an Indian princess to the missionary doctor years ago: "Did you not tell me our Queen was good and gracious? that she never heard of sorrow or suffering without sending a message to say how sorry she was, and trying to help? If you will only tell our Queen what we Indian women suffer when we are sick, I am sure she will feel for us and try to help us." And the quick response, "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India." And the result—the Lady Dufferin hospitals for women established all over India. Adequate expressions of loss must be left to other pens than ours, but as we seem to be standing by the bier at Windsor, we cannot refrain the smallest of tributes.

Mrs. S. J. HOUGH. One by one the older workers in our Woman's Board are passing on to the heavenly home. Among these is Mrs. S. J. Hough, formerly Vice President of the New Haven Branch, and later Secretary of New York State Branch. She came to us in the early days of our history, and threw herself into the work with whole-souled enthusiasm. Many will remember her bright presence in our meetings, her intelligent earnestness in the deliberations of the delegates, and the zeal with which she tried to carry out the plans adopted by the Board. The last messenger came suddenly while she was visiting friends in New York City, but did not find her unprepared. She is now with the great throng in the other world who, we cannot doubt, are still one with those who remain here in the blessed service.

ANNUAL MEETING. It will be remembered that the Committee on Place for the Annual Meeting of the Board next November were not able to report before the close of the last meeting. We are happy to say, however, that we have received a most cordial invitation from our Berkshire Branch to hold it in Pittsfield, Mass., and it has been accepted with much pleasure. The beauty of the Berkshire Hills and Pittsfield hospitality are known far and wide, and both will form a delightful setting to what we hope will be an interesting and profitable meeting.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN. The annual meeting of the corporation who have in charge the raising of money for the International Institute in Spain was held on Thursday, January 26, in the chapel of Old South Church, Boston. The report given by Mrs. Gulick of the conditions in the Institute at Biarritz shows a most satisfactory state of things, notwithstanding that both teachers and scholars sorely feel their exile from Spain, away from their homes and the people among whom they wish to work. Delightful and stirring addresses were given by President Hazard, of Wellesley, President Woolley, of Mt. Holyoke, Professors Jordan, of Smith, Colman and Bates, of Wellesley, and others. Much enthusiasm was roused, and gifts amounting to \$2,700 were presented during the hour. The total sum already contributed and pledged is now about \$68,000. A plan for securing the aid of girls in colleges and schools in this country, by which students are asked to provide for rooms at an expense of \$300 each, is proving most successful. Now that an abiding-place for the Institute is assured in the near future, the prospects for the future are very bright.

A MEMORIAL. A memorial booklet* of our martyred missionaries in Pao-ting-fu has been prepared by Miss Alice M. Kyle, a friend of Miss Morrill and Miss Gould from childhood. It consists of sketches of their life and

* To be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston. Price, 25 cents.

work and tributes from friends and co-workers, but is mainly the story of their service in Pao-ting-fu, as told by themselves in letters to friends extending over the entire term of years from 1889 to 1900. For these letters we are deeply indebted to the families and friends who have kindly loaned them for this purpose. It is a great gratification to be able to preserve this record of two noble lives, arranged by the sympathetic hand of a devoted friend.

INTERDENOMINATIONAL CONFERENCE

The Fourth Conference of the Woman's Board of Foreign Missions in Canada and the United States was held in Marble Collegiate Church, New York City, commencing Wednesday afternoon, January 16th, and closing the following Friday noon. The audiences, although not large, were composed largely of Board officers and those supposed to be experts in various departments of work, gathered with the one purpose of gaining from each other all possible help and inspiration. The programme was composed of formal papers followed by free discussions on such subjects as United Study of Missions, Co-operative Publications, Value of Missionary Exhibits and Interdenominational Educational, Evangelistic, Philanthropic and Medical Work in the field. The speakers represented Presbyterian, Methodist, Reformed Protestant Episcopal, Congregational, Friends, Evangelical Lutheran, United Presbyterians Boards. The papers were well written and suggestive, and the discussions brought out many practical and helpful thoughts. Good-fellowship and friendly feeling were most evident all through the sessions, and a definite outcome was the appointment of two committees on co-operative publications, one to consider the advisability of issuing one or more books for use in the home churches and one for the same consideration as to books for women in mission lands.

DEATH OF

As we go to press, word has been received of the death of Dr. ELIAS RIGGS. in Constantinople of Dr. Elias Riggs, for more than sixty-eight years a missionary of the American Board in Turkey. Miss Prime writes of his death as follows: "Dr. Riggs passed away on Thursday very quietly and peacefully. They could hardly tell when he ceased to breathe. A few weeks ago he had a hemorrhage of the lungs which weakened him very much. His mind was clear to the end and he has worked up to within a few days of his death. About a day before he died, when he had ceased to hear and was too feeble to speak, he wrote in a trembling hand, 'It must be that God is calling me; I cannot hear the voice of man.' And then there were two words, 'now' and 'awake,' which he could not fill out. He was buried on Friday in the midst of a long storm which had made travel most difficult. It was a very small audience to do honor to such a great and

gifted man, but there will be a memorial service at the Bible House. It was a very happy occasion, for no one could really mourn. A rare and gifted mind had been hampered by a weak and failing body, and all rejoice in his release and happiness." A sketch of his life and work will be given in the Monthly Leaflet of the W. B. M. for February.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ADELAIDE DAUGHADAY, SAPPORO, JAPAN.

I HAVE waited until after our Missionary Conference before writing, as I wanted to tell you about it. It was a glorious meeting—a miniature Ecumenical Council. The last one was held seventeen years ago. It was my good fortune to arrive in Japan in time for that, and it gave an insight into the work and a breadth of view such as, perhaps, years of actual experience might not have done. During this Conference of 1900 many, of course, were present who attended at that time. Then the gathering consisted of comparatively young people, as the work was also young; to-day these could be distinguished from among the later comers by their silvered heads and faces touched by care and sorrow, yet illumined by a joy that told that the intervening years had been a period of growth, spiritual and intellectual. Also we had among us some of the noble pioneers who constituted the first Conference in '73.

It was a pleasure to sit in the gallery and look down upon the unique assembly. Here and there sat a missionary from China in picturesque native costume; again, there were Salvation Army officers in a mixed dress, besides some Japanese Christian friends.

One felt when looking upon faces marked with such earnest and high purpose that such a body of men and women must constitute a mighty force for righteousness. Missionaries should be good people. They are separated from the great world with its trivialities, false ambitions and exhausting pleasures, and can devote all thought and energy to the highest pursuits of life, the only things that are worth while. Yet in a sense they are really more a part of it than ever before, as, exiled from home, they take a wider outlook upon life and are more deeply interested in many lands and causes than would be possible if their thoughts were concentrated upon one country. This Conference reminded me of the great Jewish festival, the Feast of Tabernacles. That was celebrated for eight days, the time that this continued. That was a harvest festival, a Feast of Ingathering, a season of great rejoicing and thanksgiving for mercies received. This also occurred in the late autumn; and when the efforts and results of the past years were

recounted, all rejoiced at the assurance that, by God's blessing, a harvest had been gathered in, and that there was reason to believe He would still more abundantly send down showers upon this eager, aspiring nation until beautiful Japan shall become a garden of the Lord, a dwelling-place of righteousness. Also the Feast of Tabernacles was a time of reunion of the Jewish tribes at their great national center, Jerusalem; so this Conference brought together people from the entire Empire to the heart of this nation, the city of Tokyo.

The discussions on the varied and intensely practical questions were carried on in such a wise, catholic and spiritual manner as to impress one more than ever that in true Christianity there is, "in essentials, unity, in non-essentials, liberty, and in all things, charity." Some of the evening meetings were addressed by Japanese reformers, who are doing much to lead the thought of their countrymen into high, moral lines. Also one evening during Conference Week the Salvation Army held its annual meeting. The great hall was thronged by an intensely interested audience, mostly Japanese men of gentlemanly bearing; and when the officers of the Army, and also a valiant missionary, referred to their rescue work of young women,—a work that has recently stirred the nation by its persistence under the most strenuous opposition, by its revelations to the lawmakers that good, existing laws were merely a dead letter, and by its final triumph after a fierce struggle,—the enthusiastic applause of the audience was most inspiring. From start to finish the Conference was a season of spiritual strength, and an education for better work in the future.

The American minister and Mrs. Buck most courteously and delightfully entertained the Conference one evening at the Legation, the Japanese Imperial Band playing our national airs. Count Okuma also threw open his large garden, with its magnificent collection of rare plants, especially orchids, to the Conference. Other very encouraging things mark these closing months of the century, such as the passing by the Diet of the Anti-tobacco Bill, and a vast reform in the educational methods of this country in discarding a great number of the cumbrous ideographs, that have so fettered the progress of students, and introducing to a limited extent the Roman character instead.

FROM MISS JENNIE D. BALDWIN, RUK, MICRONESIA.

Your letter of August 19th, '99, was received October 16th, 1900. As over seventeen months elapsed between the arrival of the Star last year and the supplies this year we felt quite shut in, and wondered what was transpiring in the great, wide world. The constant demands on time, strength and

thought did not give us an opportunity to grieve, and we labored day by day knowing our Father would provide in his own time and way. When the third term of school closed, in July, we thought surely the vessel would arrive during vacation, which was lengthened from two to seven weeks to give our girls an opportunity to preserve the bread-fruit. There is generally a small crop of the fruit during December and January, but the large harvest comes in the summer months, and preserving fruit of any variety means work. This does not entail stewing over the fire with burned fingers and flushed cheeks; a shell to scrape off the skin and a large knife to divide it are the only implements required. Visions of ease probably float through the mind of the busy housekeeper, but to prepare bread-fruit by the hundred means blistered hands, aching arms and cut fingers. After baking it in the sunshine it is packed away in holes in the ground, which are lined with grass and banana leaves. In a few days the fruit softens, when the girls work it over, then cover with fresh leaves and heavy stones.

The harvest ended and no ship arrived; indeed, we ceased straining our eyes, scanning the distant horizon for a tiny speck, and started another term of school. On the second day of the seventh week of the term we were awakened with a lusty "Sail ho!" but after the many weeks and months of waiting we scarcely dared to hope until she entered the passage and headed for Kutua Point. The native man and woman who accompanied Miss Logan to Australia arrived safely; letters and magazines, both old and new, were indeed welcomed; but no helpers, and we can truly say the laborers are few. If Dr. and Mrs. Hyde sailed for Ruk *via* Guam we have very dim prospects of their speedy arrival. All the Japanese schooners stop there on the return trip, and in this mail we received a letter from Mr. Kelton, of Guam, requesting us to inform friends to forward no more letters *via* Guam.

Mr. Stimson's health is improving, and although still suffering he has been busily engaged erecting the small house for the printing press. Of course the boys of the Training School assist, but these natives are not mechanics and need constant watching. When once erected we only hope there will be a sufficient force of laborers to man the press, for text-books are in demand, and a small amount of pure literature would be a great blessing. Even in Christian America we do not expect children to read their Testaments all day Sunday. In this language there are three little stories with a moral, which our girls read over and over again until one would imagine they could repeat them entire without looking at the few sheets of paper. Notwithstanding this lack, Sunday is not a gloomy or tiresome day in the school. When well, we all attend morning service and Sunday school in the afternoon. Between services our girls teach women who are unable to

and little children the memory verses of the Sunday-school lesson, and look at our illustrated Bible stories. In the evening we sing with them for three-quarters of an hour, and the day closes with a prayer meeting, which the older girls conduct. At present they are endeavoring to heed the command, "Love one another." Gossip and slander are prevalent evils among the ignorant and uneducated in the home land, but our girls are striving to obey the Golden Rule. There are many failures, and we long for more literature in their language to broaden the range of conversation, and so simple stories to illustrate and bring home forcibly the truth.

The addition to our house, for which the Woman's Board made a special appropriation, was completed in the spring. It would be difficult to accommodate our girls without this additional dormitory, which is large, airy and very comfortable for this climate. We extend hearty thanks to the Woman's Board for so kindly supplying our need. There are thirty girls in the school, so a mother and baby; the latter we are protecting until some way opens for them to return to the Mortlocks. There are also little girls in the neighborhood waiting for admission, but we debate, as they are probably but eight years of age. The vileness and immorality which stalks abroad even in the daylight make us feel that we must immediately open our arms, protect these little ones and teach them the way of purity and life everlasting.

We lead a very quiet and uneventful life, seldom having even the opportunity to visit the women in our neighborhood; but protecting girls in this heathen strict means constant vigilance. When weary with watching, I have wished that a high stone wall surrounded our premises, but then remember that house plants perish with the first adverse wind, and we are aiming to develop strong characters. Our hopes are not yet realized, and we need our most earnest prayers that we may be enabled by power divine to give unto these babes the sincere milk of the Word.

Our Work at Home.

THE IDEAL MISSIONARY MEETING.

BY MISS BELLE M. BRAIN.

No missionary society can do its best work without high ideals. The perfection sought may never be fully attained, but the higher the aim, the greater the achievement. Water seeking its own level never quite reaches it, yet the higher the source of the stream, the stronger the play of the fountain.

In every missionary meeting there are four things to be considered—preparation, place, people and program. Perhaps the ideal meeting can best be discussed under these heads.

PREPARATION.

Back of the ideal missionary meeting must be ideal preparation, for missionary meetings—ideal ones, at least—do not “just grow.” They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the program, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

PLACE.

The place in which a missionary meeting is held has much to do with making it ideal or otherwise. Whether it be held in the church parlor or at the home of some member matters little, so long as it is bright and attractive, and adapted to the purpose.

There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. For many societies; however, especially large ones, the church parlor, with its central location and ample space, is probably the best.

But church parlors are not always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight-backed chairs. This state of affairs, however, is not without a remedy. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts and pictures on the walls, and by bringing in fresh flowers, and curios from missionary lands.

It is said that the late Mrs. F. S. Scoville, wife of ex-president Scoville Wooster, owed much of her remarkable success as a missionary leader to the pains she took to make the meeting place attractive. After her death her friends recalled the fact that no missionary meeting over which she presided, either in her own home or at the church, was ever held without the brightening touch of flowers, if it was nothing more than a single rose in a tiny vase.

The ventilation of the room is a matter of primary importance. Many a meeting, ideal in other respects, has been rendered a failure by bad air, or bodily discomfort resulting from excessive heat or arctic chill. In my girls' mission band we have adopted the plan of throwing open the windows for a few moments about the middle of the meeting, while the children stand and sing some stirring hymn.

PEOPLE.

It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal.

There is a story of a faithful woman who, being unable to interest her church in missions, held a meeting every month, going through the formality of Scripture reading, prayer, etc., with no one present but herself. That was truly heroic, but by no means ideal.

That large meetings are not impossibilities has been clearly demonstrated by actual experience in many congregations. The American Presbyterian Church in Montreal, with a total membership of 850, has a missionary society of 400 members, with an average attendance of between 300 and 400 at its monthly meetings.

But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.

THE PROGRAM.

But, after all, the program is the most important part about a missionary meeting. No matter how ideal the place or the people, the meeting cannot be ideal without an ideal program. Here are ten points to be considered:

1. *The Leader.*—Carlyle says: "Let him who would move and convince others be first moved and convinced himself." The ideal leader, therefore, should be an earnest, consecrated Christian woman, full of the spirit of missions, able to inspire others with her own love for the work.

2. *The Length.*—A missionary program to be ideal, must not be too long; ordinarily an hour and a half is sufficient. Papers and discussions should be strictly limited in time; otherwise they are apt to become exceedingly wearisome by reason of their length.

3. *The Transaction of Business.*—Long-drawn-out business discussions are fatal to a missionary meeting. In the ideal society business is reduced to a minimum and disposed of promptly, all matters of importance having been first discussed by the executive committee.

4. *The Aim.*—In every battle, owing to random shooting, there is a great waste of ammunition. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in missionary meetings, largely because our missionary shot is fired

without definite aim. Is it not true that sometimes the Scriptures are read and prayers are offered largely because it is the proper thing to do, and that occasionally articles are read merely to fill up time? In the ideal meeting every number on the program has a special mission, having been chosen with definite aim of interesting people and of inducing them to pray for the work, to give liberally of their time and money, or go personally to the foreign field.

5. *The Scripture Lesson.*—In the ideal missionary meeting the Bible is used as the "sword of the Spirit," the all-powerful word of God, which, according to his promise, shall not return unto him void. Especial study should be given to the Scriptural foundations on which missionary operations rest: the "Great Commission as recorded in the four Gospels and the book of Acts; the rewards promised to those who take up missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world-wide missions is assured. The last-named topic is especially needed at the present time, when the outlook is so dark in China and worldly-minded pessimists are predicting the utter failure of Christian missionary effort.

6. *Prayer.*—In the ideal missionary meeting there is much prayer, not only in connection with the devotional service, but at intervals during the entire meeting. There should be more real praying for specific things. It was said of Gossner that during his life he "prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being." Having the same great promises, missionary societies may pray workers into the field, courage into the hearts of missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Too little use is made of silent prayer, which engages all hearts in a way that audible petitions sometimes fail to do. An ideal season of prayer was recently observed by the mission-study class of the Young Men's Christian Association in one of our larger cities. Before them hung a great missionary map of the world, and for an hour and a half they prayed silently, intensely, earnestly for the conversion of the world, taking up the fields one by one, until they had girded the globe with their petitions. No word was spoken save by the leader, who from time to time announced the countries in their turn.

7. *Music.*—Music is an important factor in the ideal meeting. While it is well occasionally to arrange for special numbers in the way of appropriate solos or duets, the music should largely consist of congregational singing. Especial interest will be felt in singing the favorite hymns of famous missionaries, as "O God of Bethel, by whose hand," Livingstone's favorite

hymn; hymns composed by native converts, as "In the secret of His presence," by Ellen Lakshmi Goreh; and hymns sung on notable occasions in missionary history, as "Jesus, and shall it ever be, a mortal man ashamed of thee?" sung at the baptism of Krishna Pal, the first Hindoo convert.

8. *The Study of Missions*.—To be ideal, the papers, discussions, etc., which form the main body of the program, should deal not only with the work of the denomination to which the society belongs but also with general missionary history, giving broad expansive views of world-wide and centuries-long missionary effort. No society should omit from its program the admirable union lessons provided by the Committee appointed during the Ecumenical Conference at New York.

9. *Living Links*.—An ideal program always includes something that will bring the home worker in close and sympathetic touch with the missionary on the field. An ideal way of doing this is in vogue in the First Congregational Church of Springfield, Ohio. To each member of the society a missionary is assigned. In response to roll-call the members give the names of their missionaries and items of interest about their work. The plan works admirably. At a recent meeting every heart was touched when one member arose and said, "It was with a sense of personal loss that I learned, a few days ago, of the death of my missionary." After telling something of the attending circumstances, prayer was offered for the bereaved family and for the work so sadly interrupted.

10. *Fresh Material*.—A prominent educator has given a word of advice to teachers which may well be heeded by missionary leaders. He says: "Let your pupils drink from a running stream; even animals will not drink from a stagnant pool." The ideal missionary program presents only bright, fresh, up-to-date missionary material.

SPRINGFIELD, OHIO.

SYMPOSIUM.

THE IDEAL MISSIONARY MEETING: HOW TO ATTAIN IT.

[Different ladies were asked to give their thoughts on this subject, and the following helpful thoughts were received. Space prevents the insertion of all in the manuscripts, and repetition in some cases caused further omissions.]

THE ideal for a missionary meeting is very much the same as for any other meeting; *i. e.*, a gathering of people having a common interest, and a speaker who has something to say which the audience is interested in learning, and able to say it in such a way that the hearers can learn it.

It goes without saying that the programme should have been carefully pre-arranged and the parts given to those who are willing to devote some effort

to preparation. The mere reading of selections does not stir the mind while the personal element is most effective in holding the attention, for what comes fresh from some individual point of view awakens a response.

The nearer the subject one can get the more inspiration will she receive from it; therefore consult first-hand sources of information whenever possible, such as the lives or letters of missionaries, instead of relying on either the missionary magazines, which may be familiar to many, or the *Encyclopedia of Missions*, whose articles being limited as to space, the matter has been reduced to a skeleton, which like other skeletons is dry bones.

There should be a concrete subject presented with a sense of proportion taking into account not only the different aspects of the subject, but the allotted time for the talk. A string of facts is no more interesting than an excess of statistics. The important features need to be shown with vividness, and the talk enlivened with noteworthy incident, that unity of conception may produce unity of impression; otherwise the entertaining story is the only part remembered.

A portion of the time is often profitably given to a report of current events in mission lands, many being often willing to assist in this way who feel little zeal for missions.

As a missionary meeting is primarily a religious meeting, more than one should offer prayer. But as ladies are prone to diffidence in leading in prayer, let several have a definite topic for brief prayer, instead of one long general prayer.

The grand old missionary Adoniram Judson, to encourage himself in prayer, told of "an effort made in aridity, in wandering of thought under a strong tendency to some other occupation, is more pleasing to God, and helps the soul forward in grace more than a long prayer without temptation."

All those who take part in such a meeting, having given the best of their mind to preparation to overcome their natural timidity in raising their voice in prayer, will be sure to go home with the same feeling as the dear old deacon who said, "We have had a good live meeting; I took part."

ANDOVER, MASS.

MRS. ELIZABETH T. HINCKS.

The ideal missionary meeting is attended by about the same proportion of the women in the church as attend the morning service on Sunday. If the leader is, in truth, a mere leader, for the others present are so full of true missionary interest that they have thoughts to utter, information to impart and petitions to present at the throne of grace; they care so much for the subject, they possess such a sweet sisterliness, that they forget both to criticise and to fear criticism, and for a little while they commune with each

other, with their representatives in heathen lands, with their sisters just struggling out of darkness into Christ's marvelous light, and, best of all, with the loving Lord who gave his life for this cause. The hour is too short for all who wish to take part, and no one notices the striking of the clock; the woman who must catch a car slips out quietly, and when at last the leader closes the meeting all feel that it has been good to be there.

How to attain it. I don't know. We come the nearest it in our auxiliary in that meeting each year which we spend on the annual surveys. We write on each of our forty or more copies the names of two or three ladies who are neighbors; in handing the survey to one of these ladies we ask her to read it through and select a brief item to give at our next missionary meeting, then pass it to the next with the same message. Forty surveys—perhaps a hundred names—thirty at the meeting and a dozen more who really took pains to excuse themselves beforehand, sixteen who gave items, three prayers, and the hour was ended.

The only way to attain that freedom in prayer which is essential to the ideal missionary meeting is through that reviving of God's work in our hearts, which is our most earnest wish and prayer for this new century. Only as we are lifted out of thoughts of self and this world into interest and love for the kingdom of God can we have the missionary spirit that will produce an ideal missionary meeting, that will fill our treasury, relieve the overworked leaders, and carry on God's work in his way.

FOR A SERIES OF MEETINGS.

In our own auxiliary we have developed a kind of programme for the year that may be suggestive to others. In November a report from the Woman's Board meeting, if possible; in December items from the annual survey. No one is called on by name, and our motive in asking one to read, select an item, and pass to her neighbor, is as much to insure the reading of the survey as anything; it works very well, too. In January, in the Week of Prayer, prayer for the missionaries and other workers of our Branch, any who have spoken to us or from whom we have received letters during the year, and all the foreign missionary interests of our church. In February thank-offering meeting, but if we use the Lenten envelopes it will be better to combine these two plans and hold our thank-offering meeting in April. Once every year we try to combine with the two auxiliaries nearest us, and hold a "group meeting," to which the mission circles are invited. In June, annual meeting, a kind of festival, with a speaker from outside; once we made it an evening reception, with music and light refreshments.

HOLYOKE, MASS.

MISS EMMA L. HUBBARD.

The ideal missionary meeting should have two elements in its development; the first devotional, the second educational.

It is possible to greatly vary these exercises at different times. Praise may predominate in the devotional service on some days (and this must be easy with all the occasions of gratitude that Christian women have), while at other times a spirit of importunity may express itself in asking for blessings upon the workers in our home churches, or in praying that the special helping of the Highest may be given to those who, with greater sacrifice than we are making, have gone themselves into the dark places to carry the blessed light. To give variety and sweetness and strength to the exercises, one meeting may begin with a scriptural service, when each lady will repeat her favorite passage of Scripture, giving, if she is willing, some reason for its special preciousness; and, again, favorite religious poems and hymns may be recited, or read, or sung. It will be found that these expressions of sacred sentiment often embody some of the richest experiences of the Christian life.

The educational part of the programme is perhaps more easy than the devotional. Barring an occasional rare exception, and also excepting personal letters, it has usually been found more effective to put into one's own words the items or articles to be presented than to read them from the printed page. In this way, too, the pith of a long paper may be given in a short time. A person preparing for a missionary meeting is no longer distraught because of the paucity of interesting material, but is more often embarrassed by the abundance and richness of available literature.

SALEM, MASS.

MRS. JAMES L. HILL.

SUGGESTIONS.

1. A time limit, however great the zeal of those present.
2. A varied programme, and a leader familiar with it; a topic understood beforehand; which means something to those who attend, and which shall mean after the meeting an added personal interest in some definite form of missionary work (usually the work maintained by our churches), as well as in the missionaries themselves.
3. That the programme, though prepared, shall be as flexible as possible, and as informally carried out as circumstances permit, that nothing may check any possible expression of interest on the part of those present.
4. The parts should be brief, and taken by the many rather than the few.
5. Let necessary business occupy as little of the hour as possible, but not be slighted.

6. Let prayer be given the important place upon the programme.
7. Let there be thoughtful, prayerful preparation of the programme, and as careful a choice of a programme committee, leader and helpers each time.
8. A brief, special prayer service preceding the regular meeting.
9. The hearty co-operation of auxiliary officers and the women of our churches, aided by pulpit influence.

COLCHESTER, CONN.

MISS ABBY G. WILLARD.

The ideal meeting is with us by no means an established fact.

Perhaps we approached it at our first Jug Breaking, when a gentleman who attended was heard to say, "It did not seem like a meeting, but like a great family party." It may be we came still nearer when after a meeting where storm and illness prevented the usual attendance, a dear voice said, "We had an ideal meeting, anyway; everybody did something." Community of interest and individual responsibility. Can we reach the ideal till these two elements are united and become the basis of our efforts?

When the "missionary meeting" is a family affair; when duties are planned not to interfere with the attendance of mother and daughter; when the mite box and Prayer Calendar arrest the attention of husband and father; when brother and sister feel a common interest in the spread of the kingdom, —then, if we come to the "family party" with the thought that we have something to do, if only to listen with appreciation, and join heartily in the prayer "Thy kingdom come," we may find that the ideal is become a fact.

If we deplore that "light refreshments" add to the social side of the meeting, may we not reverently idealize that fact in the thought that the act which our Master asked should be done in remembrance of him was not to sing or preach or pray, but to eat and drink?

Thus shall we bring our lives to conform to our Great Ideal, and attain the ideal meeting.

PROVIDENCE, R. I.

MISS ELIZA V. WINSOR.

The ideal missionary meeting would be one where all persons present should be enthusiastic about the subject which called them together; or, better stated, intelligently enthusiastic, for intelligence furnishes the only staying quality for any enthusiasm or interest. What we want now is definite information, not general impressions. To many persons, even to some who compose our auxiliary membership, the missionaries are "out there." We need to study up "out there," to learn where it is and what its conditions. But the field is large, and no one can follow all its furrows

or count all its sheaves. It were well to become familiar with some particular portion and make it truly our own, while not neglecting a less thorough acquaintance of the rest. A good way to accomplish this end is to make a thorough study of the work of the Branch to which your auxiliary belongs. Find out what work it has assumed, who the workers are and something of their home history. Learn of what their work consists, the obstacles they meet in the language, religion and customs of the people to whom they go. Keep informed of progress made in school, medical or evangelistic work. A photograph of each worker can usually be obtained, and the Branch foreign secretary will furnish letters and reports from the missionaries, which can be read in the auxiliary meetings. Perhaps a box, package or letter of interest in, and sympathy for, the work may be sent to one of these lonely laborers. This gives to the members of the auxiliary a sense of personal connection with the missionary.

EXETER, N. H.

MISS MARY GORDON.

It has been found a great advantage to have the programmes for different meetings arranged by different ladies. This secures variety, not only because each leader naturally puts her own personality into the manner of handling a subject, but some will have resources to draw from which others will lack. This was particularly noticeable in an auxiliary meeting a few weeks since, when the subject was Japan, and the leader was able to bring to the meeting three Japanese students, who presented different phases of the topic in a most attractive way.

It is thought that, in general, the meetings are more interesting where the articles are not written, but are given less formally. It is usually an advantage to have several ladies give brief articles, rather than for one to cover all the ground.

Some variety in the opening exercises may be secured by having a brief thanksgiving service in November, and a prayer service in January. One month may be given up to a workers' meeting, when topics of practical interest shall be discussed. Sometimes this is carried on by means of a question box.

When programmes for the meetings are tastefully printed at the beginning of the year, giving the topics and leader for each month, and are generally distributed, the attendance is sure to increase. If some one has been reading an interesting book on missions, ask her to give a brief review of it, and she will hardly realize that you have asked her for a missionary address.

Perhaps one of the most essential features of an ideal missionary meeting is that everything said or read may be heard distinctly by all in attendance. Let everyone who takes part remember this, and where possible face her audience.

NEW HAVEN, CONN.

MRS. T. H. SHELDON.

How can we attain the ideal missionary meeting? First of all, by securing a thoroughly consecrated Christian woman as leader; consecrated not only to Christ, but to her work. The missionary meeting will be largely

what its leader makes it; if it is bright, varied, interesting, moving on briskly, those who have attended the meeting once will want to come again.

Perhaps the ideal leader would be a brilliant, original woman; but this is not necessary if she be constantly on the watch for ideas to be gained in conversation, from both missionary and secular books, magazines and newspapers, from the experience of other leaders, and, above all, by waiting upon God for the inspiration necessary in choosing and adapting to her needs what she gains from all these sources. If she secures many people to take part in each meeting, being especially careful to give the particularly telling parts to the best readers or speakers; if she be on the lookout for especial talent in the way, not only of good reading, but of condensing, telling a story well, making a good report, singing acceptably, writing or drawing well for blackboard work; and if she is determined to make much of prayer, inducing women to let their voices be heard for the first time, even if they have to write out a prayer at home to read in the meeting, employing the method of sentence prayers now and then,—her meeting cannot fail to be a good one.

If, in addition to all this, each member of the auxiliary can be made to feel her own personal responsibility in attending the meeting, and being responsive when called upon to aid, each meeting of that auxiliary, with the blessing of God, will most surely be an "ideal missionary meeting."

MIDDLETOWN, CONN.

MRS. LUCIUS R. HAZEN.

OUR BOOK TABLE.

Verbeck of Japan: A Citizen of No Country. By William Elliot Griffis, D.D. Published by Fleming H. Revell Company, New York, Chicago, Toronto.

Guido Verbeck was the morning star in the Christian history of the Land of the Rising Sun. There were other stars in that glorious missionary firmament, but by common consent students of the period give to Verbeck the leading place in the constellation. He taught Japan the New Testament and the Constitution of the United States. He was the chief founder of the Imperial University of Tokyo. Large numbers of his pupils have had high places in the Japanese government. Many have become leaders in schools and founders of churches.

Dr. Verbeck was a great linguist. He was taught Dutch, German, English and French in childhood. He knew colloquial and classical Japanese with a thoroughness that commanded the admiration of native scholars. He and the wise and patient Dr. Hepburn were the leading translators of the Holy Scriptures into Japanese. He was a preacher of commanding eloquence. He had the comprehensive and massive mind of a statesman. As a missionary he was born to the heritage, and educated in the schools of the Moravian spirit. Above all, he was an enlightened and aggressive teacher of applied Christianity.

He never flattered the Japanese. He had at once their respect, veneration and affection. His name will be a sacred one through all the future history of Japan as the harbinger of Christian civilization in the land which,

so far in the new developments of the Orient, has led the political, educational and religious advance of all Eastern Asia.

His memory will be to Japan what that of the great leading missionaries who brought Christianity to France, to Germany and England now is to those lands. He was a most unostentatious leader. Like the morning star, his radiance may be lost in that of the greater luminary which he heralded. His self-effacement and self-sacrifice were as remarkable as his extraordinary natural gifts. He would describe himself as one of the least of the modern apostles sent to Japan, but nothing can obscure the fact that he was a great man by natural endowments, and had a career of the utmost strategic importance before and during and after the dawn of the new day in Japan.

Dr. Griffis' book claims to be only an outline, but it is drawn with a bold, skillful and tender hand. The subject has many sides, and some of them are not treated with such fullness as justice to Dr. Verbeck might seem to require; but the general effect of the picture is commanding, illuminating and inspiring. The biographer is peculiarly happy in exhibiting the charming traits of the childhood and early education of Dr. Verbeck in his father's house at Zeist, in the Netherlands. The chief schools he attended were Moravian. He drank deeply at these purest springs of the missionary spirit. Some of his ancestors were men of position in both politics and business in the Netherlands. As the boy had come into the world at the time when railroads were beginning to cover Europe, it was at first decided to make him a civil engineer. He came to America and studied the openings for his trained skill in our new regions, and caught much of the vigor and breadth of the industrial aspirations of the republic.

Commodore Perry about this time opened Japan to the Western world. The profound religious spirit of Verbeck was stirred. He studied theology at Auburn, N. Y.; was married in Philadelphia in 1859, and went as a missionary to Japan the same year. He was then twenty-nine years of age. After a most interesting career as teacher at Nagasaki he was invited to Tokyo by the Imperial government. Much of his life he supported himself and his family, and was no charge to the Dutch Reformed Missionary Society, with which he was connected. As missionary, preacher, teacher, lecturer, author, statesman, reformer, his home was Tokyo from 1870 until his death in 1899; but his range of activity included the whole empire, and his seed field its entire future history.

The writer met Dr. Verbeck at a missionary conference in Tokyo in 1882, when he was in the fullness of his powers. He looked the statesman as well as the missionary: a man capable of success in any high, intellectual calling; a powerful brain; a countenance singularly combining mildness and command, stern integrity and geniality, affluence and rapidity of mental and emotional movements, with spiritual calm and a general atmosphere of balance and strength. He was tall, alert, but unpretentious in manner, and at once commanded confidence in both his character and his judgment.

The portrait in Dr. Griffis' volume is a fairly good one, but fails to do justice to the combined majesty and mildness, kingliness and keenness of his countenance in action.

JOSEPH COOK.

SIDELIGHTS FROM PERIODICALS.

Fortnightly Review, January. "The Chinese Wolf and the European Lamb."

Living Age, February. "Peking Legations: A National Uprising and International Episode," by Sir Robert Hart.

Scribner's, February. "Punishment and Revenge in China."

Lippincott, February. Talks with Chinese Women, Part II., by Lily Howard.

A poem, entitled "A Song for the Twentieth Century," may be found in the *Living Age* suitable for use in a missionary meeting.

Some statistics appear in the February *Review of Reviews* relating to Japanese Immigration to the United States.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

March.—The power of Individual Effort in Foreign Missions. See *LIFE AND LIGHT* for February.

April.—The Missionary Meeting—Our Ideal: How to attain it.

May.—Young People's Work.

June.—Buddhism.

July.—Confucius.

August.—Mohammedanism.

THE MISSIONARY MEETING.

TOPIC FOR APRIL.

1. Our Ideal. 2. How to attain it.

This subject gives to each Auxiliary the opportunity to discuss its own meetings and to develop its own favorite theories.

A few questions may be suggested: 1. How to secure a full attendance—by postal card, pleasant note or personal invitation? (See *LIFE AND LIGHT*, November, 1889, page 498, October, 1891, page 462.) Shall a committee be appointed to visit the uninterested and bring them to the meeting? 2. Shall the President conduct the opening exercises, or shall some specially gifted member of this or some other church be given the privilege? 3. Shall the business be discussed in the meeting or largely settled and carefully prepared by the Executive Committee beforehand? 4. What shall be the arrangement of program? (See *LIFE AND LIGHT* for February, 1893, page 375; also book "Fuel for Missionary Fires," by Miss Belle M. Brain, price 35 cents.) Shall the subject be divided among a number or two or three? Shall current events be given? 5. Shall the devotional part be made prominent—a number of prayers or sentence prayers?

FOR SUGGESTIONS.—*General*: See *LIFE AND LIGHT* for September, 1889, page 425, July, 1892, page 320, November, 1893, page 532, March, 1897, pages 119–126, February, 1898, page 75. *Social Element*: March, 1889, page 138, September, 1889, page 425, December, 1889, page 548, February, 1891, page 100, April, 1899, page 183.

See also *Leaflets*: A Model Missionary Society, Nos. 1, 2, 3 and 4. A Meeting of Plainville Auxiliary. All references to be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

UNITED STUDY OF MISSIONS.

SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY.

FOURTH LESSON—THE CENTURY IN JAPAN.

Keynote: "The Isles shall wait for His Law."—Isaiah xlii. 4. Five-minute Papers on,—

(a) The Peaceful Conquest of Japan by Commodore Perry, U. S. N. "In 1853, on the Lord's Day, with a squadron of seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American over the capstan of his vessel, he laid thereon an open Bible, read the One Hundredth Psalm, and with his Christian crew, sang from Kethe's version:—

All people that on earth do dwell.

This Christian psalm echoed over the quiet waters, the signal of a peaceful conquest. Without a gun or shedding a drop of blood, Japan's ports were thrown open to the commerce of the world as the evangel of God.—*From Crisis of Missions, by Rev. A. T. Pierson.*

- (b) Three Famous Missionaries: Bishop C. M. Williams, Dr. J. C. Hepburn, Dr. G. F. Verh
- (c) The Roman Catholics of Nagasaki.
- (d) The Russo-Greek Church and Bishop Nicolai.
- (e) Joseph Hardy Neesima and the Doshisha.
- (f) United Presbyterian Societies.
- (g) *Nippon Sei Kokwai.*

Twenty-minute Review—Educational, Medical and Evangelistic.

Ten-minute Paper on Japan in the Family of Nations.

BOOKS OF REFERENCE.—1. "Japan and its Regeneration," by Otis Cary. Published by Stud Volunteer Movement, New York. 2. "Narrative of the Expedition under Commodore M. C. Perry by F. L. Hawkes. Published by U. S. Government. In three volumes. Abridgment in one volu 3. "Life and Letters of Joseph Neesima," by A. S. Hardy. Published by Houghton, Mifflin & Boston and New York. 4. "Verbeck of Japan: a Citizen of no Country," by W. E. Griffis. Publis by Fleming H. Revell, New York. 5. "Japan and the Nippon Sei Kokwai," by Edward Abbott. sale by E. S. Gorham, New York. 6. "The Gist of Japan," by R. B. Perry. Published by Fleming Revell, New York. 7. "An American Missionary in Japan," by M. L. Gordon. Published by Hough Mifflin & Co., Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1900, to January 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

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<i>Atkinson.</i> —Mrs. E. M. Nichols,	15 00		
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., Th. Off., 30, First Parish Ch., 25 cts., S. S., Prim. Dept., 10.50, Collected by Mrs. L. C. Davis, 2, Central Ch., 3; Brewer, Aux., 30; Bluehill, Ladies' M. C., 4; Camden, Aux., 24; Greenville, Aux., 10, W. Miss. Meeting, 1.54; Madison, Miss. Soc., 5; Rockland, Aux., 25; Searsport, First Cong. Ch., 5; Thomaston, Prim. Class, Birthday Money, 1.22, Aux., 15,	165 51		
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, Y. L. M. B., 60; Augusta, Aux., 50; Bath, Central Ch., Aux., 18, Winter St. Ch., Aux., 109; Cape Elizabeth, South Ch., Aux., 10; Hallowell, Aux., 20; Portland, Second Parish Ch., Aux., 39; Waterford, Aux., 6; Woodfords, Cong. Ch., Little Twigs M. C., 5, Prim. Dept., S. S., 2,	519 00		
Total,	500 51		
LEGACY.			
<i>Bangor.</i> —Legacy of Nancy P. D. Wyman (in part), Charles B. Wyman, Exr.,	50 00		
NEW HAMPSHIRE.			
<i>Haverhill.</i> —Mrs. W. H. Page,	100 00		
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Campton, Aux., 17.20; Chester, Aux., 2; Concord, Aux. (Th.			
		Off., 55.15), 65.61, North Ch., Cheerful Workers M. C., 8; Derry, Central Cong. Ch., Aux., 27; Durham, Rainbow M. B., 25; Franklin, Aux., 15; Lebanon, West, 25.75; Manchester, South Main St. Ch., A Friend, 50, First Ch., Cradle Roll, 2; Nashua, Aux., 25.30; Peterboro, Jr. C. E. Soc., 5; Stratham, Cong. Ch., Th. Off., 5,	277 —
Total,		577	
VERMONT.			
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Hennington Centre, Th. Off., 3.46; Berkshire, East, 8; Brattleboro, West, 6.65; Cambridgeport, 3; Charlottle, 2; Chester, Th. Off., 3.85, C. E. Soc., 2.50; Dorset (of wh. 25 const. L. M. Miss Minnie Prentiss), 40.65; Hardwick, Jr. C. E. Soc., 3.20; Hartford, 15.54; Jericho Centre, 20; Middletown Springs, 21; New Haven (Th. Off., 10.45), 15.35; Northfield (to const. L. M. Mrs. Charles M. Field, 25); Saxton's River, Merry Rilla, 1; St. Johnsbury, North Ch., A Friend, 50; Troy, North, 5; Underhill (of wh. 3.20 Extra-Cent-a-Day, and 25 const. L. M. Mrs. Edward Martin), 23.20; Waterbury, 4; Westford, 5; Westminster, Mrs. and Miss Ranney, 3.50; Woodstock, 30. Less expenses, 66,		24 —	
Total,		24	

C. E. Soc., 5; Danielson, Aux., 20.01; Groton, S. S., 11.38; Jewett City, Aux., Th. Off., additional, 1.60; Mystic, Aux., 35.50; New Loudon, First Ch., Aux., 51.75; Second Ch., Aux., 21; Norwich, First Ch., Light Bearers M. C., 20; Park Ch., S. S. (Infant Class in mem. of Tom and Alice Bacon, 30), 50; Scotland, Miss. Soc., 2.50; Stonington, First Ch., Aux., 19.68; Thompson, Aux., Th. Off., 13.75; Wauregan, Aux. (const. L. M. Mrs. Timothy Parker), 25, 353 66

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 64; Knfield, Ladies' Ben. Soc., 45; Hartford, Mrs. Chas. B. Smith, 10; Mrs. C. D. Davison, 10; Asylum Hill Ch., Aux., 180.79; Farmington Ave. Ch., Aux., 4, S. S., 100.88; First Ch., Aux., 1, Prim. S. S. Class, 5; New Britain, First Ch., Aux., 103.88; South Ch., Aux., 25.54; West Hartford, Aux., 16.49, 566 58

New Haven.—A Friend, 40

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, Olivet Ch., Aux., 20; Park St. Ch., Aux., 150; Brookfield Centre, Aux., 1; Canaan, Aux., 10; Chester, Aux., 16; Cromwell, Eaton C., 20; Darien, Aux., 60; East Canaan, M. C., 1.10; East Haven, Aux., 12.50; Goshen, Aux., 15; Greenwich, Aux., 30; Guilford, First Ch., Aux., 20, C. E. Soc., 25; Ivoryton, Aux., 21; Killingworth, Aux., 20; Litchfield, Aux., 62.40; Cradle Roll, 4, C. E. Soc., 16; Middletown, First Ch., Aux. (50 by Mrs. James H. Bunce to const. L. M.'s Mrs. Allen Maloney, Jr., and Miss Helen C. Myers), 98.22; New Haven, Dwight Place Ch., Aux., 63.40; Grand Ave. Ch., Aux., 117; Yale College Ch., Aux., 67; Northfield, Aux., 30; North Haven, M. C., 5; Seymour, Aux., 15; Sherman, Aux., 18.85; South Britain, Aux., 18; Stamford, Aux., 49.35; Stratford, Y. L., 12; Torrington, First Ch., C. E. Soc., 10; Centre Ch., S. S., 50; Warren, Aux., 30.20; C. E. Soc., 10.06; Waterbury, First Ch., Aux., 14.25; G. T., 15; Watertown, Aux., 6.75; Westport, Aux., 10; Wilton, Aux., 50; C. E. Soc., 5.17; Winsted, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Mary Peck Ensign), 45; Second Ch., Aux. (of wh. 25 const. L. M. Miss Mary Augusta Pinney), 67; Woodbury, V. G., 15, A Friend, 50, 1,428 27

Total, 2,346 91

NEW YORK.

New York City.—A Friend, 40

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Aux., 35; N. J., Arlington, Mrs. A. G. W., 15; M. W. P., 5; Bedford Park, Cradle Roll, 13.31; Berkshire, Aux., 15; Blooming Grove, Kyle Miss. Soc., 40; Brooklyn, Nazarene Ch., C. E. Soc., 1; Lewis Ave. Ch., Earnest Workers, 25; Buffalo, First Ch., Aux., 30; Bancroft, Aux., 20; Cradle Roll, 10 50; Niagara Sq. Ch., Aux. (of wh. 25 const. L. M. Miss E. Mial), 35; Canador, Aux., 25; Carthage, Aux., 6; Churchville, Aux., 10; S. S. M. C., 5; Mrs. George Savage, 10; East Bloomfield, A Friend, 40; Fairport, Aux., 20; Greene, Mrs. R.

C. Martin, 1, Mrs. W. Kelley, 1, Dr. Seymour, 50 cts.; Hopkinton, Miss A. S. Kent, 40; Ithaca, Aux., 6; Lysander, Y. L. Band, 5, C. E. Soc., 8.50; Jr. C. E. Soc., 10; Massena, Aux., 17.41; Middletown, First Ch., Aux. (of wh. 25 const. L. M. Mrs. E. E. Conklin), 45; New York, Christ Ch., Infant Class, S. S., 2.25; Manhattan Ch., Woman's Guild, 16.47; Pilgrim Ch., Aux., 30; Orient, Aux., 15; C. E. Soc., 15; Jr. C. E. Soc., 6; Poughkeepsie, Aux., 52.85; Pulaaki, Aux., 8.32; Jr. C. E. Soc., 3.68; Rochester, South Ch., Aux., 15; Sangerties, Aux., 5; Syracuse, Danforth Ch., Aux., 35; Goodwill Ch., Jr. C. E. Soc., 5; Plymouth Ch., Aux., 56.32; Spencerport, Aux., 30; Walton, Aux., 23.98; West Winfield, Aux. (with prev. contri. const. L. M.'s Mrs. George Henfy, Mrs. Hugh Davis), Less expenses, 73.99, 738

Total, 739

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., Mrs. J. L. Ewell, 25; N. J., East Orange, Trinity Ch., Aux., 35.81; Newark, First Ch., Aux., 15; Orange Valley, Aux., 20.45; Plainfield, Aux., 20; Westfield, Prim. Dept., S. S., 10. Less expenses, 36, 90

Total, 90

NEW JERSEY.

Wyckoff.—A Friend,

Total,

OHIO.

Patnesville.—Lake Erie College, Miss Mary Evans, 5

Total, 5

MICHIGAN.

Port Huron.—First Cong. Ch., Mrs. C. B. Stockwell, 2

Total, 2

CALIFORNIA.

Pasadena.—A Friend,

Total,

CORRECTION.—In February number, Norfolk and Pilgrim Branch, amount from Braintree, C. E. Soc., should be 21 instead of 31.

General Funds, 8.32
 Gifts for Special Objects, 56
 Variety Account, 10
 Legacies, 6

Total, \$9.11



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CHINA.

THE STORY OF THE SIEGE.

BY MRS. ARTHUR H. SMITH.

PEKING, September 19th.

BELOVED FRIENDS: You will, I think, be glad of a little word before I have time for the longer account of this marvelous time. My husband and I have gone through the siege of Peking, and come out with hearts full of praise, and splendidly well, thank God! The Boxer troubles quieted in our own field so that we reassembled the girls' school in April. In May (the 8th) Misses Grace and Gertrude Wyckoff and Mr. Smith and I left for mission meeting at T'ung-Chou, fifteen miles from Peking. We left Dr. Porter and his sister, Miss Mary Porter, alone at our station, except as they had guests, and we meant to hasten back early to relieve them. Man proposes! The Boxer pestilence spread over the country like a prairie fire. With unquiet hearts we went through our sessions; as our meeting closed the R. R. line to Tientsin was out and the R. R. junction burned, and with Boxers so thick we could no longer go by boat, so we Shantung people were cut off from home. Never mind; we would stay on and work quietly at T'ung-Chou. The flames crept up closer. The Chinese government soldiers, set to guard our beautiful new college buildings and four lovely new homes, said privately among themselves their wages were not enough to live on, and while they were about it they guessed they'd do some looting for themselves! The Boxers grew bolder. One day we learned they had burned a

little Chinese chapel of ours, fourteen miles away, and killed many of the Christians. We were no longer safe in T'ung-Chou. God had kept us marvelously there. They stood in great awe of the college telescope up in a tower, which they took for a big gun. "If it goes off it will destroy half of T'ung-Chou," they said.

We sent up to Peking to ask our Minister for a guard of marines to take us to the capital. He refused, for fear it might stir up the people dangerously to see foreign soldiers with us. He told us to take a Chinese guard! We knew better. We got up at two in the night, on June 8th, and started, a long train of carts, and made that fifteen miles' journey, where we might have been wiped out a thousand times, in perfect safety.



MRS. ARTHUR SMITH.

I suppose God kept our enemies from a prior knowledge of our flight. The Chinese soldiers guarding the premises were as good as their word, and of that yard full of beautiful buildings there isn't one whole brick left—not even the wall foundations—and all the beautiful trees cut down! At Peking all the missionaries of Peking and we of T'ung-Chou went to the Methodist mission, the roomiest of all, but sadly crowded when 73 missionaries and 487 Chinese Christians had to be accommodated. The Legation gave us twenty marines and one officer, who were invaluable. The missionaries got a loan of a few rifles, and armed themselves as well as possible and took their turn at night and day duty with the marines. We had to keep a tremendously

zealous guard over the gate; there were so many Chinese members of different churches no one knew them all, and a Boxer might easily creep in among them. We labeled them "Christian," had it sewed firmly onto their clothes, and had them wear a turban at night, so that the American marines, who could not understand Chinese, would not mistake and shoot them for Boxers. There was a large, beautiful chapel, which would hold 1,500. We American Board people, about seventy, were sent there to live, almost exactly in the center, surrounded by buildings, and, therefore, safest of all. About twenty were accommodated with sleeping room elsewhere, but the rest knew pretty well how the little sardine feels in his box. Many of us had lost mattresses and pillows, and had no sheets or pillowcases, but we got some coarse blankets—horse blankets, I guess—and

used the church cushions, and camped down on the floor and thanked God we were safe. One generous soul, a rich lady, the granddaughter of John Jacob Astor, Mrs. Herbert Squiers, the wife of the First Secretary of Legation, gave us many loads of beautiful stores, which saved the lives of delicate ladies and pining little children through the dreadful siege. In shops close by we found tens of thousands of pounds of white rice, vast quantities of grain (wheat), just in from the south only five days before, any amount of fodder for animals, of which we had many, as legation people are very fond of racing. There was also an immense amount of coal, so that we and our 3,000 Chinese all had enough to eat all through those dreadful eight weeks and enough fuel to cook it, though the crisis came suddenly, and almost no one came in any degree prepared. Wasn't that marvelous? The three thousand were refugee Christians, driven away from home by the Boxers; and servants and workmen, etc. A Methodist missionary, who had once studied engineering, by the aid of our hundreds of willing Christians, fortified the Legation, with immense labor.

We had only very brown bread, but plenty of grain, and the ingenious women made us "curried horse" and much variety out of limited materials. We gathered daily and praised the Lord, and besought him at the morning prayers, though it was sometimes hard to hear for the firing. People grew weary and worn and spent, though still brave. Again and again the enemy fired our premises, but the Chinese made a perfect fire company, so docile and silent and self-controlled. The enemy fired about two thousand nine hundred shot and shell into our compounds in those weeks; not counting soldiers at the loopholes, less than a dozen inside the Legation were wounded! We had a wall about fifteen feet high about us, and our enemies fired wildly and wasted their shot, always firing too high. At last they pretended to wish an armistice and peace, and were ominously silent for three weeks, while they secretly worked at a mine intended to blow us up. God saw. He heard our prayers. Their mine was not quite done when the troops came marching in, August 14th, and saved us, and we could hardly find voice to cheer, we were so paralyzed with joy. My husband and I came through splendidly well. It was marvelous, the strength poured in. I felt equal to such an amount of hard work as I never did in hot weather. I was never afraid nor worried. I sailed on an ocean of peace. My Father was at the helm. Praise God for us and with us, and ask for many, not strong like ourselves, restoring mercies.

When the siege was over we must go somewhere. God at once provided for his own. A good share of Peking had been burned by the Boxers and the government troops, but there was a goodly part left untouched.

Manchu princes had run away in terror when they heard the foreign troops were coming, and near. Into the palace of one of these we Congregationalists all moved with our 250 Christians. It is a vast place, with wonderful buildings and wealth of elegant silks and satins, magnificent furs and china ware, and many carts and animals. One building makes a beautiful chapel. In one of the plainest of the houses my husband and I are keeping house. He is working on his book on the siege of Peking. When the Boxers came to Pang-Chuang—after the Consul had warned all foreigners to go and the Porters had left—the Chinese pastor made terms with the head Boxer, and gave him a horse and some money, and our houses were spared. They said they would not spare the village, but the village went out to meet them with a fine feast, and they let it go unharmed. There are hardly any missionary homes standing except in the places occupied by soldiers, from the Great Wall to the Yellow River, except those in humble little Pang-Chuang. Under the tremendous pressure of the Governor, who insisted in wily fashion that they “must recant just temporarily to save their lives,” we are afraid many have, but do not know. The country is very disturbed still and full of defeated Boxers and soldiers, and it may not be safe to return this winter to Pang-Chuang. God will guide.

Our Christians here are beset by a whole new wilderness of perils. Do pray for them. We dressed them and fed them and warmed them from the generous stores we found in this palace, until we could get them work . . . When we went to the Legation, a prince who occupied a palace right across the road ran away, and all our Christians were placed there (God's wonderful promise for his Chinese children), where we could guard them and they could help us. They were hustled off so hastily from the Methodist mission that they were worse off than we even, and there was scarcely a book saved in a girls' Methodist boarding school of one hundred girls; they had one New Testament and, I think, one hymn book. Faith and love were not left behind, and the prayer meetings through those weeks were so pathetic, with the broken remains of families telling where and how they lost the rest. Oh! pray for the martyr church of China and for the sore-hearted, ashamed, sorry ones who were weak and recanted. I believe out of this is to come the revival we wrestled for so long. Profound, tender, grateful thanks for your prayers that carried us through. There are a thousand things untold, but you do not want to wait for them, so this shall go and carry so much love to all. . . .

“He chooseth our inheritance for us.”



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LETTER FROM MISS BARROWS.

The following extract from a letter from Miss Barrows gives us an insight into the busy life and varied experiences of a missionary:—

Miss COZAD and I came down from our summer rest the 1st of September, and our time from then until the Conference was largely taken up with helping our friends from China. Among these we had the pleasure of having Dr. and Mrs. Goodrich and their children with us for some time while they were getting ready to go on, and heard thrilling accounts of their deliverances.

I need not write you of the Conference at this late day. We all felt that it was very helpful. The fraternal feeling among all who were there was very delightful, and as I looked over that company of earnest men and women, the feeling which came to me most strongly was of the power they

ought to be and must be in this country if fully consecrated to the Lord and filled with his Spirit. Perhaps that is what we need most to pray for. The reports, when they are out, will, I am sure, be of use to you at home as well as here.

We put off opening the school till the first of November, on account of the Conference. We have two second-year women, one of them connected with and supported by the Southern Presbyterian Mission, and there are four new women of the regular pupils, and one or two more who come irregularly. They are not prodigies in the way of scholarship, but we feel that in character and experience they are fitted to become good workers. Comparing our school with other schools for training Christian workers, we find we are not behind them in point of numbers; and we believe the time is not far distant when the blessedness of full consecration is going to be more widely known, and when there will be more seeking to prepare for direct work.

Miss Cozad is taking my part of the teaching with her own till New Year's, in order to let me do a little touring; and we have besides two Japanese teachers—an evangelist who comes up from Akashi three times a week, and a woman who gives us all of her time. We get our music as usual from the college. We try to give them just as good preparation for their work as though there were more of them.

I have just spent a week with the dear Tomba church, of which I am so fond, having for my helper there our graduate of last year, who is doing good work, and the pastor, who was our constant companion. He is no longer a young man. He was the first convert in Tomba sixteen years ago or so, and has been a Bible seller and evangelist for many years. He had one year in the special theological at the Doshisha, but has often mourned his lack of preparation for the work, and been tempted to give it up. While I was at home, however, he was able to come to a full decision to consecrate such powers as he has to the Lord, and spend the remainder of his life in this service, and is very happy in it. He was ordained last year. We had a delightful Sabbath. Forty of the "saints" came together for the communion service, some of them a distance of twenty-five miles, and two were baptized. We had a congregation of sixty in the little church in Hinokiyama. Many of the Christians there are such stanch, stable men and women, always the same, and children brought up in the faith are growing into earnest Christian men and women. It does my heart good. This is one of the fields where Dr. Gordon did such good work, and they mourn for him as for a father. As a mission we feel greatly bereaved. The loss comes as a personal grief to every one of us.

For him, doubtless, it is blessed, but who will be sent to take his place? I found new proof in this tour of the readiness of people to hear the truth if only there is some one to take it to them.

Coming home from Tomba we were just upon Thanksgiving Day, and as it was to be here this year it meant some busy hours in preparation. Seventeen sat down at our long table well supplied with good things, and a pleasant, social hour was followed by services at the Union Church, where we had a good address from Dr. Hail, of Osaka, and the good old songs stirred our patriotic hearts.

Miss Dudley is making her preparations to leave the 4th of January. It is not a pleasant thing to anticipate, only as we know it will be good for her.

We are to have a wedding here to-night. A young man whom we have known for some years, and who is working for Mr. Ishii, of the Orphan Asylum in Okayama, is taking a wife, and as her home is unchristian and he has none he wanted to come here. I must go now and help put the room in readiness. Mr. Osada is to perform the ceremony.

LETTER FROM MRS. MARION M. WEBSTER.

BAILUNDU, W. C. A., Oct. 24, 1900.

WE go to kindergarten at half past eight, and it has been eleven o'clock every day so far when we get out. After the first two or three weeks, when we get things in running order and a regular plan of work laid out, we hope we shall not have to spend so much time preparing for the next day's work. We plan to get through by half past ten, letting the children out fifteen or twenty minutes earlier. As I cannot sing, and Mrs. Moffat is not familiar with the Umbundu songs, Mrs. Stover is helping with the opening exercises for a time.

We have children enough to keep several teachers busy. We had forty the first day, and the number is increasing; yesterday we had fifty. They are a wild, unruly brood, about as unmanageable as so many chickens would be. Mrs. Moffat has excellent ideas and methods of work, which, if we can carry out—and I think we can—in a moderated form, we shall make our kindergarten a success.

It is all new work to me. Heretofore there have always been children who were old enough to learn to read, and I have taken them into another room and given them lessons in reading and sewing while Mrs. Fay and Miss Fay had charge of the kindergarten proper. That class we have sent

into the senior schools, for Mrs. Moffat needs my help with the little ones. In the afternoon I go into the other school at half past one, and it is nearly half past five every day before I get out. Mrs. Moffat is helping in the boys' department; takes three of the most advanced classes. Then four of the older boys, when they are through with their own lessons, each take a class of four or five boys. Without all this help I never could get through. The attendance, so far, is larger than last year. We opened with something over fifty, the second day had eighty, and the number has increased every day since, until yesterday we had ninety-eight present.

My evenings are all occupied, too, except Saturday, and that evening I will reserve for myself; Monday, Tuesday and Wednesday evenings are given to a class in English—the same class I had last year in school. That time in school is given this year to another beginners' class in English. These boys did not want to give up English entirely, nor did I want to have them, so I told them they could have three evenings each week. They are reading in the Gospel of John, and some time is devoted to talking. They are doing very well, indeed, in talking. The new class are mostly young boys, some of them very bright, and I think they will do better than the older ones have done. I shall be disappointed if they do not. Thursday evening is the regular church prayer meeting, and Friday evening our English prayer meeting and Bible-study class. Next week I must try and get some work done in my flower garden. I have sewing, too, that needs to be done, and Christmas is coming, which means a lot of extra work for everyone. But I must not look ahead or I shall get discouraged. "One day at a time," that is sufficient

One day last week we had the excitement of a fire on the station. Only one family was made houseless by it, but had the wind been blowing in a little different direction the Stover's house would surely have caught, and if theirs had burned there would have been no saving mine. The house that burned was one that stood on the outskirts of Mr. Stover's garden, and was being temporarily occupied by a family who are building. It caught from some rubbish Mr. Stover was having burned in his garden. The house was some distance off, and there was no thought of danger. A large clump of bananas were growing near where the fire was started and between the fire and the house. Some of the leaves were scorched by the fire and after a time became dry. A sudden gust of wind came up, the banana leaves caught, and the wind carried the fire across the intervening space into the grass roof. The boy who saw it said it went off like gunpowder. It happened at noon, just as we sat down to the dinner table. There were only a few boys around, for that day nearly everyone had gone to the woods. It seemed useless to try to save the house, for in a few minutes the roof was all ablaze. They saved nearly all their goods and the windows and doors of the house. With green bushes and water they kept the fire from spreading to any of the other houses around. On the garden side there was a lot of very tall, dry grass, and the tufts of burning grass from the roof falling into it kept setting it afire. As soon as the roof fell in the real danger was over, and the fire was put out entirely very soon with water. We found the irri-

gating ditch was worth a good deal just then. The family have found other shelter until their own house is finished, and we are all thankful no greater damage was done.

Some days ago the mail carriers returned, but they did not bring us any mail. No steamer came to Benguella at that time. We were disappointed not to get our mail, but there is nothing to do but to wait until next time. I hope this will not mean a change of steamers again. The report is that trade at Benguella is falling off, and we hear that the price of rubber in the interior has gone up so much within the last year that it is no longer profitable for the people of Bihe and Bailundu to go in for it. Within the last few months, since the caravans from the interior are returning, carriers have become very plenty. At all the stations, except Cisamba, we are getting more carriers than we need. It is said that some even brought their cloth home rather than buy rubber at the price demanded. Rubber does not seem to be as much in demand at Benguella as it has been, so that while the price in the interior is going up, the price at the coast is not. We are not sorry to learn that trade is falling off, and we trust it will continue to. I overheard Samesele say yesterday that it was not rubber they wanted now but slaves. I think it is not exaggerating to say that at least three hundred slaves leave Benguella every month, and that number has been known to leave on one steamer. It is a sad condition of things, but how is it to be remedied?

YEREBAKAN REVISITED.

BY MISS CHARLOTTE D. SPENCER.

MANOOK, preacher from Yerebakan, had come down to Fekke. I went back with him, reaching Yerebakan about seven o'clock. We were about six hours on the way, winding around the mountain peaks, dipping down into the valley, and following for a time a mountain stream, then climbing again to the mountain tops.

About an hour this side of Yerebakan we stopped at a small Armenian village where, as yet, the gospel light has not entered. I understood from Preacher Manook that many occasional attempts had been made to arouse interest, but so far they are very bitter and prejudiced. The Armenian priest of Yerebakan presides over this village also, and joined the group of people who gathered around us. They seemed pleased to have us stop, and showed their hospitality by serving us with Turkish coffee in tiny cups and to apples. The latter they insisted on our taking with us, though they were the last from their tree, and their grape harvest had been ruined a few days before by a heavy hailstorm. Yerebakan lies on the sloping mountain side, looking, as its name (one who looks to the earth) implies, into the valley before it, and almost over the panorama of peaks and mountain heads beyond, something like Fekke, yet with a more limited prospect. But the air is good, and a goodly number of trees take from the barrenness of its appearance, for the houses are nearly all earth-colored. We settled ourselves in the girls' schoolroom, adjoining the church building, both of which were among the improvements in which I took great satisfaction. The church is

neatly built, with two pillars supporting its roof; it is well lighted and roomy for a village church, and its graded yard is shaded by a fine old walnut. I remember well the old dark building, not half the size of this, with its brown mud walls and floor, which used to stand here, and I rejoice in the change. To Rev. J. C. Martin, our station missionary, now in America, belongs the praise of this improvement. The brethren began to come in at once with hearty welcome, and it was pleasant to see again the old faces and greet the new. Not many of the women could stop for more than a word of greeting at this time, for they were on their way to the neighboring hill where the flocks of goats and the milkers were gathered.

Among those who thus came was Turvanda Hanum—a dear woman who was one of our valued teachers when I left the home in '84; since married and settled in her native village, where she is a power for good among the women. She invited me to the hill at milking time, saying it was a good time to mingle with the women socially. I went several times, and aside from their pleased friendliness it was interesting to note how the owners knew their own when to me they looked so alike; and to see the goats respond when called by name. The milker sits with her pail before her and another backs the goat, which is milked from behind, up to her, holding it to prevent accident. At this time of year each goat gives but a teacupful or less, yet no one neglected the "muckles." In the week that I remained here I visited all the houses, Evangelical and Gregorian—a hundred in all. I found the people invariably cordial, and so grieved if I, by mistake, passed any by, that I had to go back and hunt them up. We had many earnest talks, and I could but wish that I might respond to the oft-expressed wish and stay a month or more among them. Of the hundred houses here forty-five are Evangelical. The church numbers fifty-seven members, of which fourteen have been added this year. I counted two hundred and thirty in the congregation on Sunday; eighty of them women and girls. Of course a good many were Gregorians. The boys' school last year numbered forty; the girls' school thirty. Here, again, were several who wished to place their girls in the Hadjin Home, but were not ready to give money, and we could take no more in.

The Wednesday noon meeting was well attended, over seventy being present, and on Sunday noon we held another meeting for them in the girls' schoolroom, which was filled. This meeting is usually devoted to young women and girls. At the same time a meeting for young men and boys was held in the church. The preacher—Manook—seems to have strong influence over them, and the number of young men in the audience was remarkable. I noticed that the congregations at the Tuesday evening (lecture) and the Thursday evening (prayer) meeting were largely made up of young men. Their singing was a much better grade than I expected to hear, and these young men have raised money for a twenty-five dollar organ for their church. I found the village larger, the houses recently built in much neater, better style than the old ones, and the people, especially the Evangelicals, greatly improved over the old days. It was here that the women used to say to me, "What does God care for what we do and are—here on this lonely mountain top?"

The Gregorians have, besides their old priest, a teacher who had one year in the St. Paul's Institute at Tarsus, and feels himself qualified for any work. Whenever the iron is rung for Evangelistic services, his rings out for a like service, even to the mid-week lecture for the women. His zeal is commendable, but from what I could see and hear I fear he is but a blind leader of the blind.

LETTER FROM MISS GERTRUDE WYCKOFF.

Miss Gertrude Wyckoff's letter is of especial interest in giving us glimpses of life among Chinese Christians:—

I HAVE just returned from such a tender funeral service—that of a little girl five years old, the child of Mr. and Mrs. Greene, who for several weeks had been in Pao-ting-fu awaiting relief from their confinement by the allied troops. They had no place to bury the little girl in Pao-ting-fu, and, living in an official Chinese family, they were not allowed to keep the coffin in the place, but had to leave it in a temple. When the troops reached there they demanded it and brought it with them. It is a great comfort that they could lay her to rest in a cemetery, with Christian friends to sympathize with them; so glad are they, too, that she died of disease and was not murdered.

The other day I attended the funeral of a Chinese baby, the child of a Tung-chou graduate. It was the sweetest funeral of a Chinese I ever saw. A little coffin had been prepared for the child; the oldest brother had prepared a head-board for the grave with the name and date of death; the family, old and young, hovered around the coffin in a way so expressive of their love. They had not been afraid to have the brothers and sisters look at the dead baby and touch its lifeless face and hands. The heathen fear a dead body so, and shrink from having children near it. The sisters cried genuine tears; the mother also. Miss Porter took over a few white flowers, and the mother tried to put them into the little hand, saying, "He couldn't hold it!" Then when they were about to nail on the cover she stooped over and kissed the little face and said, "I shall not see you any more." When we went in her first words were, "He's at rest." Such genuine love and tenderness we seldom see among the Chinese. This family is a beautiful Christian family, and this last manifestation of love for a dead baby was to us a full testimony to an understanding of much of the truth of the Bible, and a sincere appreciation of it.

I have a letter from Grace, in which she tells me she is well and very happy. If the railroad is completed she will doubtless visit me some time this winter.

The streets of Tientsin are most interesting now. People who visited the World's Fair in America say it is like the Midway. Such a gathering of the representatives of so many nations. The soldiers of each in their respective uniforms, and business done in the various peculiar ways, makes the place so unlike what it was. The Sheiks are very interesting, and the distinctions among them are marked by their headgear. Merchants, Moham-medans, rahputs and servants, the French from Algeria in their red fez, the

Germans with their helmets, the little Japs, the trim-looking C soldiers of the Wei Hai Wei (British) regiment, our fine-looking Am and the British, together with the Italians and the Russian and Fre these all we see daily. It is not very pleasant to be on the street, but sary errands take us out occasionally.

A WORKINGMAN'S THREE MOTTOES.

SOME years ago in a workingman's magazine in Britain, a Christian wrote an article on his "Three Mottoes." They were, "I and God and I," "God and not I." The paper was a simple history three stages of his service as a disciple. First, when he conceived work as his own, and asked God's help; then when he thought of the as God's, and himself as a co-worker in it; but the last and most rest successful stage, when he saw God as the one great worker, and him only an instrument, taken up, fitted for service, and used in God's w time.

Nothing is more needful than for us to feel that we are simply an tools in His hand; and the highest perfection of a tool is that it is abs ready for the workman and perfectly passive in his grasp.

When we learn this lesson, that it is His yoke we take on us, a burden that we bear, we cease to feel any of that care which implie sponsibility we cannot sustain and an anxiety we cannot endure. T an ability we do not possess, a strength we cannot command, a res cannot control. Obedience is ours, and only obedience. He assum responsibility, both for the command and the consequences.—*The M ary Review*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DEC. 10, 1900, TO JAN. 10, 1901.

COLORADO	165 10	INDIA RELIEF FUND.	
ILLINOIS	2,181 50	Received this month	
INDIANA	29 70	Already forwarded	
IOWA	308 20	Total since Oct. 20, 1900 . . .	
KANSAS	35 95	CENTURY FUND.	
MICHIGAN	316 08	Received this month	
MINNESOTA	274 52	Already reported	
MISSOURI	422 05	Total since Oct. 20, 1900 . . .	
NEBRASKA	61 39	ADDITIONAL DONATIONS FOR SPECIAL C	
OHIO	1,331 58	Received this month	
SOUTH DAKOTA	18 30	Already forwarded	
WISCONSIN	166 89	Total since Oct. 20, 1900 . . .	
TEXAS	3 00	MRS. E. M. WILLIAMS, Ass't Tre	
MISCELLANEOUS	19 27		
Receipts for the month	5,333 53		
Previously acknowledged	5,578 79		
Total since Oct. 20, 1900	\$11,212 32		

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FLOWER DRILL AT



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(see page 166.)



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Life and Light for Woman

April

1901

THE GREAT COMMISSION.

BY SERAPH M. DEAN.

(Written for the Christian Endeavor Society,
Bridgeport, Conn.)

"Go forth into the world and preach
My Gospel," saith the Lord.

"All power is given unto Me,
I will you help accord;
Go forth!"

"Baptize ye in the name of God
The Father, and the Son,
And Holy Ghost, teaching those things
I in the world have done;
Go forth!"

"My strength I give to you; I am
Your Master, Saviour, Lord,
And will be with you always. Seek
No other great reward;
Go forth!"

"The world is weary with its load
Of sin, and woe, and hate;
O tarry not, but quickly go
Or you may be too late;
Go forth!"

"It is your Saviour's parting word;
Can you forget to-day
This one commandment of your Lord?
Men die while you delay;
Go forth!"

INDIA.

ONE OF DR. BISSELL'S PATIENTS.

BY MRS. W. O. BALLANTINE, OF RAHURI, INDIA.

THE sun, blood red, was at last sinking behind the old well in the mission compound. Doves which had spent the burning hours of the day in its cool recesses now flew away to the river. The great leather buckets came up full for the last time—the driver ending his song and releasing his oxen at the same time. The goolmore trees grew more crimson in the slant light, and the long line of bamboos changed from tender green to gold. From afar came the smell of rain falling on long-parched ground. It was a June evening in Rahuri.

The “Mem Sahib” put away the garments she was cutting out for the schoolgirls’ sewing, and taking a stout walking-stick, as a protection from snakes or mad dogs, which prevail at this time of year, set out to find a breath of fresher air outside the town. Just then one of those silent native figures stepped into the driveway, and, making a salaam, stood blocking further progress.

“What is it, Ganpatrao?”

“My wife is very sick,” he said.

“Didn’t I tell you how it would be if you did not send her to the Poona Hospital?” I said, heartlessly. He bowed in assent.

“But you are our mother, and we the poor children. Will not Mem Sahib come to a poor man’s house?”

This was all policy, for he was both proud of his house and caste, and determined to do as he pleased in all things. So walking together through the dusty, darkening streets, filled with droves of cattle and goats coming home for the night, past groups of children who walked backwards to watch us out of sight, we came to the kunbi wada. All about us the women at their stone mills were grinding grain for their evening meal. They wove our names into their song as they saw us pass.

At Ganpatrao’s house a native Guru, or holy man, was performing with lemons, charms and *mantras* for Gangubai’s relief. He quickly disappeared as we came in sight. Gangubai’s case was far beyond ordinary skill. The “Dr. Sahib” was in some distant part of his district touring, and out of the reach of telegrams or messengers. Would Ganpatrao send for the lady doctor of Ahmednagar? Yes, he would.

In the morning she came, cheerful, and quite as if she had come on a picnic. She went off at once with the tanga pretty well filled with hospital

supplies. Quite a difficult operation was called for and was successfully performed, and the patient had about an even chance for life, or would have had with the sanitary surroundings of a well-ordered hospital. In that place how could she get well?

How the hours sped away in the doctor's company! What amusing and pathetic stories she told of her patients, at the same time observing strict



WOMEN GRINDING GRAIN.

professional reticence, which was just as charming as her confidence. It was then she told all about little Babu, who might have lived had the hospital been ready to receive him,—the dear little victim of his child-mother's ignorance and carelessness. Then there was the bitter history of the child wife of ten years and her terrible Mohanmedan lord and master. And I heard about my own little Rangu, my sweet singing bird, rescued from a cruel

step-father and sent to Ahmednagar for safe keeping. How all heartless relatives crowded about her as she was dying, pretending love for her, the step-father himself praising her meek and gentle! She is forever safe now, and her exit from this hard life was made and beautiful to her by this doctor's loving care.

The day ended, and Dr. Bissell left me to do what could be done for



RANGUBAI.

Gubai. The first morning to be nurse. I did shrink going alone into that heathen unfriendly court, so took the children's native nurse with me. I was politely requested not to stay at that Christian woman there. Morning after morning, driven near to the house as the wide street allowed, I then took things in my arms and through the narrower courts reached the house. The mother-in-law usually waiting outside, her angry and loud, her person adorned with immense nose and jewels—necklaces, bangles and anklets. A second wife sometimes appeared, whose bond of sympathy with the mother-in-law was that they shared the hope that Gangubai would die. Gangubai was the favorite wife; for she was not the mother of Krishnabai, a handsome boy who tended

the father's cattle and guarded the crops from birds, when he could get away from school, which was more than half of the time.

The house was one small room. If there was a window it was opened. The door was small, and going inside out of the intense sun not one object in the room could be seen. After feeling about in the dark I could light a bit of wick placed in an earthen lamp. Then I saw the patient—nearly dead she was—almost pulseless, and so cold. No more than a blanket covered the rough cords of the bed; one of her old garments, folded, covered

her. Hot gruel from the bungalow, put in bottles and concealed from unfriendly eyes by a towel and the prevailing darkness, she could drink, with exceeding care. I did what must be done for her, avoiding any contact with her household furnishings, piled to the ceiling of that little room, where even a touch of mine would bring defilement to them, if not something more tangible upon my own head.



VILLAGE SCENE.

One morning there was an ominous quiet in the court—no neighbors, no mother-in-law or second wife, and the door was tightly shut.

"Shall I come in, Gangubai?"

After awhile I heard her saying weakly: "Go away; let me die. Don't come any more." I pushed open the door and went in. She was crying, and said:

"They are very angry—they will kill my husband if you come any more—I want to die. Our people can do terrible things. A man disappears, and who shall say where he is gone?" I was afraid but tried to comfort her. "You shall not die. No one will harm your husband. Is not the Sahib here? They will not dare."

As the woman grew better Ganpatrao came every few days for medicine. He professes great gratitude; but who knows what is passing in his mind? He has lost much from famine, in cattle and crops, and his fields have passed under mortgages to government for taxes. Perhaps he looks for help, but Gangubai loves us.

Months afterwards the children, their nurse and I, one sunshiny morning walked over the sandy country road to Gangubai's house which she lives in during the harvest, to be near the fields. She is still thin and pale, but much better. The men are all away at their work. All her neighbors gather about under a wide-spreading tamarind tree and around her door and listen to "God's story." It is enough to make one happy for life to have had one chance to speak to these women when they want to listen. The grind of their daily life gives way for a few brief moments to thoughts of God as our father, who cares for us and loves us always.

"What is that new house for, Gangubai?" we ask. "My husband made it for me because I am well. There is a god in there and we worship." "Do you like this?" "The Mem Sahib knows that I lift up my heart to the one God."

Certain words of long ago come to my mind: "When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."

Here is this one Hindu woman's life, dark enough, yet with a little light in it—like that of her darkened home—burning at best but dimly, the wick often falling back into the lamp, going nearly out, and then replaced and trimmed by some friendly hand.

"How is my patient?" Dr. Bissell asks. "I hope some day you will have the pleasure of seeing her come out from her people."

She is only one of thousands—not quite Hindu at heart yet not very much Christian, either; hedged about by religion which is mainly caste and all-powerful custom. Within the next few years we shall see changes which now we do not dream of. It is worth our most loving service or most generous gifts, and our most earnest prayers, this work of bringing these higher castes into the Church of Christ.

ELEMENTARY SCHOOLS IN SOUTH INDIA.

BY MRS. J. P. JONES, MADURA, INDIA.

OUR schools in India must be conducted upon various principles, according to the class of children for which they are intended. Boys are sent to school with one clear idea in their minds—to pass as many examinations as possible. We must have the most efficient teachers and they must be well trained, or we shall not compete successfully with the multitude of other schools all over the country. Government keeps us generously in the higher grades, but it insists upon holding us rigidly to rule and measurements. The young Hindu responds to these efforts, and goes on from class to class, often reaching matriculation at an age so early that any Western father or mother would be appalled. Our mission schools must be able to pass their pupils, or no one will attend.

When we come to the schools for girls or boys of the lower classes there is no such interest felt in education. The girl is often loved, petted and valued, but it is of no moment that she should learn to read or write. The poor village boy must watch the cattle or drive the goats. He can be nothing better than a servant at best. Therefore, in schools for these classes we must make them not only efficient but interesting. Among all our schools, those for Hindu girls are perhaps most interesting to strangers, and it is hard to measure or imagine the real extent of the influences that flow from them.

Not very long before leaving India I attended the opening of the North Gate School building. There had been a North Gate School for many years, but the building was old and crowded and badly situated, and after much tribulation the new building was ready. The opening exercises were held in the large upper room, and there were the usual addresses, garlands and songs. One of these has remained in my memory. A class of eight or ten Hindu girls sang in Tamil "Jesus Bids us Shine," and held lighted candles to illustrate the song. But the lattice let in the air on every side, the west monsoon was blowing strongly, and the candles would go out. The children kept relighting them at one another's candles, and they never all went out at the same time; but the exercise was to me a parable, showing how very hard it would be for these little ones to shine for Jesus, with so much about them to shadow and darken the light. And yet there are happy histories of Hindu girls who have testified joyfully to the truth of the light to be found in walking in the "Jesus way." The Hindu girls' school is a gathering place not only during school hours. A Christian man and wife teach the school, and live in some part of the building; and the sight

of a happy Christian home is not the least among the good influences that go out from the place. The Hindu girls' school must be made, before everything else, attractive. Scholarship and deportment are entirely subservient to entertainment at the beginning of things.

It is of no importance that girls should go to school, but little girls may go if they like, and if it is not too far from home, and if a suitable woman comes and goes with them. A suitable person for this office must be old and absolutely without attractions. She must also be well known to the



SECOND STANDARD LESSON.

people as one of themselves. Managers of schools usually pay this "conductress" in proportion to the number of pupils she regularly brings to school, thus giving her a genuine interest in education. So the old woman goes from house to house, leading her flock to the school, sometimes taking three or four parties one after another, for not every one is ready at the first tap of the bell. When the conductress has brought the children her work is done, and the teachers must make it so pleasant that they will wish to continue to come.

Various devices are resorted to; perhaps a ticket is given to each child who comes every day for a week; a certain number of tickets may be exchanged for a picture card, and perhaps at the end of school a present to the one having a creditable number of cards. But the chief reliance is in making school pleasant. Discipline seems somewhat lax, perhaps. Children who have never thought of sitting still for a moment, or of refraining from saying what they wished to, do not learn such lessons all at once. The teachers are trained and experienced, and they are wise and kind,



FIRST STANDARD KINDERGARTEN, WEST GATE SCHOOL.

Each child becomes so interested that it is easy to be good, and she likes to come regularly to school.

The tiniest girls are given, instead of slates and pencils, a brick floor covered with fine sand. The little fingers are the pencils, and they form the letters and figures patiently, then smooth all out and begin again. Then come the beautiful colored sticks to form in patterns and shapes. Then the cards to sew, the mats to weave and the object lessons, when they learn what a picture means, and from it of unimagined creatures in this vast and wonderful world. When a child has learned letters in play read-

ing is easy in Tamil, and the first book and the second book follow on. Many of these little girls are very bright and quick. They have inherited brains for many generations, and numbers and arithmetic are eagerly laid hold of. Here the teacher is a graduate from the training school, who assists the man and wife in charge of the school.

It is difficult to keep Hindu girls in school after the ages of ten and eleven. Among the higher classes many are married earlier than that, and pass from the rule of too indulgent parents to that of the husband's mother. In many cases these are relatives disposed to be kind, but the married girl cannot be allowed so much freedom as the unmarried one, and must besides



VILLAGE BOYS.

learn to help in the care of the house. Many efforts have been made to keep a few girls for higher training, but it has proved very difficult and generally impossible. But in later days the Bible woman, who goes from house to house, finds many a woman with some knowledge of Christian truth, some portions of the Word in her memory, and a deep love for her school and the teachers of her childhood days.

Perhaps no part of our work touches more closely the higher class of Hindus than these Hindu girls' schools, but when we come to the village school we meet a different class. The picture represents a few village boys

they enter the school kept by the catechist especially for the Christian children of his congregation. These boys may be Haravers, the former rulers of the country. They may be Kullars, or of the vigorous and powerful thief caste. They may be shepherds or tree-climbers, but they have concluded, at their parents' have, to risk the dangers of false doctrine and association with no-caste Christians, because of the substantial advantages of our school.

The village school, under native management, is a peculiar institution, of which the special features are the long hours and the loud voices in study; but it is desirable that boys should learn something, and even their ignorant parents know that it is to be better done at the mission school. It has been decreed in these later years that a boy must have certain elementary qualifications in order to hold village offices, which has placed a much higher value upon education among the backward classes.

In nearly every mission station are to be found these three classes of elementary schools; those for Hindu girls in towns, for village children Christian and heathen, and the schools for Christians in the larger congregations. In charge of all these schools of a station is the missionary, assisted by one or more native pastors and a number of catechists who are also teachers.

Their work is humble and but little known, but, faithfully done, is bearing fruit which will ripen and multiply as the years go on. If the school is large a teacher is given to work with the catechist. Some of our best men have come out from the little village schools and from the Hindu homes that sent them to the mission teacher; and while we do not claim that large numbers of converts are made in that way, those that come are specially firm and true, and no one can measure the extent of the influence of the school in many lives that do not turn openly away from their past.

JAPAN.

THE IMADEGAWA KINDERGARTEN.

BY MRS. D. W. LEARNED, OF KYOTO, JAPAN.

[Extracts from a private letter.]

MAY I introduce to you our new Imadegawa Kogisho (chapel). Imadegawa is the name of our street. The Kogisho is quite new, only six months old, "high and dry," light, sunny, airy, sweet and clean, though plain and cheap, costing the modest sum of \$350; the very least it could be built for and meet the needs of a kindergarten and preaching place. It stands in our own yard and right on the street, and open clear across the



IMADEGAWA KINDERGARTEN.

front, so as to attract passers-by. You are wondering why we forsook the Demachi place? It all came about because of a landlord who raised the rent twice, and the last time a third more! It came like a deathblow. We sorrowfully looked the neighborhood over for a suitable place, but there was none. Just then a thought flashed into our mind. Could we not borrow money and build? The more we thought the more it seemed the thing to do. We laid the plan before the station; one and all approved. We knew of a friend who would lend and wait for payment, which we could make by paying the monthly rent for the old place, and in four or five years we would be free. The contract was let to a Christian carpenter. When the framework was up we dedicated it with a little meeting of those immediately concerned, in our sitting room, and by the middle of September all was ready to begin work.

From the start the kindergarten grew in numbers, until now we have thirty-seven children, several more than we planned for, and applications are refused. It is a delightful and new experience. Some one has said that the Japanese know a good thing when they see it; and it may be added that they want it if it brings material good. One dear old woman, a devout Buddhist, whose two grandchildren come to our kindergarten, went about among some of the other families whose children also come, and raised a small sum of money, sending it to us in the name of the children as a token of good wishes.

We have children from all kinds of homes,—from the most humble to the educated and well to do. Quite half are from Christian homes. Two dear little twins are children of a man who is in Austria as Secretary of the Japanese Legation. These little ones were left with their grandparents. One child is son of a professor in the Kyoto Imperial University. Others are children of teachers and preachers, business men. Other children come from most humble homes, such as rice-sellers, clog-makers, lumbermen, weavers, barbers, fishmongers. One dear little girl is the child of a dancing girl, and is in charge of an ordinary lumber dealer's family.

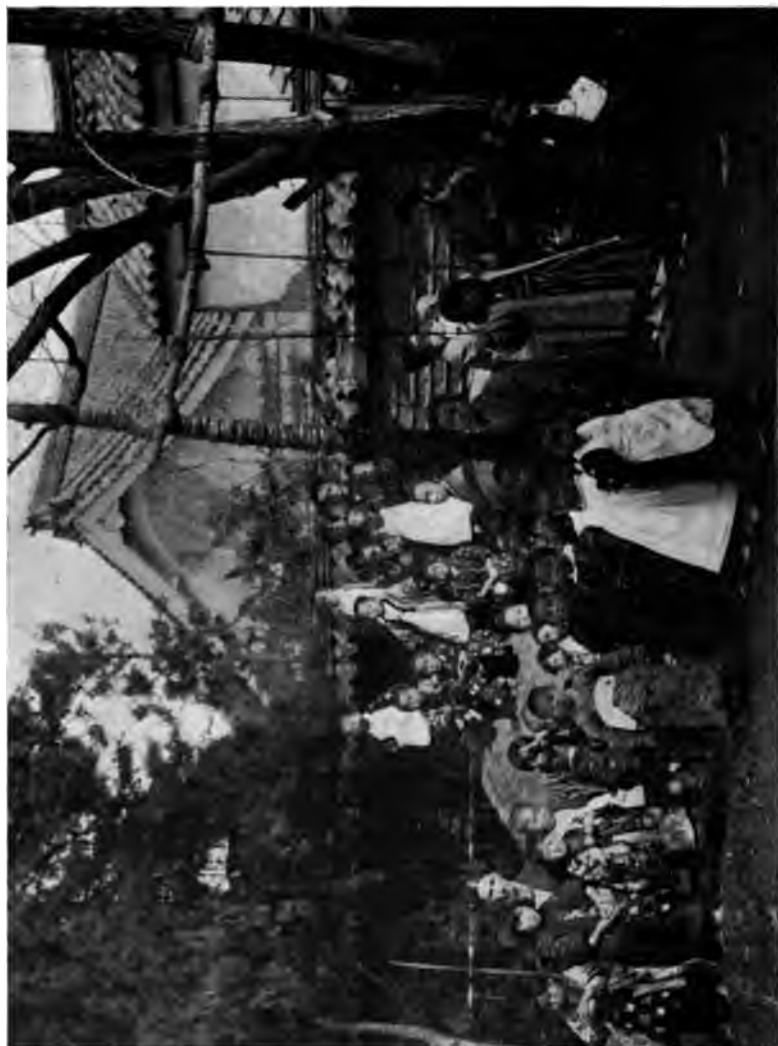
How I wish I could show you this flock of dear little folks! They are darlings, all of them. I love to put my arms around them, take them on my lap, play games with them at their recess time, and hear their funny little talk. I have taught them "Pussy wants a corner," "The blind man is coming," "Ring around o' rosy," "I charge my children, every one." At one side and back of the Kogisho ground enough has been hedged off for a nice playground. There are two swings that are at work so constantly at playtime that I must put up a third. They are never tired of the swings. There is a mound of earth and stones which the car-



IMADEGAWA KOGISHO AND KINDERGARTEN.

ter heaped up and left. They have been up and down it so many times that it is hard and smooth; and as for a spear of grass growing there or in the yard, it simply hasn't a chance to compete with so many little feet treading about! One of my delights is to go in every day I can to help, and see that things go nicely and orderly, and that the rooms keep nice and clean. I like to take friends in to see the children at work or play. It is a fascinating sight, and to my mind the best in the city. So any "globetrotter" who gets into my hands has to see that, no matter what else goes on.

As interesting a time as any is at the half-past eleven lunch, when the big row of little ones marches to the sound of the organ out to the entrance, where the lunches repose on a shelf. Each takes one and moves on in line to and around the low kindergarten work tables. When all are in place a chord gives notice to pull the chairs out, a second chord to get in place, and a third to sit down and draw up to the table. Then the lunch-boxes are opened. Each one has a bright-colored crocheted bag fitted snugly to the lunch-box, which is a double-section affair; the under, deeper one holding the rice, the upper and shallow one the bits of salt fish or vegetable, or something nice and appetizing. The bag is taken off and put down orderly in front and toward the center of the table, the lunch-box separated and arranged exactly in front of the hungry little owner. All the while this goes on the tongues are wagging and glances exchanged at other benches, and those ready first hang down their heads in readiness for the passing, the pairs of eyes shutting and opening repeatedly till the teacher says all must be still. She offers thanks suited to their child-needs, and before the "Amen" is said almost a chorus of voices shouts out "*Sensei, O arimasare,*" which may be freely rendered, "Teachers, please partake." This polite phrase follows the "Amen," or tries to get ahead of it every day! These little men and women are dead in earnest, though it is funny to see the older ones, and they one and all fall to with chopsticks in one hand and one or the other of the lunch-box sections in the other hand. The teachers carefully try to teach them to observe proper table manners, and it is wonderful how quickly they learn to be nice and careful in taking food. I might go on indefinitely talking about the kindergarten and all the good we feel it is doing the little ones, and the way it is opening the homes to us. The mothers everywhere say to us, "I feel so happy to have my child in your kindergarten, for I am sure it is in a pure place, learning only good."



THE KINDERGARTEN PLAY GROUND.



CHRISTIAN ENDEAVOR AND MISSIONS.

BY MRS. FRANCES E. CLARK.

to one can travel in missionary lands in these days with eyes wide open as what good work is being done, and who is doing it, without being impressed by the work that Christian Endeavorers are doing. Such a traveler might sail down one of China's big rivers in a Christian Endeavor steam-boat, and look and listen as the good missionary with his helper stops in different little villages, and ministers to the people with his medicines and helping words. Or one might go into a missionary hospital and see, as different patients come in for treatment, a wound bound up with Christian Endeavor bandages, prepared, perhaps, by some society in Ohio; or then ailments cured by Christian Endeavor pills or powders, paid for, perhaps, by a society in Massachusetts; or surgical operations performed by aid of surgical instruments presented, perhaps, by a society in Maine or Minnesota. One might hear a Christian Endeavor bell sounding out in a given city, calling the people to church, and reminding all the passers-by of the "Jesus Way," and inviting them to hear about it. Or one may have a picture taken by a Christian Endeavor camera, which certainly ought to be a better picture than the average amateur camera can produce; and the same Christian Endeavor cameras have sent home many pictures of missions that have helped to bring our brothers and sisters in other lands nearer to us. Or one may carry his hymn book to a prayer meeting in Japan tucked up in a Christian Endeavor *furoshuki*, and when he takes off his shoes at the door may put on a pair of Christian Endeavor woolen socks, that will make those cold Japanese floors seem a little less cold. Or, better than any of these smaller things, one may see a small Christian

Endeavor orphan living a happy life, and learning real heart religion, because of the generosity of some society at home. Or one may, through an interpreter, talk with a Bible woman or a native preacher, who is supported by a Christian Endeavor Society, and even here and there one finds whole missionaries who are supported by a single Christian Endeavor Society, or perhaps by three or four societies uniting.

And then the Christian Endeavor Societies in other lands! A whole number of this magazine might be filled with the stories of these Endeavorers and the good work they are doing. Let me quote here from a missionary letter an account of a Christian Endeavor rally in China, as one sample of what Christian Endeavorers have done in that land. The writer says:—

“One hundred and sixty Christians of all ages from seventeen or eighteen societies or groups, representing a membership of nearly four hundred, gathered in their house-boats from a region inscribed by a radius of thirty miles. Two whole days were spent in prayer, praise and instruction on practical religious subjects. The central theme of the whole convention was Bible study. As the need, benefit and methods of this all-important means of grace were set forth, chiefly by native pastors of twenty-five or thirty years' experience, the interest gradually deepened and increased, till it finally culminated in a pledge by almost every one present to be more faithful and earnest in daily Bible study, or in the effort to master the Romanized characters so that the Bible might be read and studied every day. In the intervals between the sessions of the convention little groups might be seen on the streets in earnest conversation. It was Endeavorers trying to tell others the gospel, which was too good to keep selfishly to themselves.”

So much for what Christian Endeavor has done and is doing for the world; and now if we are true to the motto, “Advance Endeavor,” we must go on to still larger and better things in this new century. I am going to venture to suggest one way in which we may advance in our methods of work. We may bring our societies into closer and more vital connection with our missionary Boards. We can keep on with our missionary orphans and house-boats and bandages and cameras, and all these things, but we ought also to form a fixed habit of giving something every year to the pledged work of the Boards. Let me state the case briefly, as it has been stated before, that we may think it over once more. Take the case of our own missionary Boards, for instance, and in general the same thing is true of other Boards.

WHAT THE MISSIONARY BOARDS ARE DOING.

The American Board has twenty missions in different parts of Europe, Asia, Africa and the isles of the sea. This means about five or six hundred

American missionaries to be supported, and perhaps three thousand or more native helpers, and various churches, schools, hospitals, etc. For the money to support all this work the American Board looks to our churches, of which we as Christian Endeavorers are a part. These missionaries are already at work, and their salaries are pledged to them, but who is to pay it if we do not do our part? We ought to give something every year to the regular work of our Boards, and we ought to pledge ourselves to do this, and record it on the books of our societies. In eighteen of the twenty missions there is a certain part of the work known as women's work, that is given every year to our Woman's Board to take care of. The amount of money that the Woman's Board is pledged to raise this year is about \$115,000. For this money the Board looks to the women and children in our churches. The pledged work this year means about one hundred and thirty missionary women; it means nearly two hundred Bible women; it means boarding schools and day schools with thousands of bright faced Christian girls; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial schools and other agencies. Since there are so many young ladies in the Christian Endeavor Societies, it would seem that a part of the money that our societies can give to foreign missions should go through the Woman's Board.

It happens sometimes that a missionary is invited to address a company of Christian Endeavorers, and their hearts are deeply stirred as they hear of the work that is being done and the needs, and they long to help in that particular field in which they have become interested. Now what shall they do? Shall they give their money to this missionary for use in her own field, or shall the Board tell them where to send it?

If this question were asked of me, I think for my answer I would adapt a verse of Scripture, and would say, "Give to every missionary that asketh of thee, but from the Board that appeals to thee, turn not thou away." The society hears perhaps this one appeal, and is deeply moved for this one field. The Board hears hundreds of such appeals every year, and longs to help them all. Now it seems reasonable to suppose that the Board, knowing the relative needs of the different fields, can judge most wisely just where the greatest amount of good can be accomplished by the smallest amount of money.

This, then, would seem to be a good rule to follow, and I give it out of my experience of life in mission lands, and my knowledge of the work the Boards are doing: Give first, every year, a definite sum to the regular pledged work of the Boards, and then give something more to the special objects that appeal to you. Let these latter come out of your "Luxury Box," if

you will. If you do not know just the work for which the Boards ask your help this year, ask your pastor, or ask the president of the Woman's Missionary Society in your church, and you will easily get the address of the proper person to whom to write, and leaflets will probably be sent you telling of the special work that is given out to Christian Endeavor Societies, and you have only to decide how many shares in this work you can take.

Scraps from our Work Basket.

CONTRIBUTIONS Once more we are obliged to report a falling off in **FOR THE MONTH.** contributions of \$596.56 for the month ending February 18th, as compared with the same time last year. This reduces the gain over which we so rejoiced to a gain of \$269.91 for the first four months of the year. When this magazine reaches its readers the best working months of the year will have passed. We can only hope that when the results are fully gathered in the light of what we have received and of what our Lord expects of his followers that we shall not be ashamed.

WORK AMONG YOUNG PEOPLE. The work among young people, both in our own Board and outside of it, is so important we surely do not need to apologize for devoting a whole number of our magazine to the subject. The three main departments of their work abroad, given in other pages are,—medical, typically described by Mrs. Ballantine; village schools, as well set forth by Mrs. Jones; and kindergartens, the budding flowers of our Board, seen in Mrs. Learned's enthusiastic account of the one in Kyoto. Aside from our own Junior Department, we give a brief glimpse of the missionary work of Christian Endeavorers. And in our next number we shall give a short statement with reference to the Student Volunteer Movement. Those who read carefully cannot fail to be impressed with the importance, the hopefulness, and remarkable promise portrayed. We trust that in every church our older workers will never fail to give to these young people the utmost of encouragement and loving appreciation in their power.

THE JUNIOR DEPARTMENT OF THE BOARD. There is no department of our work that we contemplate with such satisfaction as that among our young people. It is mainly under the care of a sub-committee from the members of our Executive Committee, with a most efficient Secretary, Miss Kate G. Lamson, at its head. There are now on our list five hundred and eleven junior auxiliaries and mission circles and one hundred and seventy-seven cradle rolls, and their contributions in our last financial year amounted

to more than nineteen thousand dollars, of which over four thousand was from Christian Endeavor Societies. There is a young, wide-awake secretary in each of our Branches, whose sole duties are for the benefit of this department. They are watchful and earnest, and with the leaders of the local societies most original and fertile in devising attractive meetings and plans for raising money; mission study classes are increasing, and that there is real consecration to the cause is shown by the enrollment of over three thousand as Daughters of the Covenant taking the beautiful pledge now familiar to all. Altogether, when the work seems halting for the lack of adequate support, when indifference seems impenetrable and almost hopeless, when Christian women, absorbed and busy, shut their ears to our appeals, it is most comforting to turn to these young workers, full of hope and enthusiasm. May the dear Lord guide and bless them, every one.

MISSIONARY PERSONALS. The time is approaching when our missionaries who have been at home on furlough are turning their faces to their fields once more. The first to go, sailing from San Francisco March 7th, are Mrs. M. L. Gordon and Miss Lucy E. Case, returning to Japan, and Dr. Minnie Stryker, going out for the first time to Foochow, China. The ladies will be in the care, on the journey, of Dr. I. J. Atwood, the sole male survivor of the Shansi mission. Mrs. Gordon is to be accompanied by her daughter Mary, and we are sure our readers will follow her with special interest and prayer as she returns in her widowhood to the work for which her husband laid down his life.

DR. WM. S. AMENT. The somewhat celebrated case of Dr. Ament, one of the most valued missionaries of the American Board in China, has been so much discussed in the religious and secular press of the country, and his course so thoroughly vindicated, it is not necessary for us to go into the matter at any length. We cannot forbear, however, expressing our great confidence in the man, and admiration of his out-station work as seen by the editor during a country trip in 1896. To us it seems absurd that any one who knows anything of conditions in China could believe that one man alone and entirely unguarded could so terrorize the inhabitants as to "extort" payments that the chief men of the village, surrounded by hundreds of men at their call, did not think it right to pay. That Dr. Ament is an exceptionally brave man has been shown in many ways both before and since the siege of Peking, but that he should deliberately place himself in the hands of chief men of village after village and excite their animosity by wrongfully extorting money from them passes belief. Is it not much easier to believe that during his twenty-four years' experience among

the Chinese he has become so well versed in their customs, and so well known and trusted by them, that he had only to present the case to them to secure their co-operation.

IN MEMORIAM. Died in Springfield, Mass., January 24th, Mrs. Horace Kibbe, January 27th, Mrs. Josiah Hooker, January 27th, Mrs. Wm. T. Eustis. It seems a strange coincidence that these three founders and early officers of the Springfield Branch should die within one week, at the very opening of the new century. As one said, "They were our queens." All these women were active in the Springfield Missionary Society, which antedated the Branch. When that organization was effected Mrs. Hooker became its president, Mrs. Eustis one of the vice presidents, and Mrs. Kibbe a member of the advisory committee. During Mrs. Hooker's presidency of nine years her wisdom and efficiency established the Branch on a firm foundation, and her aid was gladly given in the formation of other Branches of the Woman's Board in western Massachusetts. Mrs. Eustis's period of office-holding was brief,—only four years,—but her helpful influence was deeply felt, and her interest in the affairs of the Branch did not cease with her retirement from office. Mrs. Kibbe, after ten years on the advisory board became vice president, from which office she retired in 1895; her clear judgment, her wise activity, her generous purse were always at the service of foreign missions, and many are the missionary children and weary foreign workers who have found a home beneath her hospitable roof. These women all continued their service so long as health permitted, and, though they have not been seen at our later meetings, we rejoiced in their "love and faith and ministry and patience." We mourn their loss, and look anxiously for those of the younger generations who shall come up to take their places. At the midwinter meeting in Palmer, February 6th, a short service was held commemorative of these founders of the Branch, these "mothers in Israel."

E. L. H.

EXTRACTS FROM RECENT LETTERS.

AMONG SCHOOLGIRLS.

FROM MISS A. M. LORD, ERZROOM, TURKEY.

I HAVE just been doing up some photographs that I thought you might like to see. One is of our flower drill which we had Easter week with a Easter Cantata.* All of our girls were in the Cantata, about one hundred and fifteen. The Cantata represented Spring calling the flowers, the wild flowers and the garden flowers; and after they have all responded to her

* See Frontispiece.

call, they unite in a song of praise for the Resurrection. Our high school teacher translated all the fourteen songs into Armenian, so that the words could be understood. Mr. Stapleton trained the choruses; we are so fortunate to have him for the music. And the Bangor ladies made and sent us a box of the loveliest, most perfect paper flowers—Easter lilies, roses, hyacinths, geraniums, violets, dandelions, daisies and buttercups. They came done up most daintily with little papers of scent! Were they not very good and indulgent? We had a large platform made to go all across the end of the church, covered with rugs. Each girl wore a bunch of the flowers she represented, and they did look as pretty as a flower garden, as they sat upon the floor and came out in groups at the call of Spring. The songs and choruses, too, were very pretty. After the Cantata sixteen of the girls, in white with wreaths and long garlands around their necks, went through the flower drill. Indeed, it was one of the prettiest things I have seen. The audience was perfectly delighted. We had to give it two evenings, and then could not invite one quarter of those who wanted to come. There were some pretty spring songs by the boys between the parts, and we closed with that charming chorus from Flotow's *Martha*,

"Come where flowers are flinging,
Beauty o'er the meadows gay,"

by the members of our *alumnæ* association.

Altogether our little performance was pronounced a great success, and we all agreed it paid. It was, we heard, the talk of the town. Our old door-keeper said, "Fifty years in Erzroom and never such a thing before!" The girls' dresses, lest you think us extravagant, cost just thirty cents apiece, all complete! It did do my heart good to see our girls look so sweet and pretty; it was like a glimpse of Paradise, as we had been praying it might be. You don't know how one longs in a place like this to have the people see something of beauty, the lives of so many are so hard and so full of struggle and want and ugliness and filth. I wonder how any of them can ever imagine in the least what heaven is like. Two dear old women whom we have been visiting have died since I wrote, and I often think what a revelation it has been to them.

FROM MISS MARY LYON PAGE, BIARRITZ, FRANCE.

Although we are still out of Spain, the girls never for a moment forget that it is for Spain and the Spaniards that we are working, and their patriotism rises higher, if possible, because they are temporarily away. To work for their country, to help elevate it when they go away from here, is their highest ambition. They have studied well this year, even without the spur

of the government examinations. Naturally it takes some time to teach them how to study when they first come to us. The first thing is to get them out of the memory habit, which seems to be all they have acquired in the Spanish schools. Their reasoning faculties are not developed, and mathematics is to them a terrible bugbear; a blind game which disturbs their peace and torments their waking hours. One day in Bible class I was speaking of occupations in heaven, and said that I thought we should go on with the studies there. "What! study in heaven!" they cried out; and one of the older girls exclaimed, "Well, if they have arithmetic in heaven, *me marchó!*"

One of the little girls put what she had learned in Bible class to practical use. She is the youngest in school and inclined to domineer over the others, and she is so bright that she often gets her own way by roundabout means. One warm night she had gone to bed early and was thirsty. She felt rather lazy, so called upon her roommate to get her a drink of water. Anna demurred, saying, "You can get up and get it yourself." But the adroit child said, "When you come to stand before the judgment seat, God will say 'Anna de Vargus, I was thirsty, and you gave me no drink.'" This was so unexpected that the startled Anna ran for the water, exclaiming, "*Anda, mujer*" (Take it, quick!).

**IN THE AHMEDNAGAR BOARDING SCHOOL
DORMITORIES AND HOME LIFE.**

The dormitories in this school consist of twelve separate houses, accommodating variously from seven to twenty boarders, each in charge of a matron or house-mother, who trains her girls in Indian methods of house-keeping with the addition of dusting. It is the aim of these boarding circles to make a home for the pupils, and that home in simplicity of living much like the one they have left,—a cleaner edition of it,—and the one to which they will go when they leave school. So the girls grind their grain, cook their rice and curry, knead and bake their flat cakes, and prepare the spicy chutneys of red pepper, ginger, cinnamon, cloves, garlic and cocoanut to eat with them; clean their brass and earthen dishes with ashes; bring their water from the reservoir in vessels nicely balanced on their heads; wash their sarees and chorlies on flat stones; sweep and dust and keep their cupboards tidy. And the house-mother moves among them, watching, guiding, correcting and training the little hands in the way they should go. There is no uniformity in costume; and at night they throw their coarse woollen blankets on the floor, and draw a quilt up over face and head.

THE MORAL Many of the girls come from very poor homes; their **ATMOSPHERE.** people have been degraded for centuries, and the moral atmosphere is low and vulgar, and "every imagination of the heart only

evil continually," so that many are tainted before coming here. The great object of the school in its home life is to lift its pupils up out of the pollution surrounding their own homes into a clean, pure, moral one, and to acquaint them with Him "who shall save his people from their sins." To this end a portion of Scripture is taught every day in every class, and a course of Bible study laid out adapted to the different grades; and the house-mother is encouraged to watch and control conversations and friendships, and to check untoward references or unhelpful companionship.

HIGHER IDEAS In the average non-Christian Indian home the end and **ABOUT MARRIAGE.** aim of a girl's life is represented to her to be her own marriage. Even in most of our Christian families this object remains supreme, so that marriage is apt to be a frequent topic of conversation among Indian schoolgirls of all ages. It is a fruitful theme, and one of never-failing interest. Tendencies in this direction are promptly checked, house-mother and teachers being warned against indulgences in these things by the pupils. As a result of unwearying effort to place true and high aims in life before our pupils, and to put marriage before them and their parents in its proper place, the average pupil is now married at seventeen, where fifteen years ago she was married at fifteen. A few are brave enough to face public opinion and earn a living by teaching until nineteen, twenty or twenty-two years old.

Our Work at Home.

ADVANTAGES OF THE AUXILIARY.

RELATION TO THE BOARD.

BY KATE G. LAMSON.

THERE have lately been held in two of our Branches gatherings of young ladies which in a marked degree illustrate the title of this article. Both were annual meetings and brought together the girls from many churches. The first thing that was accomplished was that a feeling of fellowship was established. If I work along my own independent line of Christian activity I have no consciousness that I am a part of a great movement, nor indeed am I, except at small points of contact where I elect to lend a hand for the moment in lifting a burden which braver shoulders than mine are carrying steadily. Moreover there is always the danger that my independent judg-

ment may err and mislead me in selecting the places where my work will tell for the most. Although no body, however large or well-organized, is infallible, yet here as elsewhere "in a multitude of councilors there is wisdom." Hence, in these large meetings of the girls of two of our Branches we note first of all the inspiration of "working never alone," which was borne in upon all present. At one of these gatherings reports were called for from each junior auxiliary. Every one was represented, and a report was forthcoming in every case. While varying degrees of efficiency were shown, no society had wrapped its talent in a napkin, and comparison and discussion of methods stimulated to increased activity in the future. Valuable studies by the young ladies themselves, on the needs of the non-Christian world, and the ways by which the individual girl may help to meet those needs, enriched the hour. Missionary addresses and suggestions for further study of missions given by an expert student rounded out the program. "Oh, we went home so enthusiastic!" was the summary given by one society, and well did they voice the feeling of all. There were twenty junior auxiliaries represented, and one contributing society of Daughters of the Covenant. Did this embrace the entire territory of the Branch? Far from it. Not half the churches within those boundary lines were heard from. Along varying lines of usefulness the girls in most of those missing churches are at work, some for local missions, many for purely philanthropic work, others for the great needs of our own land, and some for foreign missions. Most of them will never know that three hundred of their sister workers from neighboring churches in congress had been rallying their forces, planning their attack upon a field systematically studied, and preparing for future victories which will "Tell on ages; tell for God." They will go on, as in the past, conducting a guerilla warfare, choosing their aim, often a different one each year, relieved of the painful feeling of responsibility which comes when others are watching to see whether we are bearing our part in the great struggle faithfully.

Enough has perhaps been said to show the importance of allying our girls to this great movement, but the question is sometimes asked, "What profiteth it to our children?" "May not the societies which are not in the auxiliary relation yet be taught as thoroughly and be led on to do as good work as those that are?" It occasionally happens that this is the case, but these instances are exceptions to the rule. To the children a vital connection with a great cause means, we must believe, a deep and permanent interest in its success. As "the gift without the giver is bare," so the mere giving of money becomes in a majority of cases the only and barren link between the child and the Board. Too often the fact that the work of the

Board has been aided this year proves an argument to the leader for bestowing the benevolence of the society elsewhere next year. There is seldom a responsibility assumed for a definite object to be held and loved and prayed for while being supported year in and year out. A wild rankness of vegetation takes the place of intelligent growth in Christian stewardship. The traditions of the past are all set aside. Let them go if they are only traditions; but if we who have had them ingrained as a part of our spiritual training find them valuable in mature life, in clearing our judgment, in giving us correct estimates of relative values, in steadying the zeal all too apt to flag in the stress and strain of life, if these things have done this for us, then let us not defraud our children of their birthright.

We would not be construed as failing to appreciate the value of merely contributing sources. The returns each year from Endeavor societies, senior and junior, from Sunday schools and from organizations of King's Daughters and kindred societies are too substantial to be overlooked, and we joyfully foster the growing interest along all these lines. Meanwhile we would secure in every church a nucleus, a goodly lump of leaven, if we may, of those who are able and willing to enter into a close and lasting connection with the work. Our little cradle rolls begin the steps up which our children may climb, from infancy to old age, through mission circle, junior and senior auxiliaries. From the standpoint of the needs of the work nothing can equal the aid thus given. Not co-operation merely, but steady support is the outcome—support intelligently maintained and passed on to rising generations, making it possible for the Board to lay wise plans for the establishment of an agency in the foreign fields commensurate with the spirit of loyal love to Christ and practical Christianity in our daily lives.

OUR CRADLE ROLL.

THE INCEPTION, CONCEPTION AND PERCEPTION.

BY MISS J. A. STURTEVANT.

(Read at the Annual Meeting of the Philadelphia Branch.)

Just a year ago, at the neighborhood meeting in Baltimore, Miss Crosby asked to have our little church baby, Margaret, made a member of the Cradle Roll. Her mamma was most willing and she was entered at once.

Margaret's own sweet baby mind comprehended naught of what it meant, but her chubby "hand" was very happy to be "taken" on the paper, as it were, and her wondering eyes opened very wide as she stood up on the table in front of all you nice wise ladies of the "Philadelphia Branch" and

was introduced as the latest twig upon your missionary tree. A lit startled look, back under her long lashes, seemed to ask, "What will th do with me?" That was the *Inception* of our Cradle Roll.

The question in Margaret's eyes went into her mother's brain, and began to ask: "What will I do with her? Where shall I put the cradle by its little self? They tell me 'In the Society at large,' but then she is su a little girl to be in a Society at large. I must plan better for her than th and not only for her, but for all the other dear little babies whom I know our part of the garden."

So the mother read papers and reports; she consulted secretaries a mothers, and even spinsters; then she saw just how a garden full "cradles" should be started. Soon a mother was found who was willi to be the gardener, and the *Conception* of our Cradle Roll was complete.

The gardener, who believed firmly in "nurseries,"—who saw the neci sity of training little flowers in their bud days in order to obtain full a perfect blooms in the future,—proceeded at once to lay out the plot. S brought together all the other mother plants who had baby buds under fi years old, and to them she told her plan. A most enthusiastic talker was t gardener, and the other mother plants soon enthused with her. She ga them tiny "mite boxes," little "bells" to hold money petals, and she invit them to come with their baby buds to a reception to be given in the autum

All this happened last spring when it should have happened. No bet time for sowing seeds of any sort.

The names of these same baby buds formed our Cradle Roll, with M garet's name at the head of the list. Each baby there, in its own little pl a plot "little" enough to find itself in. Not in the "Society at large," l in the "Cradle Roll Society of the Mt. Pleasant Church." A small due v paid to the Southern Junior Society, and that was the *Perception* of c Cradle Roll.

The ground has been broken—that is really all there is yet of our Cra Roll. It would take a strong magnifying glass to perceive very much, ri now, to be sure. However, we are to have a Children's Reception lat when the babies will drink milk out of toy cups, eat "animal crackers" suck mint sticks while the parents talk over ways and means. Then l little money "bells" will peal forth their pennies, and we shall see w our first harvest will be. If all are as assiduous as Margaret the boxes v surely give forth pennies galore. For what cares she about dimes, instance, when she might jingle in ten individual pennies instead. S fun to do it, too!

Now, all this rehearsal of personal history, as it were, is but to show h very easy it is to plant gardens full of cradles (after a while they will gr into "beds") for all the babies from Philadelphia to Florida.

We believe that to train even the little babies to love and give to miss work is the sure way to make prolific junior circles, senior auxiliaries, s in the days to come enthusiastic, gift-loving, sympathetic, consecra women for "Branches," when our places are vacant, and the work m be done by younger generations.

Ours is to break the ground. We can "plant," the parents will "wate and God himself it is who will "give the increase."

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

IV. THE WORK AND CONSTITUENCY OF THE WOMAN'S BOARD OF MISSIONS.

THE Woman's Board was organized to fulfill three aims:—

By extra funds, efforts and prayers to co-operate with the American Board in its several departments of labor for the benefit of women and children in heathen lands.

To disseminate missionary intelligence and increase a missionary spirit among Christian women at home.

To train children to interest and participation in the work.

The American Board during its first sixty years sent out 170 single women. In 1869 it had 43 in missionary service, a larger number than the ten leading Boards of America and England combined. That year the Woman's Board appointed seven young women, and since then have placed 252 in our different mission fields; expending for salaries, buildings and support of work \$3,213,000. Thirty years ago there were many more men than women in all our mission churches, now the number is about evenly divided; then there were few schools, and no medical work for women, now we have 1 college and 34 boarding and high schools for girls, over 300 day schools and kindergartens, and support the hospital or dispensary work of 7 physicians.

The first effort of the Board was to form local circles among women where a missionary spirit should be created and fostered. Their number increased rapidly, and the need arose for centres of organization, leading to the union of these auxiliaries into Branches, each consisting of not less than 20 societies. The Philadelphia Branch was formed in 1871, others followed, till we have 24 covering the territory east of Ohio and comprising 1,852 societies of women and children.

The administration of the Board is in the hands of the Executive Committee, composed of the executive officers and a Board of Directors elected annually, which holds regular meetings twice a month at the Board Rooms in the Congregational House, Boston. The Board holds its annual meeting the first week in November in Boston and in different localities, at the invitation of Branches. Each Branch is entitled to send delegates in proportion to its number of auxiliaries. Delegates have a voice in all matters there presented, and carry the work and plans for the year to their Branches, securing through them the co-operation of auxiliaries. Thus, and through visits from Board Officers and missionaries, the work of the Field Secretary and the Bureau of Exchange and constant correspondence, a close union is maintained with all parts of the constituency which is of inestimable value. The pledged work, or that portion of the work of the American Board for which the Woman's Board is responsible, is apportioned among the Branches, and by them assigned to auxiliaries, each having its special charge

on the field. This method of individual support has awakened personal interest and sympathy in auxiliaries, where the true germ of life and growth abides, and it is their efforts which support this year 129 missionaries and over 200 Bible women and other native helpers in their various lines of educational, evangelical and medical work.

The most faithful care of many earnest women has been for the training of children. They were early gathered into mission circles, whose zeal has ever been an inspiration, whose gifts have amounted to thousands of dollars, and many of whose little members are to-day most efficient workers at home and abroad.

In 1874 the Board resolved to endeavor to form an auxiliary in every Congregational Church in its territory, and is yet striving, not having attained! There are still 750 churches with no foreign missionary organization; and thankful as we are for present success we believe it but the suggestion of what might be accomplished if, instead of 38,000 women now enrolled, the 200,000 women in our churches were enlisted for the uplifting of our heathen sisters to Christian womanhood.

OUR BOOK TABLE.

Reminiscences of the Life and Work of Edward A. Lawrence, Jr. By his mother, Margaret Woods Lawrence. Published by Fleming H. Revell Co. Pp. 519. Price \$2.00.

No one but a mother could have written such a tender and sympathetic record of a life of exceptional usefulness. Mr. James Buckham, who read in proof this Memorial, says, in his Introduction, that the subject of this biography "came of a race of scholars on both sides of the family; a race of famous theologians, preachers and teachers." His maternal grandfather was the well-known Leonard Woods, of Andover, a distinguished theologian. His uncle, Leonard Woods, was president of Bowdoin College, and his father was a theological professor and a preacher of acknowledged power. Dr. Lawrence was, both by inheritance and natural gifts, a scholar, and yet this did not lead him to selfish isolation, but early in life he felt that his mission lay among the poor and neglected, and during his later years he gave much time and thought to the practical solution of the problem of the poor in large cities. His interest in Home Missions by no means made him indifferent to the need in non-Christian lands, and in 1886 he made a tour of the world, visiting mission fields. The result of his acute observations we have in his book entitled "Modern Missions in the East," which Dr. Cyrus Hamlin called "the book of the closing decade of the nineteenth century," adding this testimony: "Accurate observations on the mission field, noting the views and opinions of five hundred missionaries, each one on his own field, conversations with natives, friendly and unfriendly, and very careful reconsideration of his abundant notes were the fountains from which this remarkable book was drawn."

This volume is enriched by ten illustrations. The frontispiece represents mother and son taken side by side. On January 5th Mrs. Margaret Woods Lawrence, the biographer, passed away at her home in Marblehead, aged

eighty-eight years. Her interest in theology, politics and literature was keen to the last. Many of our readers will recall a volume entitled "Light on the Dark River," which was a loving sketch of her schoolmate and friend, Henrietta Hamlin.

From the prolific press of Fleming H. Revell Co. come also the two following books: *The Wrongs of Indian Womanhood*. By Mrs. Marcus B. Fuller. Price \$1.25. *Forbidden Paths in the Land of Og: A Record of the Travels of Three Wise and Otherwise Men to the East of the Jordan River*. By the Otherwise Man. Price \$1.25.

Mrs. Fuller's book is a most valuable contribution to the subject she discusses, and is a work not only to be read and consulted but owned by anyone who is forming a special missionary library. Perhaps it is not too high praise to emphasize what has already been said of this work that "Nothing has ever been written on the subject that can at all be compared with it, either for clearness of presentation, fearlessness of statement or delicacy of touch." Ramabai, in her Introduction, says: "God has put it into Mrs. Fuller's mind to place before the world the woes of India's women in a way that no one before has done. She has taken the greatest pains to find out the truth on every point she has written down. She has neither exaggerated nor kept back what can be said on the most important things connected with Indian women's condition."

The first ten chapters are devoted to subjects more or less familiar to those acquainted with the woes of the women of India, such as "Child Marriage," "Enforced Widowhood," "The Zenana," "Nautch-Girl," "Infanticide," etc.; but the last eight chapters show a knowledge of the position of government, what reformers and missionaries have accomplished, and both the real difficulty and the real remedy. It is these last chapters that made the book of supreme interest and value to the missionary specialist. Ramabai says she entirely agrees with Mrs. Fuller in what she says on "The Real Remedy," and then she proceeds to make a most eloquent appeal to the Christian women of India to give "the Gospel to their heathen sisters whenever they can." These eighteen chapters originally appeared as articles in the *Bombay Guardian*. G. H. C.

The True Story of My Life. By a Doll. By Mrs. Murray Mitchell. Edinburgh: Macniven & Wallace.

An attractive booklet of sixty pages, the contents as suggestive as the exterior is pleasing. It is designed especially for children, but the title does not give one the bearing and value of the story. Ever since the days of Æsop the device of apologue has had charms of its own for the young, besides helping to rejuvenate the old. Mrs. Mitchell, wife of Rev. J. Murray Mitchell, LL.D., has had large personal experience as a missionary in Western India, and few women have had as wide acquaintance with similar work all round the world. Nor is this her first contribution to the fruitful department of missionary literature. "The True Story" without being childish is childlike; takes one to the interior of Zenana life; makes us see persons and places with our own eyes, and presents vividly the distinctive facts of Christian work among secluded, forlorn Hindu women. It winds up with a tragic yet actual scene. A. C. THOMPSON.

SIDELIGHTS FROM PERIODICALS.

GENERAL.

FOR a condensed review of missions, abounding in salient points, we refer our readers to Dr. Judson Smith's article in the *North American Review*, March, "Protestant Missions: A Retrospect." In the same Frederick Harrison continues his papers upon "The Great Religions of the World."

Dr. F. E. Clark, in the March *Missionary Review*, shows the vital relations between the Christian Endeavor Movement and Missions.

CHINA.

This land still receives large space in the current magazines. One of the American Board's missionaries, Luella Miner, writes in the *Century* for March, of "The Flight of the Empress Dowager," "from information gathered from one of her suite."

Missionary Review, March, "Prince Tuan's Peace Terms," by Griffiths John.

Scribner's, March, "The Settlement in China," by Thomas F. Millard.

In the *Fortnightly Review* for February (which appears too late for our March number), Sir Robert Hart has a discussion upon "China and Non-China," which we commend to all for careful reading. The spirit of it may be seen from these words: "Friendliness rather than progress is what is wanted." "The Golden Rule might be worth a trial; do away with the existing anomaly and let 'Do unto others as you would have others do to you' be given an international application. Give up the principle of extra-territoriality."

The same competent judge of Chinese ways and character diagnoses the disease which has given rise to "The Boxer Movement," in the March *Cosmopolitan*.

JAPAN.

A suggestive collection of "Impressions of Japan" comes from the pen of Bishop Potter in the March *Century*.

The "Missionary Conference in Japan" is described in the March *Missionary Review*, by D. B. Schneder.

AFRICA.

Scribner's, March. "Along the East Coast of Africa," by Richard Harding Davis.

MEXICO.

Lippincott, March. "The Native Races of Mexico," by Henry S. Brooks.

M. L. D.

SEMI-ANNUAL MEETING.

The semi-annual meeting of the Board will be held by kind invitation with the auxiliary in Union Church, South Weymouth, the last of May.

TOPICS FOR AUXILIARY MEETINGS.

YOUNG PEOPLE'S WORK.

TOPIC FOR MAY.

"Young People's Work"—Student Volunteers, Christian Endeavor Societies, Junior Organizations of the Board.

The month's lesson is one of peculiar interest. This wonderful new century is called the young people's century, and to them must be committed the work abroad for the old and the young. The junior work of the Woman's Board of Missions is divided in three parts—the young ladies' societies, the children's mission bands and the cradle rolls.

A condensed account of work done by the junior organizations, written by Miss Kate G. Lamson, will be found in Annual Report of the Woman's Board of Missions for 1900, advance sheets having been prepared for circulation, which may be obtained at the Rooms, Congregational House. The Foreign Missionary Manual, for junior auxiliaries, published in Boston, Chicago and San Francisco, is full of valuable information, price, with the Covenant card, and constitutions for junior societies.

A large number of leaflets can be obtained for a few cents each, on application to Miss Hartshorn, Room 704, Congregational House, Boston, on such subjects as "The Way and Wherefore of the Junior Auxiliary," "Laying Foundations," "Little Light Bearers," "A Daughter of the Covenant," "Daughters of the Covenant," "Children in Papal Lands," "The Girls at Home," by Mrs. Joseph Cook; "The Cradle Roll," Miss Burnham; "Our Cradle Roll," by Miss Winsor; "The Cradle Roll: What It Is and How to Form It," Mrs. Berle.

The twentieth anniversary of the Young People's Society of Christian Endeavor was celebrated in Portland, Me., January 31, February 1, 2, and 3, 1901. An exhaustive and entertaining paper was published by the United Society of Christian Endeavor, Tremont Temple, Boston. It may be obtained by mail for 5 cents a copy, and contains many illustrations, "with a grateful look backward and a hopeful look forward." The February *Review of Reviews* contains an illustrated article, by Amos R. Wells, on "Two Decades of Christian Endeavor Work." *The Christian Endeavor World* sends its message every week to the homes of its constituency, including missionary work.

The Student Volunteer movement appeals specially to the young men and young women of the colleges. It has been instrumental in raising up and binding together a noble body of young people who are on the field, or ready to be sent, or preparing for this great work. In the first volume of the Report of the Ecumenical Conference, just published, is given a fine account of its methods and aims, Vol. I, pages 95-103; John R. Mott's paper on "The Obligation of this Generation;" "The Beginning and Responsibility of the Student Volunteer Movement," by Rev. J. R. Stevenson, D.D., is on page 104-108, Vol. I.; "Educational Department," Vol. I., pages 154-163; Library 113, Vol. I.; "Watchword," Vol. I., pages 95, 103, 111.

The Student Volunteer is a magazine published during the college year. The number for December, 1897, contains an historical sketch of the movement. The reports of the executive committee can be obtained by writing to John R. Mott, No. 3, West 25th Street, New York.

The relation of young people to missions is well stated on page 121 of Vol. I. of Report of Ecumenical Conference, and on page 180-182 is a statement of the need of more consecrated giving among young people. The *LIFE AND LIGHT* and *Mission Studies* give helps each month for the junior work.

The Dayspring is published every month for use in Sunday schools and mission bands. A new leaflet to be obtained at the Woman's Board Rooms, entitled "Practical Suggestions for Missionary Societies," is full of valuable hints for workers among the young. The author, Mrs. Milliken, refers to the volume entitled "Mission Stories from Many Lands." "Methods of Work for Leaders of Children's Mission Circles"—was revised in 1897 by the committee on junior work—will be found full of helpful suggestions.

M. J. B.

UNITED STUDY OF MISSIONS.

SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY.

FIFTH LESSON—THE CENTURY IN AFRICA.

- I. Map Exercise for Location of all Missions.
- II. Africa a Hundred Years Ago.
- III. Stories of Some of the Principal Missions:
 - (a) Uganda Church Missionary Society.
 - (b) Livingstonia Mission Character Sketch—A Hero of Ngoni Land.
 - (c) Zulu Mission of the American Board.
 - (d) Some West African Missions.
1. Gaboon Mission of the American Presbyterians. 2. Congo Mission of the American Baptists.
- Congo-Balolo Mission (English). 4. The Life and Work of Bishop Crowther.

REFERENCES.

1. LIFE AND LIGHT FOR WOMAN for September, 1900. 704 Congregational House, Boston.
2. "Christian Missions and Social Progress," by Rev. James S. Dennis. Published by F. H. Revell & Co.
3. (a) "Biography of Alexander Mackay." Published by A. C. Armstrong & Co., New York C
- (b) "Tropical Africa," by Mr. Henry Drummond, pp. 40-43; also *Missionary Herald* for January, 1898, p. 27, and September, 1898, pp. 362, 363. Biography, Dr. William Affleck Scott. Published by Revel Co. Hero of Ngoni Land. (c) "Historical Sketch"; "Forty Years Among the Zulus," by Rev. Jos Tyler, 14 Beacon Street, Boston. (d) (1) "A Life for Africa," "Rev. A. C. Good," by Miss Ellen J sons. Obtained, 156 5th Avenue, New York City. (2) "Pioneering on the Congo," by Bentley. Religious Tract Society, London; also Pamphlets of American Baptist Missionary Union, Tremont Temple Boston. (3) Files of magazine *Regions Beyond*. Obtained of Fleming H. Revell & Co., New York or of Harley House, Bow, E., London. (4) Biography of Samuel Crowther, "F. H. Revell & Co.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1901, to February 18, 1901.

Miss SARAH LOUISE DAY, Treasurer.

MAINE.

Brunswick. —Mrs. Charles A. Perry, 30; Saco, Miss Nellie E. Salls, 2.40,	32 40
Eastern Maine Branch. —Mrs. J. S. Wheelwright, Treas. Bremen, Ladies, 3; Calais, Aux., 45.02; Red Beach, Aux., 15,	63 02
Western Maine Branch. —Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Jr. M. B., 10; Bath, Central Cong. Ch., 22.30; Gorham, Aux., 34; North Gorham, Miss C. C. and Miss S. S. Varney, 10; Hallowell, Silver Star M. C., 16; Portland, Bethel Ch., "A Debt," 3, Aux., Th. Off., 7.45, Cov. Dau., 7.52, M. C., 5, High St. Ch., Th. Off., 45.96, Second Parish Ch., Aux., Th. Off., 12, Jr. C. E. Soc., by Mrs. Geo. W. Way, in mem. of her baby boy, 25, State St. Ch., 75, Aux. (of wh. 121.38 Th. Off.), 140.38, Prim. Dept., S. S., 13, West Ch., Aux., 45 cts., Williston Ch., Aux., Additional, 24; Windham Hill, Ladies (of wh. 1.50 Th. Off.), 15.50, Prim. Dept., S. S., 2, Th. Off., Other sources, 1.55,	473 59
Total,	569 01

LEGACY.

Bangor.—Legacy of Nancy P. D. Wyman, Charles B. Wyman, Exr., additional, 50 00

NEW HAMPSHIRE.

South & Friend, 40 cts.; Newport, North Hampton, Friend, 26 cts., 29 22

New Hampshire Branch.—Mrs. Allen L. French, Treas. Atkinson, C. E. Soc., 6; Harrington, Aux., 4.95; Concord, Aux. (3.50 Th. Off.), 4.50, First Ch., C. E. Soc., 11; Derry, Central Cong. Ch., C. E. Soc., 2.50; Dover, Aux., Mem., 18; Exeter, Jr. C. E. Soc., 4; Hanover, Aux. (52.50 Th. Off.), 149.50; Lee, C. E. Soc., 2.60; Nashua, Aux., 36.06, Pilgrim Ch., Y. L. M. Soc., 10; Swauzey, Aux., Th. Off., 8. Less expenses, Branch reports, 59.40, 191

Total, 224

LEGACY.

Atkinson.—Legacy of Abigail L. Page, (part payment), Mary A. and Geo. A. Page, Exrs., 1.00

VERMONT.

East Dummerston.—Mrs. E. H. Field, 1.40, 1
Vermont Branch.—Mrs. T. M. Howard, Treas. Barret, Aux., 4.37, Jr. C. E. Soc., 5; Bellows Falls (of wh. 53 Th. Off., and to const. L. M's Mrs. John B. Morse, Mrs. Ned Pierce), 58.15; Brattleboro, West, Aux., 11.82, S. S., 10; Dorset, 2; Fairlee, Aux., 17.55, Jr. C. E. Soc., 2; Ferrisburg, Aux., 5.10, C. E. Soc., 3.35; Granby, C. E. Soc., 4; Highgate, 2.50; Jericho, Second Ch., 5; Lyndon, Buds of Promise, 5; Rutland, Aux., 75, S. S., 20; St. Johnsbury, North Ch., Aux., 17.50, S. S., 21.06, South Ch., 7.60; Vergennes, S. S., 20; Waterbury (Th. Off. 9.25), 25.08; Weathersfield Centre, Two Ladies, 3; Westminster, C. E. Soc., 5;

Williamstown, 5; Woodstock (of wh. 25
2nd An. Off., and to const. L. M. Miss
Saul D. Pratt), 35. Less expenses, 12.50, 350 53
Total, 350 98

LEGACY.

Richmond.—Legacy of Mrs. Almira E.
Hazen, through Treasurer of Vermont
Branch, 95 25

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G.
W. Dinmore, Treas. Bedford, Aux.,
25; Lawrence, Trinity Ch., Aux., 30;
Lowell, Aux. (with prev. contri. const.
L. M's Mrs. A. E. Mort, Mrs. Leonard
Worcester, Miss Lilla R. Gregg, Mrs.
Gracia Coburn, Mrs. George S. Hull);
Malden, First Ch., C. E. Soc., 10; Med-
ford, Mystic Ch. (with prev. contri.
const. L. M. Mrs. Lucy Draper), Wake-
field, Aux., 65, 130 00

Auburn.—Mrs. Mary J. Rich,
Barnstable Branch.—Miss Amelia Snow,
Treas. East Falmouth, Aux., 2; Fal-
mouth, C. E. Soc., 5; Waquoit, Aux., 1.25, 14 25

Barnstable Branch.—Mrs. Chas. E. West,
Treas. Adams, Aux., 14; Richmond,
Aux., 20; Stockbridge, Aux., 13, 47 00

Barnstable Branch.—Mrs. Wallace L.
Kimball, Treas. Haverhill, Riverside
Ch., Thought and Work Soc., 5; New-
buryport, Aux., 25; Belleville Ch., Aux.,
15; Harriet Newell M. B. S., 167 00

Barnstable Branch.—Miss Nannie L.
Odell, Treas. Salem, Crombie St. Ch.,
Aux., 4.25; Swampscott, St. Bernard,
C. E. Soc., 2, 9 25

Barnstable Co. Branch.—Miss Lucy A. Spar-
hawk, Treas. Conway, Jr. C. E. Soc.,
4.25; Irving, S. S., 5; Greenfield, Aux.
(with prev. contri. const. L. M. Mrs.
Charles E. Beale); Montague, Ladies,
4.25; Orange, Aux., 18.11; Little Light
Barren, 3.57; Shelburne, Jr. C. E. Soc.,
1.81; Shelburne Falls, Prim. Class, S. S.,
1.81; West Hawley, C. E. Soc., 1.00, 41 60

Barnstable.—Miss Mary Susan Rice,
Middlesex Branch.—Mrs. E. H. Bigelow,
Treas. South Sudbury, Helping Hands
Soc., 5; Wellesley, Aux., 31.83, 36 63

Norfolk and Pilgrim Branch.—Miss Sarah
B. Tirrell, Treas. Brockton, First Ch.,
Aux., 75; Porter Ch., Aux., 24; Offering
at Campello, 6.75; Cohasset, Aux., Th.
Off., 7; Hanover, Aux. (7.65 Th. Off.),
14.55; Holbrook, Aux., Th. Off., add'l,
5; Marshfield, Aux., 10; Milton, Aux.
(of wh. 23.55 Th. Off.), 34.55; First Ch.,
C. E. Soc., 10; Plympton, Aux. (15.25 Th.
Off.), 18.25; Prim. Dept., S. S., 1.81;
Quincy, Bethany Ch., Friends through
Aux. (to const. L. M. Miss Muriel Elaine
Clapp, and with prev. contri. const. L.
M. Mrs. Martha Clapp), 25; Randolph,
Aux., Th. Off., 12; Rockland, Miss
Emma W. Gleason, 12.15; Stoughton, C.
E. Soc., 15, Jr. C. E. Soc., 3.70; Wey-
mouth and Braintree, Aux., 21.50; Wey-
mouth, South, Union Ch., Aux., Th. Off.,
24.83; Wollaston, Aux. (87 Th. Off.), 92,
Old Colony Branch.—Miss Frances J.
Rannels, Treas. Taunton, Sunshine
Makers, 5 00

Salem.—Two Friends, 15 00

Springfield Branch.—Mrs. Mary H. Mitch-
ell, Treas. Springfield, First Ch., Aux.,
2.40; South Ch., 100; Three Rivers, C. E.
Soc., 7; Westfield, First Ch., Aux., 100, 200 40

Suffolk Branch.—Miss Myra B. Child,
Treas. Allston, Aux., 45.51; Auburn-
dale, C. E. Soc., 25; Boston, Central Ch.,
Aux., Miss E. T. Cleveland (to const. L.
M. Mrs. S. L. Cleveland), 25; Mt. Vernon
Ch., Aux., 98; Y. L. Aux., 60; Prim. Dept.,
S. S., 5; Shawmut Ch., Shawmut Helpers,
25; Union Ch., Aux., 35; Brighton, C. E.
Soc., 5; Brookline, Mem., Feb. 1, 50,
Leyden Ch., Woman's Union, 42; Cam-
bridge, Susan K. Sparrow, 5; Pilgrim
Ch., Aux., 30; Prospect St. Ch., Aux.,
42.45; Cambridgeport, Wood Mem. Ch.,
Jr. C. E. Soc., 5; Charlestown, First Ch.,
Aux., 16; Chelsea, First Ch., Aux., 40,
Prim. and Jr. Depts., S. S., 4.25; Third
Ch., Aux., 57.95; Floral Circle, 5; Dor-
chester, Second Ch., Aux., 85.22; Village
Ch., S. S., 5; East Boston, Madura Aux.,
14.75; Ladies, in mem. of Mrs. Howker,
16; Everett, First Cong. Ch., Cradle Roll,
8.12; Foxboro, Aux. (of wh. 25 const. L.
M. Mrs. M. E. Gibbs), 40; Hyde Park,
Aux., 54; Jamaica Plain, Mrs. Nathan
Dole, 5; Central Cong. Ch., Dau. of Cov.,
25; C. E. Soc., 25; Mansfield, Cong. Ch.,
Prim. Dept., S. S., 1; Newton Centre,
First Ch., Aux., 83.24; Newtonville, Y.
L. M. C., 30; Newton Highlands, Aux.,
7.33; Needham, Aux., Miss A. E. Hoffee,
20; Roxbury, Elliot Ch., Aux. (56 Th.
Off.), 86; Highland Ch., Int. Dept., S. S.,
10; Immanuel Ch., Aux., 22.83; Somer-
ville, Broadway Ch., Aux., 52.22, Jr.
Aux., 15.14; Highland Ch., Aux., 6;
Waverly Aux., 12.25; West Medway,
Aux., 5.75, 1,241 01

Worcester Co. Branch.—Mrs. Martha D.
Tucker, Treas. Blackstone, Aux., 15;
Charlton, Cong. Ch., 3; Clinton, Aux.,
5; Grafton, E. C. D. Band, 33.02; Peters-
ham, Cong. Ch., Ladies' Union, 30;
Ware, Aux., 16; Webster, First Cong.
Ch., 10; Westboro, Aux., 20.10; Whitins-
ville, E. C. D. Band, 15.99; Worcester,
Immanuel Ch., C. E. Soc., 16, Old South
Ch., Aux., 40; Union Ch., Aux., 50, 254 11

Total, 2,621 44

LEGACIES.

Charlestown.—Legacy of Mrs. Josiah T.
Reed, through Aux., Winthrop Ch., 50 00

Chicopee.—Legacy of Sarah J. Sherman,
in part, Luther White, Admr., 375 00

Springfield.—Legacy of Mrs. Mary A.
Noyes, through Treasurer of Springfield
Branch, 200 00

Worcester.—Legacy of Mrs. Harriet
Wheeler Damon (in part), 3 91

Worcester.—Legacy of Albert Curtis, 760 00

RHODE ISLAND.

Providence.—Union Ch., King's Dau. Cir-
cle, 5 00

Rhode Island Branch.—Mrs. Clara J.
Barnfield, Treas. Harrington, Prim.
Class, S. S., 7; Kingston, C. E. Soc., 15,
A Friend, 1; Newport, Aux., 250, S. S.,

250; Providence, Beneficent Ch., C. E. Soc., 4; Central Ch., Y. G. M. C., 5; Plymouth Ch., Dau. of Cov., 25; Union Ch., C. E. Soc., 12; Slatersville, Aux., 17.50; Woonsocket, C. E. Soc., 7.25;

593 75

Total, 596 75

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Greenville, S. S., 10.25; New London, First Ch., C. E. Soc., 5.44; Norwich, Second Ch., Aux., 73.88; Old Lyme, Aux., 16; Pomfret Centre, 39; Putnam, Aux. (with prev. contri. const. L. M's Mrs. Hattie Morse, Mrs. Ellen L. Baird, Mrs. Mary J. Kinney, Miss Emma J. Kinney; Scotland, Miss Soc., Th. Off., add'l, 1; Taffville, C. E. Soc., 1.81; Windham, Aux., 10; C. E. Soc., 5,

162 38

Glastonbury.—Miss Julia W. Broadhead, 10 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Hartford, Asylum Hill Ch., Aux., Mrs. S. M. Capron, 5; First Ch., Aux., 3; M. C., 18; Prim. S. S. Class, 5; Windsor Ave. Ch., Aux., 63.15; New Britain, First Ch., Jr. C. E. Soc., 5; Plainville, Cradle Roll, 25 cts.; Rockville, Aux., 35; Somers, C. E. Soc., 20; Terryville, Aux., 30; Windsor Locks, Aux., 220,

404 40

New Haven.—Miss Susan E. Daggett, 10 00

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 38; Black Rock, C. E. Soc., 10; Bridgeport, South Ch., Cradle Roll, 26.50; Brookfield Centre, S. S., 3.07; Cromwell, Aux., 25; Danbury, First Ch., Aux., 100; C. E. Soc., 50; Goshen, C. E. Soc., 3; Greenwich, Aux., 42; Kent, Aux., 9.50; Killingworth, Aux., 1; Meriden, Centre Ch., Sunbeam C., 5; Middletown, First Cong. Ch., Jr. C. E. Soc., 2.27; New Haven, Ch. of the Redeemer, Aux., 100.05; S. S., 10; Prim. S. S., 5; English Hall, Aux., 5; United Ch., Y. L., 95; Welcome Hall, S. S., 17.64; A Friend, 50; Norfolk, Aux., 50; Salisbury, Aux., 5; Sound Beach, L. M. Soc., 20; South Britain, W. A., 5; Stamford, Aux., 23; Y. L., 10; Westville, Miss A. Ogden, 40; Winchester, C. E. Soc., 4.29;

757 32

Winsted, First Ch., C. E. Soc., 5,

4 80

Terryville.—Mrs. Lois Gridley,

67

Willington.—Cong. Ch.,

4 00

Windsor.—Mission S. S.,

Total, 1,353 57

NEW YORK.

Walton.—Aux., 10 00

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Aux., 35; Brooklyn, Mrs. T. P. Wilkinson, 10; Lewis Ave. Ch., Evangel Circle (const. L. M's Mrs. M. H. Kempster, Mrs. F. F. Clark), 50; Bible School, 35; Park Ch., C. E. Soc., 2; Puritan Ch., C. E. Soc., 30; Tompkins Ave. Ch., Aux., 110; Willoughby Ave. Ch., S. S., 33; Buffalo, A Friend of Hancock Aux., 5; Cortland, Aux. (const. L. M's Mrs. Nellie B. Phelps, Mrs. Sarah Howes, Mrs. Fannie R. Keese, 75; Flatbush, Aux., 12.50; Gloversville, Miss McGregor's S. S. Class, 3.75; Homer, C. E. Soc., 6; S. S., 10; Jamesport, L. I.,

Aux., 7; Moriah, Miss Elizabeth Dewey, 10; New Haven, Aux., 16.14; Willing Workers, 23.70; New York, Broadway Tab., Aux., 250; Manhattan, Aux., 20.63; Owego, Aux., 4.50; Rutland, Aux., 7.40; Saratoga Springs, Aux., 10; Smyrna, Aux., 7.40; West Winfield, Aux., 55, Jr. C. E. Soc., 10. Less expenses, 80.41,

75

Total, 75

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 40 by Miss Huntington), 115; N. J., Round Brook, C. E. Soc., 25; Montclair, Aux., 96; Plainfield, Aux., 10. Less expenses, 12.25,

22

Total, 22

OHIO.

Junction.—Mrs. M. A. Milholland,

1

Total, 1

ILLINOIS.

Bloomington.—Eric Ross Lyon,

Total, 1

MINNESOTA.

St. Paul.—Mrs. L. H. Page,

11

Total, 11

NORTH CAROLINA.

Southern Pines.—Mrs. Anna M. Foster, 5, Harriet A. Barrows, 5,

11

Total, 11

FLORIDA.

Ormond.—Aux., 7.33; Tavares, Aux., 5.10,

11

Total, 11

LOUISIANA.

New Orleans.—Straight University, Ladies' Miss. Soc.,

1

Total, 1

CANADA.

Canada Cong. W. B. M.,

60

Total, 60

TURKEY.

Aintab.—Miss E. M. Trowbridge, 4.60; Smyrna, King's Dau. of Girls' School, 26.40,

3

Total, 3

General Funds, 7.05;
Gifts for Special Objects, 35;
Variety Account, 4;
Legacies, 2.52

Total, \$10.02



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TURKEY.

A VISIT TO BROUSA.

BY MRS. SUSAN MERRILL FARNAM.

THE idea of going to Brousa when the Baldwins were absent was decidedly a case of the play of Hamlet with Hamlet left out. That the Baldwins and ourselves had missed each other in Europe, that we were both in Dresden at the same time for a whole week and did not know it until afterward, seemed a matter of life-long regret. But the school was at Brousa, the assistants were there, the orphanage was there; this was our only opportunity of seeing them, and we must go.

It was a fair morning when we took steamer from the busy, surging Poset de Galata, Constantinople, for Brousa. We were duly provided with *teskerehs*, and had passed the custom house with our small hand satchels; for in Turkey one cannot pass from one town to another without these preliminaries, even with no luggage at all. Every person must be officially identified. We sailed out into the Sea of Marmora, past the forests of shipping, and the crowds of little boats that swarm around the larger ones like ants around a drop of honey. Stamboul was on our right, with its numerous minarets gleaming in the sunlight. The hills of Pera were behind us, looking for all the world like the hills of San Francisco. Just across the

Bosphorus, on the Asia Minor shore, was Scutari; and beyond, running down to the sea, was the little green spot of the English cemetery, where, close to the water's edge, sleeps the loved friend of our seminary days—schoolmate and roommate—the beloved missionary teacher, Cora Welch van Millengen.

Due south we steamed for six and a half long hours, headed toward the Olympian range, behind which lay Brousa, the object of our journey. It was sunset when we reached Modenia, where we leave the steamer and take the train; and earth and sky were brilliant with a roseate hue, which turned to purple and then to gray, and night had settled down when we reached the station at Brousa. Miss Rebecca, who has charge of the school during Mrs. Baldwin's absence, and her brother, Mr. Nigohossian, were awaiting our arrival, and gave us a most hearty welcome. They escorted us to our hotel, where Pastor Garabedian and Miss Reinick from the Orphanage were also awaiting us, giving us another cordial "Welcome to Brousa," and filling our hands with flowers.

The next morning early Mr. Nigohossian called to take us for a drive around the town, and a visit to some of the mosques before going to the school. Brousa is a very ancient and a thoroughly Oriental city, beautiful situated on the slopes of Mount Olympus, and the views on every hand are most delightful. It is much cleaner than Constantinople. At nine o'clock we went to the schoolroom. The girls were all seated, awaiting our arrival, with Miss Rebecca at the organ; and as we entered they arose and sang in English a pretty song of "Welcome to Brousa." With their fresh young faces, their sparkling, dark eyes and their tidy appearance they made a most pleasing picture. The opening exercises consisted of reading the Scriptures, and prayer, songs and recitations of texts in Armenian and in English. The seed is the word, and it is evident it is being well sowed here in these young minds. We conveyed to them, as well as we could, the greetings of the W. B. M. P., and the interest we of the Pacific coast feel in their welfare and progress. We then had the pleasure of being introduced to Miss Mianzara, the efficient and faithful house-mother, Miss Aprahamian, who graduated last year and is now assistant teacher; and to some of the former graduates now resident in Brousa; to some of the older pupils and to all who are among the helpers in this interesting school. A song was next in order. It was a chorus in English, "Flowers, Pretty Brousa Flowers, We gathered them all for You," and to the cadence of the music a young girl came slowly forward, bearing a large bouquet, all gathered from Mrs. Baldwin's garden, and presented it to us. It was a pretty and touching offering. And this was not all; another young lady followed

and presented, in behalf of the teachers and pupils, a package containing a handsome table-spread of Turkish embroidery; and still another, with a card of lace of native manufacture. We felt quite overcome by these unexpected offerings, but knowing them to be the expression of their love for the W. B. M. P., we gladly accepted them as your representative.

We then visited the kindergarten, where thirty bright little children are made happy daily by Miss Demetra. Their schoolroom is in the basement of the Evangelical Church building. Miss Demetra is one of the Greek girls whose course was not yet finished when the school in Brousa West was given up, and whose name is familiar to the W. B. M. P. She is an honor to her educators, and is doing a fine preparatory work. The little ones showed us some of their pretty exercises, one of which was playing postman. A little fellow in a postman's uniform went around with his bag of letters, ringing his bell and distributing to the fortunate ones; and at last he marched straight up to us, rang his bell, and delivered a package, which, on opening, proved to be a photograph case of pasteboard made in the school. A most pleasing souvenir and manner of presentation. There is also a fine school of boys connected with this church, to which we made a passing visit. Instruction here is given only in Armenian and in French. Mr. Nigohossian took us to his own home for luncheon, and entertained us most hospitably. He has a charming family, consisting of himself and wife and four children, with their two grandmothers and his sister, Miss Rebecca. In the afternoon we visited the Orphanage, where we saw fifty girls, every one of whom was made fatherless by the massacre, and some saw three and four brothers killed besides. Can they ever forget it? To us they seemed a sad company, especially the older ones. The little ones may forget, and it is fortunate that they can. Here Pastor and Mrs. Garabedian with Miss Reinick and Miss Richard are doing a grand work. Miss Richard had been dangerously ill with something akin to pneumonia, but was better, and we were permitted to see her for a moment. Miss Garabedian, one of our graduates, was acting temporarily as nurse. The labor of the household here is all performed by the pupils, so that they are learning practical things as well as intellectual. We were shown all over this commodious building, built largely by the W. B. M. P., and so well adapted to school work. If it had been on wheels, it would have been taken to Brousa East at the time of the removal of the school; but it could scarcely have been put to a better use than it is at present. And right here let me say, that the wisdom of that removal, of which we never had a doubt, is doubly apparent when one is on the spot and realizes the whole situation. After a hasty run through some of the bazaars, we drove back to our hotel

at dusk, feeling we had enjoyed a blessed day. The next morning very early we were off for Constantinople, but not too early for the hospitality of our friends. Miss Rebecca and Mr. Nigohossian came to escort us to the station. Day was just kindling in the east, and the full moon setting in the west as we bade them good-by. Their last words were what so often we heard during our visit, "Send us a teacher." And this brings us to the

NEEDS OF THE SCHOOL.

The most immediate and pressing necessity is for a teacher to relieve Mrs. Baldwin, and to bring fresh life and new methods to the work. Mrs. Baldwin's days of loving service have been long and faithful, and Miss Rebecca has served for thirteen years, ever since her graduation. One visiting the school cannot fail to be impressed with the good work which has been, and is still being done; with the entire harmony which prevails; and with the unselfish devotion to the good of all, which is everywhere apparent. But a new teacher they must have, and have soon. "Send us a teacher," was the earnest request first, midst and last during our visit. Such a teacher should be thoroughly qualified, able to take the higher and the graduating classes; and the more accomplishments she has the better. Music would be a most valuable qualification, but not an absolute necessity. The field is all ready. One need not spend a year or two in learning a new language before being able to begin her work, for all the pupils understand English, and read and study in it. Who is there that reads these lines that will arise and say: "Here am I. Lord, send me." Another vital need is money to buy a lot that adjoins the school on the north. The danger is of strangulation. The Turks are close up on the west, the Catholics to the south and east, having lately acquired the latter vantage ground, which was much coveted for our school, and are erecting thereon a large building. Only one avenue is open,—that to the north. If our school does not secure it the Catholics will; and then Mr. Nigohossian, who has the best interest of the school at heart, says, with the keen eye of a sagacious business man, who knows the situation better than any one in America possibly can, our school will be ruined. Twenty-five hundred dollars is asked for the lot and the old house upon it. Even now they need more room, for it is only with painful economy of space that the work goes on. How can this money be secured?



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"I would be Peter, that strong rock of faith;
A loving John, of Jesus more beloved;
A Thomas, shrinking not from thought of death
With Him he later called his Lord and God.

Make me like these who heard and loved Thy word,
Who found in thee a life and strength divine;
Yet not like these,—like thee, my Lord!
Their virtues are but shadows faint of thine.

Make me a temple by Thy presence blest,
A living branch of that life-giving tree;
Then shall my heart forever be at rest,
Since thou for evermore shalt dwell in me."

DR. M. L. GORDON.

TRIBUTES TO DR. M. L. GORDON.

These personal tributes to Dr. M. L. Gordon, who recently died in Japan, taken from *Mission News*, Yokohama, Japan, and show something of the esteem in which he and his work were held by his Japanese friends.

It was in the winter of 1873 that I found myself at the Rev. Dr. Gordon's English school in Osaka, and so more than twenty-five years have passed since then. I was a boy of sixteen, who had just come from the country to get educated. From that time onward Dr. Gordon was always my teacher and adviser, both intellectually and spiritually. In those days our conception of Christianity was yet very vague and imperfect. It was, however, God's wise and good providence that it should be made somewhat intelligible to the boy of only sixteen, through the personality of Dr. Gordon. I began to be aware that Christianity must have something which does not belong to any of the Oriental religions, and so must be worth our belief. At last I professed my faith, and was baptized by him. This occurred in 1874. But in the course of a few years I, young and inexperienced, beset by many strong temptations, and finally fell a victim to worldly pleasures and ambition. I gradually drifted away from Christianity, and lived on without God and hope for nearly ten years. All this time he never forgave me and prayed with tears for my repentance. During my confinement in the jails of Wakamatsu and Tokyo, on account of the so-called conspiracy known as the "Fukushima Affair," in 1881-83, I found great comfort in reading his letters, with two books, "The New Testament, with Notes" and "Bunyan's Pilgrim's Progress," which he kindly sent to me. His loving kindness and forbearance at last conquered me, and I was again a Christian after my release, and continue, to this day, walking in the path of righteousness. As to his noble character and great work, there will be, I believe, many more suitable persons to speak. This is only a pupil's tribute to a master who loved him as his father, though he sinned against him, and was glad and encouraged his pupil when he did right, and was sorry and wept for him when he went astray.

SHIGEYOSHI SUGIYAMA

It was through an introduction by the late Prof. K. Morita that I met Dr. Gordon for the first time, more than twenty years ago, soon after I entered the Doshisha College as a student. The last letter I received from him was written at Biddeford, Maine, where he was resting last spring, when I was in Boston on my recent tour to Europe. In that letter he wrote, "I

that I may get strength enough to spend a few years among our Japanese brethren in Hawaii, for they certainly seem in need of the comfort of the gospel." Those few words well express the spirit of the man who spent twenty-eight years of his life in this country. Certainly his chief desire and highest joy were to preach the gospel to the Japanese people, although a considerable portion of his life was employed in the education of young men. He told me more than once of his great delight in his evangelistic tours through the mountainous regions of Tamba and Tango, which he repeated from time to time during recent years. The outcome of an incident on one of those tours was his literary work, "An American Missionary in Japan," as he states in the preface of that book.

He was one of the best preachers in Japanese among the missionaries both in form and fluency, though no doubt he was as conscious of defects as others. Having been brought up in a Presbyterian Church, and connected in labor with a Congregational mission board, he naturally maintained a broad sympathy with the different sections of the Christian Church. He was one of the foremost to favor the union of the *Itchi* and *Kumiai* churches, when the question was earnestly discussed some years ago. He was also counted among the best foreign scholars of Japanese Buddhism.

He was a man of wide scholarship combined with a fervid evangelistic spirit and uncompromising sincerity.

Those who knew him for any length of time will remember him as a warm-hearted friend, a wise counselor, and a noble Christian gentleman, thoroughly consecrated to the cause of the kingdom of God.

T. HARADA.

EXTRACT FROM A LETTER BY MRS. MARDEN.

The following extract from a letter written by Mrs. Marden, of Constantinople, relating to the death of the Queen, is of interest:—

THE American Colony here met and passed resolutions of sympathy and condolence with the new King and the British people, and sent them to the British ambassador. And well may we mourn with the British people, for the Queen has been a friend to us as a nation, these last years especially. In foreign lands, where we have no representative, the British flag has always protected us, and here in this empire, especially, have we reason to be grateful for British protection. On the day of the funeral his majesty the Sultan ordered all of his own Mohammedan subjects to have memorial

services, each in its own place of worship. Accordingly all the churches were open, Greek, Armenian, Protestant, Catholic and Jewish. The Protestant community met in the Bible House chapel, that being the largest room available. The streets were almost empty during the time of the services. Flags on the shipping in the harbor and on all buildings were at half mast, and draped with crape. There were more Greek flags than any other one flag. Our own beautiful Stars and Stripes, never looking more beautiful than when at half mast for the great Queen, was not wanting. The Turkish flag was conspicuous by its absence. The Mohammedans regard death as a special visitation from God, and consider any show of mourning as rebellious to his mighty will. It did, though, seem peculiar that one part of his majesty's subjects should be specially ordered to do that which is strictly prohibited by the other part, and, too, it seemed cold and unsympathetic to abstain from any outward sign of sympathy. The Sultan was not lacking in other ways. He sent a special telegram to King Edward, and a special commission was dispatched to attend the burial services.

You will have learned of the death of Dr. Riggs. A long and useful life has closed. After sixty-seven years of faithful, unremitting labor he has gone to his Lord, who will welcome him to the heavenly mansions with "Well done, good and faithful servant; enter thou into the joy of thy Lord."

THE OBSERVER.

THE Observer has visited and studied several churches lately, and the results of these observations can be stated in a few words.

The greatest part of our missionary work seems to be done by comparatively few in our churches—a modern Gideon's Band. There is this great difference, however. Whereas the first Gideon's band was carefully selected by Jehovah himself, this band is open to all who choose to join it. Ours is a place of privilege for any who will come, and the only credentials required are obedience to God and love to man. But there are important points of likeness between the old band and the new one. Gideon was ordered to choose those who tarried not; who could lap a little water and be gone. Only those who can touch worldly pleasures lightly and leave them promptly will enlist for this service; for it is an absorbing and self-denying one, to which those who engage in it must give tithes of their time, if not a greater proportion.

he Observer's second conclusion is that lights and trumpets are just as necessary now to our few faithful ones, as to those old warriors that overcame the hosts of heathenism. The Light of Truth boldly proclaimed is the sign by which our Gideon's Band conquers. With *what* other weapons have they secured an entrance into sealed harems for their messengers, have gathered the mothers into classes and the children into schools. They do not control the wealth of the churches, yet missionary homes and schools arise wherever their thought and prayer are centered. No undertaking is too great for them to attempt in the name of the Lord.

The Observer believes the secret of their success to be proportionate giving. The modern Gideon's Band is made up of those whose Christianity was founded on the words, "Whosoever doth not bear his cross and follow after me cannot be my disciple." As they have grown in grace they become obedient to Paul's rule, "On the first day of the week let every one of you lay by in store, as God hath prospered him." That is the motto of the New Testament Gideon's Band, and it is more effective against the works of evil than any army with banners.

Now comes the Observer in a questioning mood. O Lord, how long? When will the whole known world bow to the scepter of the Prince of Peace? He answers, when the whole Church of God is as much in earnest as the chosen Band. The one characteristic of the first three hundred was that they were in dead earnest. Perhaps we may partly answer this question by asking another. If, in the nineteenth century, this little band has prevailed so far as to plant the gospel in every continent of the known world, could be done in the next fifty years if all the Church would come to the aid? When Gideon's band blew their trumpets the second time, we heard, all the men of Israel were aroused to work together with them (Judges vii. 23). Are the men and women of our Israel deaf to the call uttered by their God?

But," asks the Observer, "is proportionate giving universal even among the active one third of our churches?" This is said to be the limit of missionary activity in Illinois. Let us test ourselves by the example of the true Christians in the Marshall Islands, who a few years ago gave an average of three dollars a year each for every church member on the islands. One quarter of our about 100,000 women gave an average of three dollars each, that would bring \$75,000 into our treasury instead of the \$30,000 we get with so much effort now. Is there not food for reflection here?

FROM MENOOSH KURKASARIAN.

HADJIN TURKEY.

MY DEAR FRIENDS: Of course you want to know about this year's work in our school. The school was opened September 12th, when Mrs. Coffing was sick, her hard work of the vacation being the reason. It was very hard for us to begin the work without her, yet with God's help we did what we could. There are as many as 250 scholars in the school, of whom 72 are orphans, 68 boarding girls and the rest from the city.

We have three prayer meetings in a week, every Monday morning with the whole school; Wednesday the Senior C. E. S. and Friday the Junior society has their meetings. Dear friends, pray for our school, especially that we may have a revival, as we need it very much, because some of the girls have not found Jesus yet.

Last Sunday evening our missionary society had its meeting, in which Mrs. Coffing told about the work and what is going on in China. We enjoyed it very much, but it made our hearts very sad. Perhaps I told you in my last letter that we promised to support Miss Bement's assistant teacher in China, Shao-wu, giving \$25 every year.

Last year we had eleven graduates, of whom one is married, one is working in the orphanage in Sis, two are teaching here in our school, three in the city schools, three in the villages. Mrs. Coffing sent the remaining one to Aintab hospital to learn nursing for two years, so that she may afterwards nurse the sick ones of our school. Mrs. Coffing and Miss Bates sent one of our teachers to the Girls' College in Constantinople after she had taught five years here. Mrs. Coffing has had a letter from one of her teachers saying they like her very much because her religious influence is so good. Next year we expect her again to teach here. Two of our former scholars, after finishing their course of study in Marash College, returned to us, and one of them is giving profitable lessons in dressmaking. Our teachers in villages are doing good work. The first church of Hadjin is without a pastor now. We need a good and spiritual pastor. The second church has a preacher who we think will do a good work. Mrs. Coffing says, "Oh, we want Miss Bates." We expect her to be with us at the beginning of December.

Perhaps you will like to know about my personal work. This year my special work is to give music lessons. I have eleven music scholars, three of whom take one lesson in a week and the rest two lessons. Besides these I have one English and two arithmetic lessons, also two singing classes. I like to sing very much and I am very glad that I have dear friends in America who like to sing also. I wish it could be possible for me to sit

with you once, but I think it will never come to pass in this world. Yet it is a pleasure for me to think that we will sing together around the throne of our dear Savior.

Yours truly,

(Signed) MENOOSH KURKASARIAN.

P. S. It may be that I have mistakes in my English language. It is natural, as it is not my own language, and I hope you will excuse them.

M. P. K.

THE demand of the Church to-day is not economy, but expenditure; not retrenchment, but enlargement; and the laying out of our work must be not how much can we do with the money that we have, but how much money must we have for the work we have to do. A pledge to spend less money is an appeal to give less money, and the best way to getting less money.—*Bishop Doane.*

THE special characteristic of the time is the marvelous increase in the facility of intercourse between all the different races of mankind. We know each other better. Day by day we are in closer contact with all the other people on the earth. Day by day it is easier for us to reach them, and easier for them to reach us. Why has God wrought all this? Is it not in order to make it more easy to preach the gospel, which we profess to value above everything that we possess? Is it not for the purpose of making it easy to go everywhere and tell the tale of the Cross and the Lord Jesus Christ? This is a call from God himself. I charge you answer to the call, and do what you can to push forward all the work.—*The Archbishop of Canterbury.*

AN EASTER THOUGHT.

BY MRS. S. J. HUMPHREY.

THIS Easter finds among its heavenly choirs a specially large chorus of new voices—leaders in the church and its mission work, and “these from the land of Sinim,” brought thither by the swift stroke of martyrdom.

Our circle is narrowing, or it is widening, according as we look at the group here, finishing out our duties and brightening the places in which we are set; or at the group there, light of heart for all the ages and jubilant over every one more brought safe through the siege and the peril of this life to the beautiful, wonderful splendor; and largeness and lovingness of the grand, real life—the sphere of our boundless activities. Just think! here we are sewing bags to fill with sand for defense; day and night sewing and struggling for our very lives, not daring to look outside of our Legation

walls, but sewing, sewing into those bags all the beautiful velvets and cades, and all the coarse, soiled pieces of canvas, with pricked, stil fingers, catching at everything textile and valuing it only as it can h keep the bullets from ourselves and our dear ones. And then, such the deliverer comes, and the whole, wide universe is ours, and we are Free! to go all over it; to breathe its celestial air in place of the clo and foulness; to learn how all outside peoples—all principalitie powers—had been working for, and praying for, and loving the impri ones.

Blessed is every one that has been taken out to the great world, whi still sew at sand-bags, and shudder at the conflicts and listen for th liverer.

DEMONSTRATE in your own experience that God is teaching y win souls for Christ here and now before you cross the Atlantic or P. Has there been a revival in your town since you were called? Yo never find men laughing at the idea of your being a missionary if yo wake up your native town. That is what we want for men who a labor in China, in Japan, in India, where the most colossal difficulties to be met; we want not an army so much as an elect company who proved their power on their native sod before they encounter those bul of Satan in pagan fields.—*H. O. Mabie.*

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RECEIPTS FROM JAN. 10 TO FEB. 10, 1901.

ILLINOIS	1,574 95
INDIANA	15 00
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KANSAS	77 18
MICHIGAN	475 79
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MISSOURI	322 77
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Total since Oct. 20, 1900	\$15,764 41

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MRS. E. M. WILLIAMS, Ass't Treas

Life and Light for Woman.

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MAY, 1901.

No. 5.



DAIBUTZ, OR JAPANESE BUDDHA. (See page 217.)

BUDDHISM.

BY MRS. S. B. CAPRON.

ALL religions demand personality. The founder must have a strongly marked personal character. While Buddhism once exerted its power over one third of the human race, it is now found only in Ceylon, Burmah and Siam, and in a mixed form in Thibet and Mongolia, with variations in China and Japan. There are probably not more than one hundred millions true Buddhists in the world. There has always been a noticeable interest in Buddhism and its founder, even to this day.

There seems to be no really trustworthy record of the life of Gautama Buddha. He lived about the fifth century before Christ, and was characterized as a great teacher, with beauty of face, dignity in manner, and rare magnetism in influence. In character he was earnest, intense and simple.

Buddha was born, it is generally conceded, about the year 500 B. C. in a town in modern Oude in India, about one hundred miles northwest from Benares. Though gifted and popular, his thoughts were intent upon the sights of suffering and death. This led him, at the age of twenty-nine, to form the purpose of entering upon a monastic life, and thus to abandon his wife and son and all worldly ties for asceticism and self-renunciation. For six years he sought peace of mind by prolonged fastings, even reducing his daily allowance of food to a single grain of rice. Sitting for hours at a time, unsheltered from wind, sun, rain and cold, he gave himself up to the severest bodily austerities. No divine enlightenment came to relieve the intense craving of this soul. Alas! there was no human messenger inwrought with the love and sympathy of the Light of the World to bring to him a shining faith.

Gautama Buddha then sought a life of profound meditation, suggested by his training in Hinduism. This is a custom existing to this day. He passed through the severest struggles between his renunciation of all earthly interests and his craving for home, wife and little son. He was now thirty-five years of age. Having passed one morning into an ecstatic state of mind he professed to have found deliverance. He was no longer Gautama, but was to be henceforth known as Buddha, the Enlightened. He never claimed to be the medium of supernatural revelation. The inward illumination was all his own. The tree under which he then sat became celebrated as the "tree of knowledge and enlightenment." Known as the Bo tree it is a symbol dear to all Buddhists.

Buddha now passed through forty-nine days of fasting and came forth to proclaim his gospel, which is known as "the eight-fold path," as follows:—

Right belief in Buddha and his teachings.



A YOUNG BUDDHIST PRIEST.

Right resolve in abandoning family ties.

Right speech in recitation of Buddhist doctrines.

Right work is that of a monk.

Right livelihood is living by alms.

Right exercise is suppressing one's self.

Right mind is remembering the temptations of the body.

Right mental concentration is a trance-like quietude.

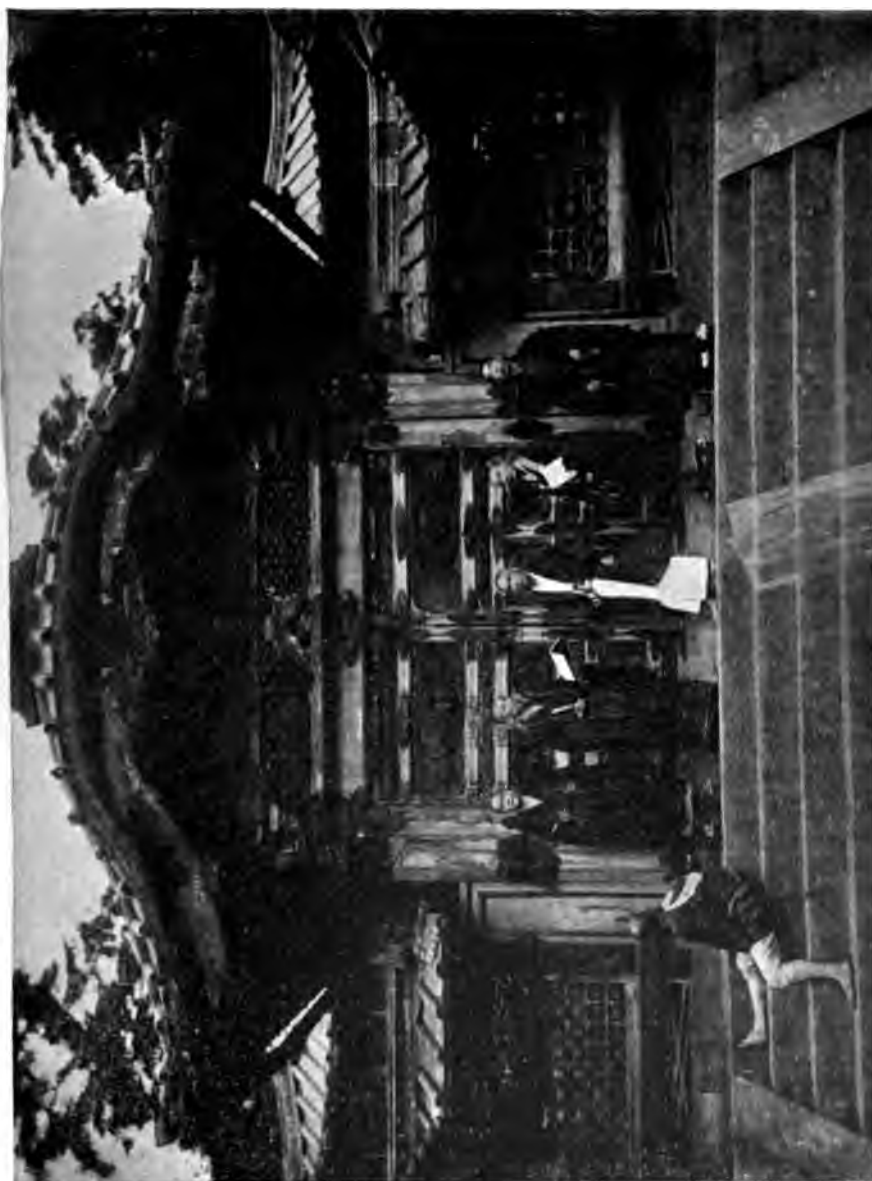
Buddha then instituted an order of sixty monks, all from the upper classes. These were sent everywhere to proclaim this gospel of deliverance, and shortly one thousand monks were enrolled. A monastic order was incorporated, with rules of discipline and incessant itineracies which rapidly propagated Buddhism. Buddha died at the age of eighty,—probably about 420 B. C.

The secret of this rapidly extending religion, if such it may be called, will be considered.

He proclaimed a universal brotherhood, common to all, which was attractive. He was the first, probably, to introduce preaching to the masses in India. His methods were practical, his own manner winning, his use of parables and illustrations abundant. He used language adapted to the common people; and, as he wrote nothing, his repeated teaching became familiar to the masses among whom he and his followers were continually moving. It seemed to be the time when some relief from the burdens of caste and rigid ceremonials was needed. Having founded orders of monks and nuns, Buddha had the sagacity to introduce lay brethren since he must take the world as it was. This resulted in a distinction between laity and priesthood, which left the former free from the restrictions of the latter. A vast number became Buddhists who were ignorant of the whole code of asceticism given by Buddha, and who drifted along in their easy-going lives.

Then, again, the Buddhist foundation of monkhood led to enormous wealth, which, instead of being devoted to personal luxury, was spent upon immense monasteries, temples and monuments to commemorate the great leader. The most ancient and stupendous ruins in India and the vast underground structures were reared by these monks. Costly temples are always fascinating to the crowd.

After the death of Buddha councils of monks were held, continuing sometimes for months, and the third council was remarkable for the decision to propagate Buddhism by missions. Three gatherings at successive periods took place to settle on the true canon of the Dharma. This was a collection of the teachings of Buddha and was written in the vernacular of



A BUDDHIST TEMPLE AND PRIESTS IN JAPAN.

people, and was a large factor in spreading the religion of the revered founder. Unlike the sacred Scriptures of all other religions the Dharma lays no claim to supernatural inspiration. Its doctrines are purely human. The Veda of the Brahmins was written in Sanscrit, in an alphabet supposed to come from heaven. The Dharma was written in common language, and yet is believed to have become the means of literary culture among uncivilized races. It may be noticed that an English translation would contain twice as many words as our Bible.

Mention must again be made of the Third Council of one thousand monks, which dates the beginning of missionary effort. The great King Asoka, called the Constantine of Buddhism, gave his power and influence to sending missionaries in all directions. His son was the first to carry the doctrine to Ceylon. His authority extended over a number of petty princes, and the greatest importance, in these days, is attached to the finding of his inscriptions as authentic records. One of these is addressed to the Third Council. He was so zealous a Buddhist that he is said to have supported 64,000 monks. Such wealth and influence devoted to missionary effort would do the same for the great Founder of Christianity. The power of the personality of the disciple is second only to that of the Divine Master.

Orders of monks naturally found their way into Burmah and Ceylon, where more distinctive traces of true Buddhism are seen to-day than elsewhere. When the thirteenth century recorded the great phases of history in India, Buddhism had quietly passed away.

Buddhism was introduced into China by its monks about the year 75, and was followed by Chinese pilgrims who carried with them such secrets as appealed to them. In China, as elsewhere, the countries themselves have modified the religion, and this is significantly true in Thibet. It seems like an organization of its own with the Grand Lama as its head, and needs a volume by itself. Mongolia received it from Thibet with the written characters and literature which Thibet is said to have received from the Buddhist teachers of India.

The causes which led to the decay of this great system may be traced. It does not recognize a Creator nor man's dependence upon a higher power. It brought no hope of immortality. It had no true idea of sin, and gave no hope of escape from its consequences but such as one must furnish from himself. It had no place for prayer; and to whom could one offer worship or praise? Faith, hope and love were not words in its creed. It had patience, gentleness and a wonderful missionary zeal, but there was no supreme and glorious Personality, moving through the ages and winning devotion to himself in every land.

Buddha, the founder of Buddhism, is dead. The highest aim of his system was the utter extinction of personal identity. He could not say, "I am He that liveth and was dead, and behold I am alive forevermore."

JAPAN.

INFLUENCE OF BUDDHISM UPON THE HOMES IN JAPAN.

BY DR. MARY A. HOLBROOK.

BEFORE the wave of Western learning had reached Japan the religion of Buddha was largely superseded, among the educated, by the philosophy of Confucius, which in turn has been succeeded in great part by modern agnosticism and infidelity; so that among the educated of all classes large numbers, desiring the good things of modern civilization without the restraints of religion, have come to feel that religion of any sort is only for the superstitious and ignorant.

If it be true, as Professor Chamberlain of the Imperial University states, that the educated Japanese knows nothing about Buddhism, we need not be surprised to find an utter ignorance upon the subject among the women of the homes. "It is our custom," is the invariable reply to any question concerning their worship in the temple or before the family shrine. And it is to the social and religious customs of the people, that last citadel of an ancient belief, that we must look to appreciate the influence it still has upon the people.

Were the adherents of Buddhism distinct from those of Shintoism or Confucianism, it would be easier to estimate the influence of any one system upon the life; but as it is, all three are so intimately interwoven in practice that it is extremely difficult to form a correct estimate.

The saying that "every Japanese is born a Shintoist, lives a Confucianist and dies a Buddhist" illustrates this well. At birth every child is placed under the care of some Shinto deity for protection from disaster of all kinds. In after life, in his moral relations with his fellow-men, he is governed by the Confucian code of ethics, while his burial is with Buddhistic ceremony. But practically there is not even this clearly defined distinction, the god-shelf in nearly every house containing both Shinto and Buddhistic shrines worshiped together, and the gods themselves have become so very much confused that few would be able to classify them.

In studying the institution of the home in Japan we find that there are elements quite different from what we meet with here. The family, not the individual, is the unit of the nation; and the perpetuation of the "house"

rather than the establishment of a home is the fundamental idea in marriage. So great is the dread of extinction of the family name, that in sonless households grown boys or young men are adopted to become the future husband of the daughter, taking her family name and so continuing the line. This institution was also largely responsible at first for the establishment of the system of concubinage, which "has had a limited and rather honorable place."

As in the national life, so in the life of the family, loyalty is the fundamental principle—loyalty rather than love; loyalty of son to father, wife to husband, of younger son to older, and this, too, expressed in terms of inferiority and superiority with corresponding service rendered, with a tendency is to develop despotic selfishness in the one and a servile attitude in the other in place of mutual good comradeship. In national life this controlling principle of loyalty has developed a patriotism and love of country unsurpassed in the world; as is illustrated in the present condition of affairs in China, where the Japanese soldiers, for the sake of the good name of their country before the other nations, show a self-restraint and obedience to officers that puts the armies of all the other nations quite to shame. It will be noticed that in the five relations of lord and retainer, father and son, husband and wife, elder brother and younger brother, friend and friend, the relation of wife to husband is put below that of son to father while the daughters are not mentioned at all.

This principle of loyalty is as fundamental in the strongest Buddhist family as in any other; and yet, in tracing the idea back to the origin of things, we find the root of it in earliest historic times in one of the principal tenets of Shintoism, viz., "Follow your natural impulses and obey the Mikado's decrees." In the thousand years that Buddhism engulfed Shintoism, or rather was amalgamated with it, blind obedience to government still remained a prominent feature. So when Buddhism, in turn, was superseded in the educated classes by Confucianism, the soil may be said to have been prepared for the reception and universal adoption of this whole system of loyalty, the emphasis being placed, not as in China upon filial piety, but upon loyalty to those in authority. The man who deserted parents, wife and children, even committing murder and *harakiri*, for the sake of the feudal lord, received great public honor, and became even a deified hero. Thus we see that the home held a very secondary place in the minds and hearts of the people.

Often the aged father, because of this practice, bereft of the natural supports of the family, would sell the daughter into prostitute slavery; and the daughter, far from feeling degradation for her position, received great honor for her sacrifice for her aged parents,—and this is no ancient custom.

merely, but has prevailed unquestioned till very recent time. As a result of this estimate of the home it is not strange that concubinage and divorce should easily follow.

While it is thus seen that Shintoism is responsible for the germ, and Confucianism for the full fruitage of the system, Buddhism had for long centuries a no unimportant part in keeping alive, and, to a degree, nurturing a system that, though from the national standpoint is full of strength and vitality as concerns the family, the results are such as to menace the moral life of the nation itself.

But what of positive value and helpfulness to the home has Buddhism bequeathed? At the time of the amalgamation of Shintoism with Buddhism the Japanese house was a hut; and though the social position of woman was higher than it afterwards became, her life was barren, as, indeed, all life was barbaric.

Though the Buddhist religion taught the transmigration of soul and the consequent wickedness of the taking of animal life, thus depriving the people of nutritious food, the priests introduced new articles of food from Korea and China, and themselves became expert cooks and taught the art, and thus in a measure made up for the deprivation.

Buddhism brought architecture, art and education to the higher classes, and we read that "at the beginning of the seventh century the literature was chiefly the work of the Buddhist priests and the women of the imperial court." With the comforts of the home multiplied and life made easier, artistic industries were introduced and a world-famed school of Japanese art developed, of which we see the effect in every department of home life to-day.

Though Buddhism does not concern itself largely with ethics it has developed a code of polite usage, and corresponding forms of expression, that seem almost to form an ethical standard as strict and perhaps more binding than the Confucian code.

The priests became the educational leaders, and established temple schools for the children of the common people as well as for the well-to-do. They established a system of *kana*, or common script, thus making it possible for the women to read, and so making the secluded home life more enjoyable.

According to the older Buddhistic systems only a mother of sons could hope for future life, except to be born into the body of some animal; but the *shin* sect, or reformed Buddhism, now the strongest sect of all, brought the hope of heaven to all womankind through faith in Buddha. By thus giving the hope of something beyond this life, as well as by its gorgeous

ritual, Buddhism has a hold upon the common people, discarded by the educated though it may be, and by those who seek the moral reformation and the spiritual regeneration of the nation.

But what influence does Buddhism have to-day upon the Christian home? What is there of danger in its influence?

In studying the history of this religion, one of its remarkable properties seems to be its power of adaptation and absorption; so that the Buddhism of New Japan is not only different from that of China and India, but very different also from that of Old Japan,—and in this power of adaptation and absorption lies its danger to Christianity. The proposition of the priests “to make Jesus one of the incarnations of Buddha” shows the trend in this direction; and it is by the hope of prolonging life in a religious system already doomed to death that this transfusion of the life-giving blood of vital Christianity is attempted. But it is the patch of unfulled cloth upon the old garment whose rent will, in the end, be made the larger. Although, as we have seen, Buddhism has brought much of æsthetic beauty into the home life, yet as in other non-Christian religions it fails to regenerate the individual or purify the family.

LAST HOURS OF OUR FRIENDS IN PAO-TING-FU.

Through the kindness of the father of our dear missionary Miss Annie Gould, we are able to give the following new items as to the last hours of our friends in Pao-ting-fu. The statement comes from the same army officer who gave the particulars printed in our January number. He desires to correct some errors in his former statement, which crept in through the unreliable sources of information. This present one is sent after a week of the most searching investigation possible, and is supposed to be substantially correct. It is with some hesitation that we bring up the painful details again, but since there were errors in the previous description we feel that it is due to our readers to know the exact truth so far as we can obtain it.

A STATEMENT AND ACCOUNT OF THE TREATMENT AND DEATH OF CERTAIN AMERICAN MISSIONARIES AT PAO-TING-FU, JULY 1, 1900.

THE following statement is made from accounts of numerous persons and believed to be substantially correct, though little direct testimony of eye-witnesses can be secured, and that bearing only upon some stages of the occurrences.

It must also be borne in mind that the events to be described happened nearly four months ago, and, except in a general way, have passed from the minds of most people here; that immediately following the occurrences they were much talked about, so that different versions and stories were currently believed to be true; that the principal actors have fled; that few

persons can now be found who will admit having been present; and, above all, the slight regard in which the truth is held by the Chinese people.

In the American Board Mission compound, located in the south suburb, lived the following American missionaries; viz., Rev. Mr. Pitkin, Miss Morrill, Miss Gould. Near by, in another compound, the following English missionaries lived: Mr. and Mrs. Bagnall and one child, Mr. William Cooper.

About seven A. M. on the fifth day of the sixth Chinese month (July 1, 1900), while local excitement ran very high, the American Board Mission compound was attacked by Boxers, accompanied by a throng of looting villagers. Mr. Pitkin had already heard of the conduct of the Boxers in attacking the mission to the north of the city, and during the night prepared for the worst, writing a letter of farewell to his wife and friends and burying it with certain small articles of personal and church property near the corner of the house. All were dug up by the Chinese and have not been recovered. The two women, who had occupied a house at the farther end of the compound, had been brought to Mr. Pitkin's house, and, upon being attacked, all took refuge in the chapel, and later in a smaller building near by. Mr. Pitkin was armed with a revolver, with which he defended himself and his charges until the ammunition was exhausted, when the crowd poured into the house and seized the occupants, dragging them out. In the melee Mr. Pitkin was shot and then beheaded, his body buried with six or seven Chinese Christians in one pit just outside the compound wall. The head was carried away and into the city, and, it is generally reported, taken into the Yamen of the Nieh-Tai, Ting Yung, as an evidence of the good work of the Boxers, and was seen no more.

During this time and later a force of about thirty Chinese soldiers stood outside the gate of the Pitkin compound with a knowledge of the proceedings, but taking no active part therein. They appeared to have remained neutral, doing nothing.

Miss Gould and Miss Morrill were taken out of the compound and into the city. Miss Gould appears to have been so greatly frightened by the rough and brutal conduct of the Chinese that she had fainted from shock and fear, and remained in a more or less comatose condition for sometime and was unable to walk. She was accordingly bound hand and foot and slung on a pole or lance, and taken to the city. Miss Morrill, being a fearless woman of considerable moral strength, was able to walk and did so. In this manner, Miss Gould being carried and Miss Morrill walking but being led by the hair, they were taken to the Chi-Sheng-An Temple, in the southeast corner of the city near the wall, one of the headquarters of the Boxers, where they remained

all day. *En route* the streets were thronged with people, many of whom clutched and tore the clothing of the two women, which soon was much tattered, but no deliberate effort to parade them in a nude state was made. Neither does it appear that they were violated,—such, in fact, is highly improbable,—but they were roughly handled and knocked about.

Chinese Christians and servants in the American Board Mission compound, to the number of perhaps ten, also perished about the time of Mr. Pitkin's death, and were buried with his body.

During the day Mr. and Mrs. Bagnall, one child and Mr. William Cooper were also brought to the Chi-Sheng-An Temple, and presumably all were put through a form of examination as to their guilt, according to the general custom of the Boxers. The experiences of the Bagnall party are not touched upon until this time, having no direct bearing upon the treatment of Americans.

Late in the afternoon, about six o'clock, perhaps, the entire party were conducted out of the city. During the day Miss Gould had recovered her strength and self-possession and was able to walk.

The following method was adopted: The hands were bound and held in front of the body, the wrists about the height of the neck; a rope was then tied about the wrists, passing to the rear around the neck, thence to the wrists of the next person behind, thence about the neck and so on. The child was not bound, but ran along clinging to her mother's dress.

The end of the rope in front was seized by two men, and the doomed party thus led in single file, all bound together like Chinese criminals, viewed by an immense throng of the populace, were led through the streets, passing out of the South Gate to the place of execution at the southeast corner of the wall, between the moat and the wall.

Here all were executed by being beheaded, except the child, which was spared by a Boxer. The bodies and heads were insecurely buried in one pit about forty yards from the south wall and about seventy yards west of the corner. Both compounds and graves were personally visited by me.

LETTER FROM PASTOR MENG.

Among the most prominent Christian workers in Pao-ting-fu for many years have been a family named Meng; the father and two sons being native pastors, and daughter, Mrs. Tu, an earnest Bible woman. The two pastors went to attend the annual meeting of the mission at Tung-cho last spring, and were there at the time the Boxer uprising. The older one went immediately to Pao-ting-fu, meeting all effort to detain him in Peking with the answer: "My place is with Mr. Pitkin. He needs me." He stood in his place by Mr. Pitkin in the last hours, and they fell together. The younger brother—the writer of the letter—started for Pao-ting-fu a day late,

but did not reach Tientsin till after the railroad to Pao-ting-fu was destroyed, and he remained there through the summer with his wife and little son Moody [named for Rev. D. L. Moody], and later another son was born named T'ien Pao, meaning Heaven protects. The letter was written to Rev. Geo. H. Ewing, in this country, and is as follows :—

On the 19th day of the second 8th month I went with Mr. Lowrie, accompanying English troops, and on the 27th arrived in Pao-ting-fu (October). In the evening I passed through San-chia-chuang and Chi-fang-t'ou and saw only one cat and heard the barking of one dog until I came to the west side of our mission compound, having first passed the China Inland Mission and our hospital court. Then I heard the sound of Li Chin Liang's voice in conversation, and I knew indeed that the sixteen rooms in the adobe buildings on the north side of the road were not yet destroyed. I met there Li Tzu Jen and a number of others. On the 28th, which was Sunday, we had a meeting with thirty or more present. From that time on I went with the Christians into the houses of the neighbors looking for things. Every family had some. To sum it all up there were iron roofing, bricks, and especially doors, windows, hospital beds, tables, chairs, clothing, utensils, etc. Later on all the nations issued proclamations to quiet the populace. In our mission quarters there were many women and children very much in need of help. I decided with Mr. Lowrie to go with the Italian consul to Tientsin; then, because Moody and his mother had already gone with Dr. Sheffield to Peking, I also made the trip to Peking, and saw there the missionaries and the friends of the two churches of Peking and Tung-cho, and heard them narrate their stories. Then I knew that it was the Lord's own hand that led each one, and it all issued from the Divine storehouse of grace.

I waited till Pao-ting-fu mission matters were decided upon, and upon the 9th day of the 10th month we reached Pao-ting-fu in safety. We learned that on the 15th of 9th month the Provincial Treasurer, T'ing Yung, the city guard, K'uei Pin, and the military official, Wang Chan K'uei, were beheaded, and the City Fathers fined one hundred thousand taels. Shen Chia Pen of the Nan Ssu was degraded from office, so that something like peace was restored. Now the German and French have established the Ch'uan-li-ssu so that the people are still more at peace. The Catholics are also gathering themselves together a little. Since my arrival here, with regard to the one matter of indemnification, I have not yet sent anyone down into the country, but several villages have of their own free will sent an ample quantity of grain, flour, silver and cash. The Italian consul has also presented us with more than two thousand catties of salt; of garments, single and double thickness, skin garments and wadded clothes, between one thousand and fifteen hundred pieces. From a certain portion of the city were

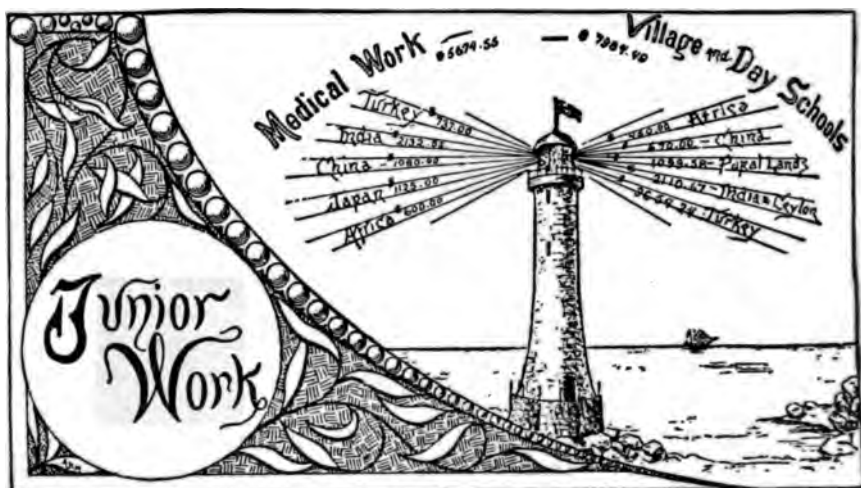
sent three thousand catties of millet and a large quantity of cotton, so that at present the Christians have a sufficient supply of food and clothing. Aside from this there are in store ten thousand catties of grain, more than two thousand strings of cash, and eight hundred taels of silver. We are occupying seven compounds, in all more than ninety rooms. Four of these compounds are for temporary use only. We have opened the two girls' schools with fifteen pupils in all. The teachers are Ch'ing T'ang's wife and Ch'ing Hsiang's sister. In the boys' school are forty or more pupils. The teachers are Kung Jun T'ien and Kao Yuan Shun and T'ien Ho Fu. Another school of twenty-two pupils is taught by Ts'ui Shan and Lin T'ue Wen. Besides these there are thirty women with no suitable teacher. Aside from the bricks in the walls of the two mission compounds there are one hundred and ninety thousand whole bricks. French soldiers daily enter the city; probably it is to borrow, for they keep accounts.

We have our meetings for the most part underneath the wide heaven. Once there were one hundred and fifty-six present. On the first Sunday of the new year we decided to take a contribution; it amounted to two thousand and seventy-four cash. We are now keeping one dog and one sheep. On Christmas day when the Heavenly Lamb was born this sheep gave birth to a perfectly white little lamb. We also have one horse, a mule and donkey which daily grind out the grain and the flour sold at cost to the inhabitants of the place. Just now Deacon T'ien and Deacon Sun and Chai La Ch'ing are out on a tour of inspection of the country outstations. They will soon return. I have written you three letters but do not know if they have reached you or not. Day before yesterday your long letter came and I have read it to a good many. They are all ten parts glad and want you to return quickly. The bodies of my brother and sister and children, and especially of Mr. Pitkin and Mrs. Pai, have been recovered, some twenty-one in all. We are only waiting for peace to be restored to conduct the funeral services. (Another letter mentions the execution of high officials near Miss Morrill's grave outside the southeast corner of the city. Hence I infer that the bodies of the two ladies were also recovered.—G. H. E.) The money which you secured for the Christians can remain in Mr. Wilder's hands. Now I have a matter which I wish to talk over with you carefully. Of the ten children of my brother and sister only Titus is left alive (oldest son of the elder pastor). I want him to become a "man upon a man." When I was in Tientsin there was a Japanese gentleman, who with his whole family are Christians, and who wish to take Titus as his pupil either this winter or next summer, and educate him in school in Japan. Although I was partly pleased with that gentleman, and loved him much, yet, because my father has now been twenty years in the holy church, and my brother and sister have laid down their lives for the faith while connected with the American church, I therefore look upon America as my master teacher, as my

man of grace. It is Americans who best know the hearts of all my family. So I want to ask you to think it over, plan and send a prompt reply. At present Titus, Wang, Chi Shan, Lien Chun and Wen Han, together with the other students formerly at Tung-cho, are all at school at Peking. With us here, besides those at school and those in station class, the rest are divided into four classes which meet for Bible study every evening, the exercises closing with worship. Yesterday evening I was studying with a dozen men in First Samuel iii, and came to the eighteenth verse—Eli said, "It is the Lord; let him do what seemeth him good." I think that disciples of Christ who in this life meet suffering ought with one heart to say with Eli these words. . . .

A SACRIFICE OF LIFE.

I REMEMBER one dear old man who came to the missionary in charge of the station with an important matter upon his mind. He had for a number of years traveled frequently with my husband as his coolie on medical journeys. He had been a Christian for many years, and was loved and respected by us all. The missionary was somewhat surprised when dear old Mr. Lee requested a private interview, saying he had a serious communication to make. They went together into a little study, and when the door was shut the old man unfolded what was on his mind. "It is just possible," he said, "that before long I may be taken away. I expect to die suddenly. You are the pastor of the church, and in this case I should like you to understand the reason of my removal." The missionary, greatly surprised, waited for further confidences. "I have been thinking," continued the old man, "about Mr. Hudson Taylor. He has been much upon my heart. I have heard of his being seriously ill in Western China, and I am constantly grieved that he should be laid aside. His life is very precious. It seems to me that the Church of God cannot do without him." It is, perhaps, necessary to explain at this point that the dear native Christians in connection with our own mission in China have, in many instances, quite an exaggerated idea of the position of the beloved Director of the Mission. They seem to think of him as the head of the Church Militant, in comparison with whom even the Pope of Rome himself sinks into insignificance! And no amount of explanation on our part succeeds in entirely disabusing them of this idea. "My life," pursued the dear old man, "is not much good anyway. I am an uneducated man, and it would be no great loss were I to be taken away. But we cannot do without Mr. Hudson Taylor, and so I have reverently entered into an arrangement with the Lord. In the ordinary course of things my life might be prolonged another ten or twelve years; but I have been asking the Lord if he will graciously take the remaining years of my life and add them on to Mr. Taylor's life. It is very important that he should be spared as long as possible. And so, if I should die suddenly, you, sir, would understand the reason why, and not be surprised." All this was said most simply and with touching earnestness, and no idea seemed to enter that old man's mind that he was doing anything out of the ordinary, or making any sacrifice.—*Geraldine Guinness Taylor.*



- To give light to them that sit in darkness -

WINIFRED'S DESERT.

BY JENNIE M. BINGHAM.

SHE was a young woman, and she stood looking out from the low farmhouse door off toward the hilltops. There was a shadow of discontent on her face, and the wrinkles in her forehead were deep and full of perplexity.

"It's such a narrow world, such a narrow world," she repeated with a sigh. And then she felt reproved as her eye took in the hillside and sky, upon which the setting sun was casting its seal of glory. And she added,—
"Inside, I mean."

And just then there came to her thought a sentence from her graduating theme only the June before, "Our lives need never be narrow inside." She almost smiled at her own inconsistency.

"That was before I knew life," she said, smiling again to remember how new her seminary diploma was. "That was written when I expected to teach and do something in the world besides stagnate," she continued.

"Winifred," called a voice from within.

"Yes, Aunt Hannah;" and she turned from the hills to the dining-room window, near which was Aunt Hannah's chair.

"Say, Winifred, has Mis' Sleeper got her rags dyed for her carpet?"

"I don't know," answered Winifred, wearily.

"After she went I thought of a better way to work the yallow into the hit an' miss. Can you run up and tell her?"

"Is it of any importance, Aunt Hannah?"

"Of course it is," answered Aunt Hannah, indignantly. "That 'hit an' miss' stripe,—yes, indeed!"

And as Winifred slowly and unwilling reached for her hat,—

"And while you're there, ask her whether I shall do my new quilt 'Star of Bethlehem' or 'Lily of the valley.' An', oh! do stop in an' see Mis' Jameson 'bout her new plum-sauce rule, and find out whether she varnished her corner cupboard."

Winifred went slowly down the walk, saying:—

"Corner cupboards, quilts, rag-carpets,—bah! the pettiness of it all. And I did want to read Emerson's Essays to Aunt Hannah this afternoon, but she dozed off on the first page, and when she wakened called for the *Gazette*, with its news items from Butterfly Four Corners. Ah me! I thought Uncle Daniel might like a little Shakespeare, and I got down my *Hamlet* and introduced it by remarks such as we had been taught; but he said,—what was it? Yes, he said Hamlet was a fool, who ought to have been in bed at honest hours instead of stalking around with ghosts. I'm just going to dump my books up attic and burn my ideals and become petty, like everybody else here," and this very discouraged young woman trudged on, stopping only to snatch off a mullein-top with a reckless gesture.

She did all the errands with a rigid conscientiousness. At the place where she learned that the corner cupboard had been varnished, the neighbor handed her a letter; in that neighborhood, six miles from the railroad, the one who went to town was the postman for the others. She started back reading it, while the young lady in the home she had just left was saying to her mother:—

"Ain't it too bad, when we thought we were going to like Winifred, and she is so lofty and—horrid!"

"Maybe she won't stay so when she gets acquainted," urged the mother, kindly.

"Acquainted?" exploded the daughter. "Who's going to get acquainted with her, when she perks herself up on the North Pole, and won't go to our quiltings and things."

In the meantime, Winifred was walking along the twilight path reading this letter.

"MY DEAR WINIFRED: Don't you want to join something? I am sure you say 'No.' Do you want to become something very lovely? Now do you say, 'Yes?' You know that one who wishes to join that organization called 'Daughters of the American Revolution,' cannot do so for the asking. They must prove that they are worthy. Nobody is urged to join this

organization of which I speak. We have a significant and historic name, 'Daughters of the Covenant.' Read carefully the Covenant which n heart dictates in illuminated text.

" 'Grateful that I know that my Redeemer liveth ;

" 'Mindful that vast millions of women and girls can never hear t tidings of great joy " unless a Christian woman be sent to them ;

" 'Remembering that Jesus made loving obedience the supreme test discipleship, and that his last, most solemn command was, "Go, teach : nations,—"

" 'I gladly enter into this Covenant of obedience, that I will not cease make offerings of prayer, time and money, to the end that the daughters sorrow in heathen lands may know the love of Jesus.'

"Can you not conscientiously sign it? You can belong to this splend body of young women even if you are 'in the Desert of Sahara,' to quo your last letter. Why, do you know that there is an exquisite poem writt by an old poet which says that 'the wilderness and the solitary place sh be glad for them, and the desert shall rejoice and blossom as the rose'?

"I send by this mail the last LIFE AND LIGHT and some interesting mi sionary literature. Isn't that illustrated booklet on Japan just delightfu It costs only five cents. Let's you and I study it and write to each oth about it. Suppose you talk about it to your neighbors, and get the you women in your corner interested. The badge is a key which means n only that the hearts of your young ladies will be unlocked, but that man other precious things will be opened,—money chests, ignorant minds this si the sea—ignorant concerning opportunities, duties and obligations—a heaven's door itself to the coming of many generations.

"I am in danger of getting enthusiastic over this.

"Isn't it strange,—blessedly strange that you, shut away in a desert, at that I, tied down to this couch, can yet do something in a work so gre and beautiful and far-reaching as this? I have by letter-writing secur twenty-five daughters. They are every one studying little or much abo 'the daughters of sorrow in heathen lands.' Each one has a Covenant b for offerings ; and so my world does move, even though not long ago I to the Lord that it was a weary, dreary, wretched place. He has let me s that we are in no place where we may not do much for him. Yes, I sa 'much' with intent. Why should we be content to 'tithe anise ar cummin,' when we may do more, and since we are connected with a bus ness that promises a hundred per cent.

"But enough ; when I know that you survive this I will send another.

"Yours truly, JEANETTE."

Winifred folded the letter in with the literature, and walked on with a whole lot of new thoughts in her mind. She had, of course, heard missionary addresses, and had attended the missionary meetings of the Young People's Society when in school; but she had thought of missions as something for which she would care only when the Lord called her to be a missionary—which of course he never would. But Jeanette—dear Jeanette, who loved life and literature, and all that was bright and interesting as she did herself; Jeanette, who had suffered from an accident her senior year, and might never walk again,—she was not easily carried away. That letter did not sound as if it came from invalid-land. "At least," thought Winifred, "although it will be impossible to interest these country girls—Jeanette never lived in a real desert—I can at least read this book, which does look interesting, and I can give a little something to the mite box, just to comfort Jeanette."

One never makes even a weak-kneed resolve like that without a little glow at the heart, and so Winifred walked into the house with a new interest in her face. She reported the result of her calls to Aunt Hannah, and opened her literature under the dining-room lamp.

"What you reading, Winifred?" asked Aunt Hannah.

"Nothing you will care for," answered Winifred, not meaning to be ungracious, but remembering former attempts. "The village paper doesn't come till Monday."

"But it looks kind o' interesting," persisted Aunt Hannah, looking over at the pictures.

Winifred read on in silence a few minutes, and then she raised her head.

"It truly is interesting. This is about the marvellous escape of a missionary during the persecution—got lost on a mountain in a tiger district. Shall I read it?"

At first Uncle Daniel did not listen, being suspicious of her literature, but soon he drew up his chair, grunting every now and then in token of approval. She read the second and third article, each one being a bit of romantic history from a different country.

The interest of her audience was a revelation to her.

Several plans revolved in her mind during the following days. Really, did this missionary work, like the gospel, appeal to all hearts? Could she—would she broach the subject to these girls, who found absorbing interest in a new cake recipe? And then, did she care to cultivate these girls? No! But already she was growing interested in the young women across the sea. How about the young women of her own hamlet? Did they need the larger outlook and educational value of missionary study and inspiration?

But would they come together to form a missionary society if she should ask them? She had not taken trouble to show any desire for companionship. What a problem it was! After all, this was an unusual community. She could be a Daughter, in fact she had already signed the Covenant, but she couldn't be expected to interest these girls.

And so it was settled. She thought it was. But that very next day her Bible verse was the one about beginning at Jerusalem.

In the meantime she had been reading more to Aunt Hannah, and they had had some nice visits together. Why not take her into her confidence and tell her the whole plan? Really she had never before realized how wise Aunt Hannah was concerning many things.

And she did. Aunt Hannah was happy to be consulted, and entered into it all with delightful enthusiasm. She liked to have Winifred read her the letters from Jeanette. It was almost like being a girl herself again.

"I'll tell you," she said: "you have a thimble party like Jeanette told about. They'll like the new name. And you have 'em come here, and have a good cake for their lunch. And, Winifred, when you ask 'em, don't do it 's if you's on a stepladder handin' down favors to 'em. Each of 'em can bring some carpet-rags ready to sew, and while they sew you tell 'em things out of your books; and you show 'em the pin and let them know that they are part of a big splendid thing. They like to be hitched to a big thing. And oh, I almost forgot! When you've got rags enough for a carpet you can sell 'em, and have more money for your boxes."

"Oh, Aunt Hannah," declared Winifred, "what a Napoleon you are! And may I use the best blue dishes, and if it's a cool day have a fire in the big fireplace?"

It is quite supposable that those girls would not have come had not wise Aunt Hannah done some inviting in a quiet way, for she was a favorite with the girls.

And the two topics of conversation in that community were the thimble party and the change which had come over Winifred.

Those who came that day to the big old parlor, made bright with a wood fire and autumn flowers, had a beautiful season, and those who stayed away that time wished that they had not when they heard about it. They missed being charter members, but they did not miss the next invitation, you may be sure.

Correspondence flourished, and all those girls came to know Jeanette. A letter from Winifred some months later read like this:—

"MY DEAR:—I date this from Rose Garden *née* Desert of Sahara. Really these girls are 'too good to be true.' They are bright and delight-

ful, and so hungry to hear. How could I ever have called them stupid! They have taught me so many things. Our organization has been splendid, socially and educationally; and best of all, taking the world into our thought and prayers has given us depth and breadth and height of soul life. The offering of money from the Daughters has made possible the education of a girl in India, and we are full of interest concerning her.

"Aunt Hannah is so much better that I can go into town to teach this year if I will; but I am offered this school and I'm going to take it, because I know I can help more here. Oh, Jerusalem is such a good starting-point when you are throwing out your sympathies across the sea!

"Yours, WINIFRED."

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN LATHROP.

V. JUNIOR ORGANIZATIONS OF THE W. B. M.

THE missionary training of young people was from the first undertaken by Woman's Boards, and children's societies have long been organized, though their systematic development is of recent years. In 1890 our Board appointed a committee to have charge of younger societies, and in 1893 Miss Lamson, as Secretary of Junior Work, assumed its leadership. This committee meets twice a month to edit a part of the *Mission Dayspring* and the Helps for Leaders department of LIFE AND LIGHT, to issue courses of lessons, programs, leaflets, and mite boxes for young people's and children's circles, arrange entertainments, attend and address meetings, and seek in all ways to foster missionary activity among our younger constituency. To co-operate with this committee one or more special secretaries have been appointed in each Branch, under whose efficient oversight are 511 Junior Auxiliaries and Mission Circles, 177 Cradle Rolls, and many contributing societies. The Board has received from Junior sources since 1893, \$170,000.

The beginning of work is in the Cradle Rolls, where little people under five are enrolled: the simplest of societies, holding no meetings except the annual reception for mothers and babies, but far reaching in influence, winning many mothers to consecrated service, and through the work that has been aided by the babies' mite boxes, blessing countless babies in other lands.

In Mission Circles we have a goodly band of boys and girls, electing their officers, conducting meetings, saving, earning and appropriating money under the guidance of skillful leaders. They draw maps, take active

part in programs, collect pictures and toys, dress dolls and pack boxes and through stories, letters, curiosities, and visits from missionaries, are acquiring knowledge of this world and the people thereof. Children need the Mission Circle no less than we need the children, for through it they gain that grace of sympathy for others which shall lead to their own spiritual development; and if they learn, too, a personal responsibility for missionary work, the future of that work is assured.

The medical work of the Board is largely supported by Junior Auxiliaries composed of girls and young women. Their support is, however, not limited to this, but is felt in every department of the Board in work in foreign fields. In these societies is the influence which, amid the pressing activities surrounding a modern girl, will best develop the missionary spirit needful to symmetrical, mental and spiritual life, and most surely win her intelligent allegiance. They are the recruiting force of Senior Auxiliaries, and we urge their increase as the greatest safeguard of woman's work. The chief obstacle is lack of leaders, which offers a wide opportunity for those who would serve the Master.

Allied with Junior Auxiliaries are 3,050 Daughters of the Covenant, some working in fellowship, many isolated but held to remembrance by the Covenant pledge. Many wear the silver key, symbol of their keys of privilege. All are striving in thankful obedience to Christ's command to uplift the "daughters of sorrow in heathen lands" from their ignorance and degradation.

Besides these specific societies other organizations co-operate with the Board. Three woman's colleges support their missionary, and contributions come from Sunday Schools, King's Daughters, Mission Study Classes and Christian Endeavor Societies. In many localities young people and children are reached only through Endeavor Societies, and recognizing the possibilities in these, the Board has sought to engage them in systematic study, and lead them from spasmodic giving to the support of pledged work. Definite work is offered in \$10 shares and interest in it grows. Their money goes to varied objects, and last year amounted to \$4,646. The receipts from all Junior sources were \$19,410.07.

The Study Classes and other agencies of the Student Volunteer Movement are changing vague, intangible ideas of the Missionary Enterprise into clear knowledge of its meaning and needs, and have led 5,000 students to pledge their lives to it, and challenge the churches to evangelize the world in this generation. With such numbers of young people receiving a more scientific training than any generation before, the outlook for the future is brighter, the promise greater, than since Christ first commanded his followers to make disciples of all nations.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

It is with keen regret that we report a serious falling off in our contributions for the month ending March 18th as compared with last year, there being a loss of \$1,081.95. The loss for the five months of the year is \$812.04. It is perfectly possible to make up this amount and more during the next few months if our friends will make it their next duty to increase the donations in their individual churches. Will not our summer outings have an added zest if we can have the satisfaction of knowing that we have added a substantial sum for the benefit of the daughters of sorrow in other lands? Let us not wait for one another, but each one make the needed effort at once.

MEETING OF THE INTERNATIONAL MISSIONARY UNION.

The International Missionary Union will hold its eighteenth annual meeting at Clifton Springs, June 5-11, 1901. These meetings are among the most delightful of our missionary gatherings, and well repay any effort to attend them. Information with reference to it may be obtained from the secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y.

BUDDHA'S TOOTH.

Mrs. Mary Clement Leavitt, of the World's W. C. T. U., writes: "At a temple in Ceylon a priest offered to show me, for the consideration of a rupee, then worth about thirty cents, one of Buddha's teeth. I replied I would prefer to keep my rupee. I had already, at a temple in Siam, seen one quite as large in every dimension as that of a horse. I remarked, looking straight before me with a serious face, 'Buddha must have had many teeth.' He turned his face sharply toward me, but I did not stir, not even an eyelash, seeing his movements with that half sight which takes in a broader sweep than clear, full sight. Then, looking straight before him, just as I did, and with a serious face, he said, 'Yes, mem; he had about three bushel.' This statement did not exceed the fact; that is, if all that are shown are his."

BUDDHIST

The efforts of the Christians in Japan in behalf of the Forward Movement, or the *Taikyo Undo*, as the Japanese would say, have stimulated the Buddhists to an unusual activity. It is reported that they are about to purchase a large hall in Kanda, not far from the Young Men's Christian Association Building, where they intend to arrange for regular preaching services every Sunday, a Sunday school and other exercises. This enterprise is apparently an attempt to bring to the support of Buddhism

arrangements similar to those of a well-organized church. A system of house-to-house visitation is said to have been also adopted. Moreover, careful observers think they see, especially among the preachers of the sect, a distinct leaning toward theism. If this view should prove to be correct, we may have in the near future a movement of great interest, both of its bearing upon the progress of Christianity.

CHINESE PEACE TERMS. Rev. Griffiths John, D.D., of Hankow, China, *Missionary Review* for March, gives a translation of an edict issued by Prince Tuan the twenty-first of last August. It announces a grand victory over the foreign armies, in which over one hundred thousand of the allies were slain, and then gives twenty-five specifications of terms of peace to be presented to the foreign powers. We give a few of the more surprising ones: All demands for indemnity by the foreign powers to be void. The foreign powers to pay China an indemnity of four hundred million taels. The churches of various foreign nations in China to be confiscated and made common property. Japan to return Formosa to China. Germany to return Kiaochow to China. Russia to return Port Arthur to China (Talienwan seems to be better known to the Boxers). All missionaries to return to their own native countries. They shall not be permitted to enter China. China to have chief control over Korea and Annam. An indemnity of four hundred million taels to be paid to the Boxers. The Russian and Siberian and other railways must be taken care of and destroyed. Great Britain must return Hsinan and Kowloon to China.

SEMI-ANNUAL MEETING. The semi-annual meeting of the Board will be held Wednesday, May 22, 1901 in Union Church, South Weymouth. Morning session at 10, afternoon session at 2. A subject for discussion, "The best way of promoting thorough study of foreign missions." Interesting addresses are expected from a number of missionaries.

MISSIONARY PERSONALS. It was with mingled feelings of joy and sadness that we said good-by to Mrs. James H. Pettee, who left Boston for Japan April 9th. Joy for the waiting husband and other workers in Japan and sadness for ourselves that at least for a time we shall miss her bright presence in our meetings. For several years she has responded freely and generously to our many calls for service, and we can think of no one who has so unfailingly interested audiences in this country or who has made the most of among whom she works more real and vivid personalities. We are glad to state that Miss Florence Denton, a missionary of the Board of the American Church in California the past months, is to come East for a sojourn before returning to Japan. Mrs. M. C. Sibley, of Wai,

reached this country a few weeks since and is now with her mother in Kilbourn City, Wisconsin. Two new missionaries have recently been adopted by the Board. One is Miss Graffam, who is designated to have charge of the girls' schools in Sivas, Turkey, where she will be associated with her sister, Mrs. E. C. Partridge, who went to Sivas last Autumn. The other is Miss Mary A. Worthley, who is to go out to one of our needy fields in the near future.

THE IMAGE OF BUDDHA One of the most impressive sights in Japan to **AT KUMKARA, JAPAN.** western eyes is the enormous image of Daibutz, Japanese Buddha, in the charming grounds at Kamakura, a short distance from Yokohama. As is shown in our picture,—first page of this number,—the smallness of man is in strong contrast with the great idol. At the time seen by the writer it was surrounded with beautiful beds of iris in full bloom, and lotus ponds abounded in the vicinity. As one enters the gate to the grounds the inscription on one of the pillars meets the eye, "Stranger, whoever thou art and whatsoever thy creed, when thou enterest this sanctuary remember that thou treadest ground hallowed by the worship of ages. This temple of Buddha and the gate of the Eternal should therefore be entered with reverence." By order of the Prior. On the other pillar was an appeal for contributions to keep the image and grounds in order. A new and smaller image at Kobe, built from cannon captured from the Chinese during the war, was typical of the change from old to new Japan; the one "eye of enlightenment" always found in the forehead being illuminated by electricity.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ELLEN M. STONE, SALONICA, BULGARIA.

WE should be blind indeed could we not see the longing manifested in many places to reach out and find the truth. What other meaning had the invitation given by a generous-spirited priest in a village, on one of the holy days last summer, to one of our Bible women. She had accompanied one of our colporters to this village, and falling in with the village priest, she had a heart-searching talk with him. He received all with the true spirit of inquiry. When later she attended the service in the village church, Greek Catholic, what was her amazement, and not a little consternation, when this Priest insisted that she take the bishop's chair. Her protests were in vain,—his persistence carried the day; and more than that, when he had overridden all her objections to his urgency that she should speak to the people, she yielded to what was plainly the will of God, and spoke as the Spirit gave her utterance. It was a strange sight,—a woman speaking in that Greek church, with all the saints, the holy child and his blessed mother looking down from their pictures; the burning candles and the light high above the

altar, which is supposed never to be extinguished ; but the crowd of worshippers demanded to hear God's truth. There are multitudes of individual souls who are seeking the Lord through his Word, and thus the way is being prepared for the answer to the world's cry unto him for a mighty outpouring of God's Spirit in the earth. May He answer speedily.

FROM MRS. S. C. BARTLETT, TOTTORI, JAPAN.

Our Bible woman in Tottori now is Mrs. Moriyama, the sister of one of the prominent men here. She was in Mrs. Pierson's school in Yokohama, and to our joy she was allowed to come to her own home to work. She says she was frightened after she had promised, she felt so ignorant and helpless, but Mrs. Pierson told her to trust in God and follow his leading, and she has been happy in the work. She is fifty-five years old, and about the most fortunate person she ever heard of. She was poor and had only one son, which was just right. He has always been the best child imaginable. In fact, the first time she ever listened to any of the talk at the hateful Jesus place, it was because she heard the words "only begotten Son," and supposed the man meant that the gods gave her her only son. She stood listening a while, but the story of Abraham and Isaac made her miserable. "Oh, how could such a thing be!" She did not stay to hear it all, but kept wondering, "only son, only son," and at last went again and again to hear more. It was before this that one of the missionary houses burned down, and when she heard of it she clapped her hands for joy. Some one said that a lot of books were burned,—ever so many. "The more the better!" "And somebody says the missionaries cried." "I'm glad of it! I wish they'd all cry!" How it was that she changed into the sweet, loving woman she is now is a mystery. She says she is not what she ought to be now, but very, very different from those days; and as for the way she acted about those books, she hopes God will forgive her. They happened to be my father's. Isn't it strange?

She is living with her brother quite near the church, and the one thing closest to her heart is the salvation of that whole household. There are two prodigal sons, one of them in Formosa, and the father's heart is almost broken. Moriyama San said yesterday: "Every time I hear my brother groan over his boys, I groan the same way over God's child. I tell him so often, but he does not dare face the world and take the name of Jesus. Perhaps this latest trouble will drive him back to the Father."

Then she visits the old Christians, and I am sorry to say there are a great many who "never loved Him well, and some have lost the love they had." She pleads with them and prays with them and urges them to come back.

When we first came I had no patience with such "Christians," and felt I must spend all my energy on people who hadn't wasted their chances; but I feel differently now. I am thankful that we have some one who knows all about these poor, troubled souls, and who has the love and patience to win them back.

We have a sort of a nursery—it really is not an attempt at a kindergarten—for about forty little children. Mrs. Moriyama helps every day from nine o'clock till half past eleven. As many of the children live in her neighborhood, they trot along beside her and sing as they go. One small boy, exactly like a doll, tufted head, shaved eyebrows and all, fell into the gutter and was rescued dripping wet. Did he have to miss the fun? Not a bit of it! Bundled up in her shawl, which often spreads out like wings and shelters two or three tiny tots from the snow, he was the center of the ring, the hero of the occasion, while Moriyama San dried his clothes one by one over the *hibachi*.

I can't tell you all she does, with her Sunday-school class, her calls at the children's homes, at the bath, anywhere and everywhere, but I hope I've made it clear what she is. When she went to Yokohama she says she could hardly read the Bible, but in the five years she was there, she read one book at a time over and over, so that it is not like a new book, "And anyway I am not trying to convert people. God does that. I only try to talk about Him all the time, so they can't possibly forget him."

FROM MISS MARY A. CHANNEL, AGANA, GUAM, FEBRUARY 1, 1901.

WE reached Agana the first day of December, having spent the previous week on the "Solace" in the harbor of San Luis d'Apra. We found Guam had suffered terribly from the typhoon of November, practically all vegetation was killed by the salt water, and the hills were bare and brown. The ferns and tropical undergrowth are green again now, but it will be months or years before any fruit can be grown. The poorer people have suffered greatly, and the Government is feeding them for the present. Nearly all the houses in Agana, a town of about 6,000 inhabitants, were partially unroofed or otherwise damaged, and Mr. Price had difficulty in securing any place for us to live. He finally hired a native house in the "slums" of the town, having three rooms and a tiny, detached kitchen. The walls were of rough boards which had never felt water, and the roof of tiles. There was a large hole over my bed, through which I watched the stars for several nights before our slow-moving landlord got it mended. We scrubbed the walls and floors, and with pictures and art squares made them homelike. The people stood about in crowds watching our proceedings with deep wonder, and exclaiming at the strange objects we unpacked.

Their houses are thick about us, and the street is always full of children and pigs and chickens,—a noisy crowd. We find two classes of people here; the better class intelligent, speaking good Spanish, well dressed and eager for educational advantages. The lower class are ignorant, lazy and indifferent. They speak *chamorro*, a corrupt dialect with some Spanish words to give it spice. It is not written and has no rules of grammar, and I find it hard to learn. A young girl named Dolores comes every day to teach it to me, and in return I teach her English. We have found it impossible to get any woman to help with our housekeeping, and have suffered with a series of incompetent boys. One would work a little, but stole everything he could make way with; another was honest but would not work, and much of the time we have had no help. The middle of December we all had very severe attacks of fever, or “grippe,” as the navy surgeon called it. The very high fever and severe pain left us very weak and miserable, and the lack of proper food prevented our gaining strength, and both Mrs. Price and myself have just had a second siege with it. All through the past month we have expected a schooner to take Dr. and Mrs. Hyde to Ruk. Mr. Price has expected to go with them to visit the station there, and now Mrs. Price and I shall go too, if we are able, when the schooner comes, hoping the trip and the fruit and better food we can get there will make us well again. Mr. Price found a little company of fifteen or twenty Christians here, the nucleus of our church. I have a Sunday school already of a dozen small boys and girls. They know a few English words, and with my stock of Spanish and my blackboard we get on very well. Some old Sunday school lesson papers with pictures would be a great help. Governor Schroeder is very friendly, and glad to have us here. They have asked me to teach a Government school, but I hope before long to have my own mission school started. We have to work very slowly, because of the difficulty in acquiring the native language, and because there is a native Catholic priest here who has much influence, and who does not approve of Protestants.

The days are very hot, and the nights generally so cool that a blanket is welcome. We have no twilight, but a sudden darkness after the sun sets, about half past five. The evenings are long and tiresome. At first we suffered from lack of water. There is a well belonging to the house, but the storm spoiled it, and we could not use it for drinking. The governor, however, issued a permit for eight gallons of water daily from the government distillery, so that trouble passed away.

Our hope during these days of toil and illness and privation is that we may endure all things till better times dawn, and we can more actively engage in the Master's work for these poor people, who need his love and salvation so sorely. We see great opportunities for service among them.

Our Work at Home.

THE STUDENT VOLUNTEER MOVEMENT.

BY DR. PAULINE ROOT.

INTEREST in the sending of the gospel to the heathen has never been wholly absent from the American student body since the formation of the band from whose efforts and prayers grew the American Board. We as Student Volunteers may and do gladly trace our line back to the Haystack meeting; but we also remember that hardly a generation has passed since the formation of the Woman's Boards, and it is a combination of the heritage of loyalty to Christ's commission with present-day opportunity for study of missions, and the need thereof, that gives to our Student Volunteer Movement its recognized place and power in our college life. The Movement by no means stands to our colleges simply as a tiny band pledged to go as foreign missionaries, "if God permit." At the beginning of the Movement, in 1886, not one man was giving his whole time to inspiring and directing missionary interests in the colleges and professional schools of this country. Many institutions which had sent into the world hundreds of graduates had few, and many no, representatives on the foreign mission field. In the great majority of colleges, and even theological seminaries, there were no modern missionary libraries. Mission study classes in colleges were almost unknown. Barely five thousand dollars was being given for missions, and very few institutions supported their own representative abroad.

The present strength and scope not only of the greater Movement, the World's Christian Student Federation, but also of the Student Volunteer Movement, is due to the wise leadership of Mr. Mott, whom the *Congregationalist*, in its February second issue, places upon its cover as "The Student Leader of the world." This, perhaps, no one who knows him will question, but those of us who work with him know that he claims no honor to himself, but looks to the Great Leader for guidance in all things.

Chosen and instructed and sent forth into the colleges of the land year by year are the Volunteers, whom we designate as traveling secretaries. This year four regular secretaries work among men and two among women, and we have been obliged to employ from three to four months of the time of other secretaries. It has been our privilege to secure and to introduce to the colleges this year Dr. Howard Taylor and his wife, Geraldine Guinness Taylor, of the China Inland Mission. We cannot estimate too highly the

steady, systematic and prayerful work of the successive traveling secretaries such as Lyon, Wilder, Speer, Lewis and Pitkin—our own Pao-ting-fu martyr. Nor can we speak too highly of the educational department, which plans for and guides the mission study classes which have become so strong a part of the missionary department of the associations in colleges.

The educational secretary, Mr. Hallan P. Beach, a former missionary of the American Board in North China, outlines courses of study, writes or adapts text-books, issues weekly printed suggestions to leaders of study classes, carries on an extensive correspondence and edits the missionary department of the *Intercollegian*. One assistant and two stenographers are constantly employed in this department. Certain text-books, such as "Knights of the Sabarum," "The Healing of the Nations," "Japan and its Regeneration," and "Dawn on the Hills of T'ang"—of which over fifteen thousand copies have been sold—and "The Cross in the Land of the Trident," have proved popular in classes outside of colleges. The autumn course for 1890 was in demand for advanced courses, and was eagerly welcomed by thoughtful men. Mr. Mott's "The Evangelization of the World in this Generation," already a "standard," published late in August, is now in its eighteenth thousand, winning its way by its "strength of argument and prophetic vision."

For the winter course Mr. Beach called out the expert testimony from those who knew South America, and in consequence the text-book, "Protestant Missions in South America," is welcomed as timely, and will soon find its place in every missionary library.

Upward of five hundred institutions have availed themselves of these study courses in whole or part, and in the present year there has been an average of about forty-five hundred students in the classes. The leaders of these classes may freely, and most do freely, write to Mr. Beach, and reports of progress and comments and suggestions are kept at the office:

Here, too, are the general secretary and his assistant, who keep all the machinery oiled and in smooth running order. These secretaries are in constant correspondence with hundreds of students, such as presidents of associations, leaders of Bible study and mission study classes, with volunteers, with presidents of colleges and professors, with secretaries of mission Boards, with our own traveling secretaries and scattered members of the executive committee. They carry out in detail the complicated and important arrangements which facilitate the work of the traveling secretaries—a mean task, and one the magnitude of which no one who has not arranged such tours can possibly understand. They receive reports from the secretaries and from colleges, and so file them that comprehensive records of

Volunteers, missionary study classes, missionary libraries, and, in fact, the missionary status of each college is at hand, for ready consultation. They are also the business agents for "The Intercollegian" and pay-masters and bankers for the staff of secretaries and stenographers.

The traveling secretaries are all Volunteers, and are seldom employed for more than one year. During this time they help conduct the missionary institutes, which are held in connection with all the association summer schools, and give the whole of the college year to visitation, spending usually three days, in whole or part, at each institution. About nine hundred institutions have been visited, the policy of the Movement being to cover, so far as possible, the higher institutions of learning in the United States and Canada, working in harmony with the secretaries of the associations.

Their work is to learn the present missionary standing of each institution, to present Christ to all as a Saviour, to lead all Christian students to consider the claims of foreign missions on them as a life work, and to foster the purpose and guide the study of Volunteers. They also endeavor to create and maintain an active interest in missions among professors and students who are to remain in the home-land, that they may hold up this enterprise by prayers, gifts and efforts, convinced that upon them, equally with the Volunteers, lies the responsibility of "The Evangelization of the World in this Generation."

The secretaries also aim at securing a sufficient number of properly qualified Volunteers to make possible the realization of this watchword, using the declaration card with discretion, the card being signed not in their presence, but only after weeks of prayerful consideration. That all Christian students may enter into this fellowship, they confer with missionary and association leaders, and organize or perfect classes for the comprehensive and progressive system of missionary education, and recommend plans and methods leading to systematic and proportionate giving.

Thus throughout the student world this Volunteer Movement stands for the emphasis of the belief that by the enlargement of the agencies employed by the missionary Boards the gospel can and should be preached to every creature during this generation. Over one hundred have so responded that they now support missionaries; thousands of dollars have been put into working modern missionary libraries; over fifty thousand dollars are being contributed by students to foreign missions; nearly one thousand seven hundred Volunteers have sailed from this country; an increasing number of students are studying and praying for the world's evangelization; spiritual awakenings have followed, and Bible study and prayer have become a power where, before the coming of the Movement, they were not dreamed of as essential to an active Christian life.

OUR BOOK TABLE.

China's Only Hope: An Appeal by her Greatest Viceroy, Chang Chih Tung, with the Sanction of the Present Emperor, Kwang Sü. Fleming H. Revell Co. Pp. 148. Price, 75 cents.

One million copies of the Chinese edition of this book have been sold. The translator, Rev. S. I. Woodbridge, has done his difficult task admirably, according to that veteran representative of the *London Missionary Society*, Griffith John. Mr. Woodbridge acknowledges that he did his work with a free hand, believing that a strict adherence to mere words is "slavish"; and Griffith John says this is a "sound principle," and that the translator, by adopting this method, has given us a version "which is at once true and readable,—a combination not always to be met with in attempts of this kind."

The progressive author of this little work is said to be not only China's greatest viceroy, but, after Li Hung Chang, her greatest statesman. The book was printed by the Tsungli Yamen, and indorsed by the emperor, who ordered that copies be sent to the "viceroys, governors, and literary examiners of China, in order that they may be extensively published and widely circulated in the provinces."

There is internal evidence in this remarkable volume that the author is a man of ability and of emancipated progressive spirit, and yet of conservative Chinese patriotism. The combination of these elements makes the volume a most remunerative psychological study. It exhibits one of the best minds in China at a stage of advanced transition to Occidental levels of political, economical and social progress. The author sees that great advantages would come to China by a judicious imitation of Western models, and he recommends a copious diffusion of the best Occidental literature throughout the Empire. He thinks this may best be secured by using the Japanese translations already perfected, and so palpably useful in the Land of the Rising Sun. A great impression was evidently made on the mind of this statesmanlike author by the success of Japan in her war with China. He maintains boldly that the Celestial Empire must radically reform her military, political, and educational methods in order to keep pace with her neighbors, and successfully resist aggression on the part of certain Western powers. There are some curious defects in the author's information as to Occidental affairs, but his spirit is admirable throughout, although it, of course, could have been wished that he should have appreciated more keenly the fact that only Christianity, as the religion of both rulers and people, can secure for China a regenerated future.

Thousand Years of Missions Before Carey. By Lemuel Call
Published by The Christian Culture Press. Chicago, 1900.

4-

This book will be an invaluable help to those who are to make a study of the history of missions, beginning with apostolic times.

Indeed, no missionary library could be without this volume, which is written in a vivid style, and shows on every page the most painstaking research in original authorities. As the compiler says in his "forespeech," "these pages have been freely enriched with quotations from the primary sources of information, so that the reader may have the privilege of seeing for himself and building in his own way on the original foundations of knowledge concerning the subject before him." As all the missions originated in Europe for one thousand years were of necessity Roman Catholic missions, due space has been given to the arduous and perilous work of pioneers in the far East. Illustrations, maps, a chronological table, and bibliography and index enrich the volume.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

A word upon China from the pen of Dr. Arthur Smith claims attention. *Outlook*, March 30, may be found his explanation of "The Political Situation of the Uprising in China."

The American Review, April. "The Great Religions of the World," continued.

Harper's, April. "Serpent Worshipers of India," by Walter H. Tribe.

Literary Digest, April. "Trade Unions in Japan," by Mary G. Humphreys.

TOPICS FOR AUXILIARY MEETINGS.

BUDDHISM.

TOPIC FOR JUNE.

Life of Buddha: His Teachings: Present Results.

The *Life of Buddha*, an excellent account of the life of Guatama Buddha, can be found in the Encyclopedia Britannica, Part I., of article on "Buddhism."

His Teachings; to be found in the following books: "The World's Religions," edited by T. W. R. Davids, pages 22-40; "The Gospel of Buddha According to the Records," Paul Carns; chapter on Buddhism in "Mahommed—Buddha—Christ," by Marcus Dods, D.D.; Buddhism, its History and Literature, pages 125, 127, 133, 154; "Ten Great Religions," by James Freeman Clark, Vol. II., Ethics, page 11; Future State, page 363; "The Mikado's Empire," by Wm. Elliott Griffis, chapter, pages 158-176; "Christianity and Buddhism," F. Sterling Berry, D.D.; Christian Missions and Social Progress," Vol. II., by Dr. Dennis, pages 426-439; Light of Asia," Sir Edwin Arnold.

Magazines contain a large amount of material from which may be chosen many of the deepest interest: "Buddha's Birthplace," F. M. Müller, *Blackwood's*, December, 1897, pages 787-791; "Buddha's Path of Salvation," *Biblical World*, November,

1897, pages 307-317; "Buddhism at Home and Abroad," *Missionary Review*, May, 1897; "Great Burmese Pagoda," *Missionary Review*, April 1897, pages 271-272; "In a Buddhist Library," *Literary World*, May 13, 1899, page 153; "Buddhistic Funeral Rites and Ceremonies," Mrs. Tillotson, *Overland*, February, 1899, pages 122-125; "Buddhism and Christianity," *Outlook*, page 174, Sept. 16, 1899; "Buddhist Missionaries in America," M. L. Gordon *Public Opinion*, May 17, 1900, page 625; "Position of Buddha," *North American Review*, T. W. R. Davids, October, 1900, pages 517-527; "Religions of China Buddhism and Christianity," *Nineteenth Century*, November, 1900, pages 730-742; "Buddhist Revival in Ceylon," *Missionary Review*, May, 1900, pages 347-352; "Revival of Buddhism in India," *Westminster Review*, March, 1900, pages 347-352; "Gospel Parallels from Pali Texts," *Public Opinion*, Feb. 15, 1900, page 209; "Buddhist Movement," *Independent*, Dec. 27, 1900, pages 3090-3092; *Overland*, "Welcoming Buddha's Most Holy Bones," January, 1901, pages 585-592; "Appeal of Buddhism to Christendom," *Independent*, Dec. 20, 1900, pages 3085-3090, Dec. 27, 1900, page 3117, *Outlook*, Jan. 12, 1901, page 95.

Great interest centered at the time of the World's Parliament of Religions in the addresses of the men from the Orient who represented the religions of the East. We refer to a few papers: "The World's Religious Debt to Asia," by Prolap Chundar Mazoomdar, Vol. II., pages 1083-1091; "Women of India," Miss Sorabji, Bombay, Vol. II., Parliament of Religions, 1037-1038; "Buddha," Ashitsu, Japan, Parliament of Religions, Vol. II., 1038-1040; "On Buddha," H. Dharmapala, of Ceylon. 2d Vol. of World's Parliament of Religions, 862-880; "Buddhism in Japan," by Horin Toki, 1st Vol. World's Parliament of Religions, pages 543-549; "Buddhism and Christianity," by Rev. T. G. McFarland, 2d Vol. World's Parliament of Religions, pages 1296-1297.

The Present Results are shown in many volumes, but we will only refer to the paper by Mrs. Moses Smith on "Woman Under the Ethnic Religions," read at the Congress of Missions, and to addresses given in the Ecumenical Conference reports. On pages 359 and 361, Vol. I., Rev. Dr. Barrows speaks of Buddhism as Morally Lifeless; page 502-504, Vol. I., Dr. Jacob Chamberlain speaks of India's Needs; Rev. A. Pieters speaks of Religious Needs of Japan, Vol. I., page 527; The China That is to Be, Vol. I., page 555.

M. J. B.

UNITED STUDY OF MISSIONS.

SIX LESSONS IN MISSIONS IN THE NINETEENTH CENTURY.

SIXTH LESSON: OPPORTUNITIES AND COMING CONFLICTS IN THE TWENTIETH CENTURY.

Key-note: "Behold I have set before thee an open door."

- I. Introduction.
- II. The Work to be done. (a) Present Achievements. (b) Much Land to be possessed.
- III. The Workers. (a) Abroad.—The Missionary and the Native Worker. (b) At Home.—Mission Boards.
- IV. Resources. (a) Abroad. (1) The Bible; (2) Christian Literature; (3) The Schools; (4) Medical Work. (b) At Home.—Forces and Facilities.
- V. Possibilities of the Twentieth Century. (a) General. (b) in Africa. (c) in China. (d) in India. (e) in Japan.
- VI. Coming Conflicts. (a) Between Civilization and Barbarism. (b) Between Christianity and Heathenism.

REFERENCES.

REPORT OF THE ECUMENICAL CONFERENCE. To be obtained from Mr. W. Henry Grant, 156 Fifth Avenue, New York City. Vol. II., Chap. XXXVI. (Introduction). Vol. I., page 401, Vol. II., Chap. XXXVI. (Present Achievements). Vol. I., pp. 95-103 (Land to be Possessed). Vol. I., Chapter XII. (The Missionary). Vol. I., Chap. IX. (Missionary Societies). Vol. II., Chap. XXIV. (Bible). Vol. II., pp. 40-60 and 81, also Chap. XXVI. (Literature). Vol. II., Chap. XXVIII. (The School). Vol. II., Chap. XXXI. (Medical Work). Vol. I., Chap. XXIII. (Possibilities, China).

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION, by Mr. John R. Mott. Published by Student Volunteer Movement, 3 W. 26th Street, New York. Chap. V. (Present Achievements). Chap. VIII. (The Missionary and the Native Worker). Chap. VI. (Resources At Home). Chap. VII. (Possibilities, General).

FOREIGN MISSIONS AFTER A CENTURY, by Rev. James S. Dennis. Published by Fleming H. Revell & Co. Lecture VI. (Present Achievements). Lecture II. (Civilization and Barbarism). Lecture V. (Christianity and Heathenism). CHRISTIAN MISSIONS AND SOCIAL PROGRESS, same author. Vol. II., pp. 35-39 (The School). Vol. II., Lecture VI. (The Missionary and the Native Worker).

OTHER BOOKS AND MAGAZINES: "Modern Missions in the East," by Rev. E. A. Lawrence. Published by Harpers. Chap. IV. (Possibilities, India). Chap. XII. (Conflict, Civilization and Barbarism).

"The Redemption of Africa," by Frederick Perry Noble. Vol. II., pp. 748-766 (Possibilities, Africa). "The Yang Tai Valley and Beyond," by Mrs. Isabella Bird Bishop. Published by G. P. Putnam & Sons, New York; John Murray, London (Possibilities, China). "The Student Missionary Appeal." Published by Student Volunteer Movement. Pp. 85-87, Chapter on Japan (Possibilities, Africa and Japan). "The God of Japan," by R. B. Perry. Published by F. H. Revell & Co. Chap. XVI. (Possibilities, Japan). "Missionary Review of the World." Obtained, 30 Lafayette Place, New York, and 44 Fleet Street, London. January, 1901, and February (General Introduction). January, 1900, pp. 6-11 (Present Achievements). Same, pp. 41-44 (Land to be Possessed). September, 1900, pp. 699-704 (Missionary and Native Worker). April, 1900, pp. 283-286 (Possibilities, Japan). Atlantic Monthly, January, 1900 (Possibilities, China).

NOTE.—It would be well if the first four books mentioned could be placed—at the request of missionary societies if necessary—in all town libraries. In places where there are no public libraries those in the Sabbath-schools might be utilized for the purpose.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, 1901, to March 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

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Total,	153 20

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Total,	186 46

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Franklin Co. Branch. —Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 22; Orange, C. E. Soc., 10; Whately, C. E. Soc., 5,	37 00
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No. Middlesex Branch. —Miss Julia S. Conant, Treas. Fitchburg, Rollstone Ch., Aux., 86. Less expenses, 2.58,	83 42
Old Colony Branch. —Miss Frances J. Runnels, Treas. Attleboro, Cradle Roll, 4.75; East Taunton, Mrs. Wm. Reed, 1; Edgartown, Aux., 7; Fall River, Aux., 20,	32 75
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Suffolk Branch. —Miss Myra B. Child, Treas. Boston, A Friend, 20, Berkeley Temple, C. E. Soc., 12, Old South Ch.,	

Aux., 810, Old South Guild, 50, Shawmut Ch., Aux., 10.25; Brookline, Harvard Ch., Aux., 80; Cambridgeport, Pilgrim Ch., Aux., 25, Wood Men. Ch., Aux., 10; Charlestown, First Ch., C. E. Soc., 5; Chelsea, First Ch., Aux., 294; Dedham, Jr. C. E. Soc., 25; Dorchester, Second Ch., Y. L. Aux., 12; Franklin, C. E. Soc., 10; Hyde Park, C. E. Soc., 1.83; Medfield, Aux., 11.35; Newton, Elliot Ch., The Helpers, 5; Newton Centre, First Ch., Aux., 26.60; Newton Highlands, Aux., 16.19; Roxbury, Walnut Ave. Ch., Aux., 42; Somerville, Broadway Ch., Earnest Workers, 5, Franklin St. Ch., Aux., 80, Winter Hill Ch., Prim. Dept., S. S., 5; South Boston, Phillips Ch., Aux., Miss Lucinda Smith (to const. L. M. Miss Alice L. Belt), 25; West Medway, Mrs. Olive W. Adams, 2; West Newton, Red Bank Soc., 5, 1,596 27
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Total, 2,539 36

LEGACY.

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Total, 315 83

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Greenwich. —Julia E. Bell and others, 10, Miss. Circle, 10, 20 00
Hartford. —Mrs. J. H. Brewster, 10 00
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Middletown. —Collection at Conference, 5 09
New Haven Branch. —Miss Julia Twining, Treas. Bethel, Aux., 63.54; Bridgeport, West End Ch., Aux. (25 const. L. M. Mrs.

S. B. Wakeman), 27; Cheshire, Aux. (25 const. L. M. Mrs. Horace Gabbey), 65; Danbury, First Ch., Aux., 5; East Haddam, C. E. Soc., 10; Essex, C. E. Soc., 5; Fairfield, Aux., 15.54; Greenwich, Aux., 41.72; Ivoryton, C. E. Soc., 23.82; Middlebury, S. S., 1.20; Middletown, South Ch., Aux. (75 const. L. M. Miss Lucy A. Wixcox, Miss Anna Walters, Mrs. Martha Stoddard), 51.25, Cradle Roll, 6.75; Hamatuck, Aux., 50; New Canaan, Aux., 42; New Haven, Centre Ch., Cradle Roll, 1, S. S., 20, Davenport Ch., S. S., 22, Dwight Place Ch., F. C., 25, Grand Ave. Ch., Aux., 5; North Haven, Aux., 20; Plymouth, C. E. Soc., 9; Redding, M. C., 15; Ridgefield, Prim. S. S., 6.94; Roxbury, C. E. Soc., 10; South Britain, C. E. Soc., 10; Stanwich, Aux., 10; Stratford, Aux., 35.75; Wallingford, First Cong. Ch., 12; Winsted, Second Ch., Aux. (with prev. contri. const. L. M. Mrs. Celia Webster Moore), 20, 661
Total, 1,222

NEW YORK.

New York City. —Friends, 7; Fredonia, —M. L. Stevens, 2, 1
New York State Branch. —Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., Aux., 166.67, Mrs. J. Bliss, 10, Mrs. J. W. James, 10, Lewis Ave. Ch., Aux., 32.50, Tompkins Ave. Ch., Aux., 70; Buffalo, First Ch., C. E. Soc., 20; Cambria Centre, C. E. Soc., 1.35, S. S., 8; Canandaigua, Aux., 128.35; Flushing, Home Dept., S. S., 5.75; Gloversville, Aux., 20; Java, Jr. C. E. Soc., 60 cts.; Lockport, C. E. Soc., 10, Cradle Roll, 10.34, New York District Meeting, 14; Manhattan, Aux., 27.32, C. E. Soc., 25; Norwich, Aux., 12.50; Patchogue, C. E. Soc., 10; Riverhead, Aux., 125, S. S., 12.80; Sherburne, Aux., 40; Wadham's Mills, Aux., 5; Walton, Aux., 20; Watertown, Aux., 8
Less expenses, 111.23, 701
Total, 771

PHILADELPHIA BRANCH.

Philadelphia Branch. —Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., C. E. Soc., 10; Fla., Daytona, Aux., 15, C. E. Soc., 12.40; N. J., Glen Ridge, Aux., 10.50; Plainfield, C. E. Soc., 5; Westfield, The Covenanters, 8.95; Pa., Germantown, S. S. (const. L. M. Mrs. Nelson J. Gulick), 25. Less expenses, 30.62, 51
Total, 51

FLORIDA.

Winter Park. —Aux., 12
Total, 12

CANADA.

Ontario. —Delhi, I. F., 3
Quebec. —Melbourne, Cong. S. S., 8
Total, 11
General Funds, 4,022
Gifts for Special Objects, 619
Variety Account, 65
Legacies, 10
Total, 35,248



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SPAIN.

PROGRESS IN SPAIN.

(A paper read by Miss McClees at the quarterly meeting of the W. B. M. P.)

SPAIN is so closely connected with the history of America, and especially with this lovely land of California, that it would seem to demand our sympathetic interest in all that pertains to its highest welfare. Because we owe to Spain the discovery of this western world, and, through it, enjoy the blessings of a Christian land, an obligation rests on us to "let our light shine" in a country where ignorance and intolerance have brought degradation to character and disaster to peoples and powers. Emilio Castelar, one of the most conspicuous characters in the recent history of Spain, says of the discovery of America: "The most living, evident and effulgent lesson it bears is the triumph of faith. To cross the seas of life, nought suffices save the bark of Faith. In that bark the undoubting Columbus set sail, and, at his journey's end, found a new world. Had that world not then existed, God would have created it, in the solitude of the Atlantic, if to no other end than to reward the faith and constancy of that great man. America was discovered because Columbus possessed a living faith in his ideal, in himself and in his God!"

Spain's progress in missions in the nineteenth century is not sufficiently marked by positive accomplishment to claim attention from the world, but on the negative side we believe she has made, and will continue to make,

visible advancement through the abolishment of the Inquisition, the downfall of papacy and the priestly power. Indeed, the nineteenth century has witnessed progress in Spain because it has seen the overthrow of these barriers to progress. We must go back of this century to find the cause of the existing conditions in Spain; and history convinces us that the deterioration of character is due to the influence and effects, morally and intellectually, of the Inquisition. All learning was discouraged by it, and libraries and valuable writings in Hebrew and Arabic were burned. For seven centuries Spain was engaged in a religious war, which, in the minds of Spaniards, connected dishonor and disgrace with dissent from the established creed.

A writer says: "When the Moorish wars ended, orthodoxy became the principle of pretended superiority of nature, which distinguishes the noble from inferior castes." The wars against Protestants of the Low Country and Germany increased their hatred of those who might disseminate truths into their orthodox country.

History shows continued revolution and persecution of Protestants and of any who were not in entire sympathy with the church of Rome; and even early in this century the rallying cry was, "Long live the Inquisition!" The discontinuance of studies and the consequent decay of knowledge had the natural effect upon the character of the people; and ignorance resulted in degradation and destruction of character and country. At this stage of events, when books were prohibited and a decree of the Holy Office deprived Saint Theresa of those writings so dear to her, she says: "My grief was exceedingly great, for many amongst them were to me a constant source of consolation. What could I do for reading, all Spanish books being taken away, being ignorant of Latin? In this distress the Lord said to me, 'Theresa, be of good cheer; I will give thee the Book of Life.'"

In 1812 the Inquisition was dissolved, and was never again restored, although its power was felt for many years later. The year 1814 saw the renaissance of literary study, but in 1860 only three fourths of the population could read, and in 1871 only one in sixteen attended school; and not until these latter years was Spain opened to Protestantism. A recent writer says: "There is need now in Spain that Christian effort be redoubled, so that the minds of the people, especially the young, be preoccupied with religious truth." German missionaries have been leaders in establishing Sunday schools and in printing and distributing sound religious literature. Among recent accomplishments in missions no work is more widely or well known than that of Mrs. Alice Gordon Gulick's school for girls in San Sebastian. It was organized in 1876 in Santander and removed in 1881 to San Sebastian,

where in 1896 it is reported as having thirty-seven pupils, and as being the "only school for evangelical culture and training of young women in Spain."

"This institution," says the sketch, "has done much to allay prejudices by showing the worth of good and wise Christian training for young women. Several of the students have taken the principal prizes in the government institute at San Sebastian, and attracted great attention by their proficiency."

In 1898 the excitement and agitation caused by the war between the United States and Spain made it seem desirable to move across the border of Spain to the frontier town of Biarritz, France, where the International Institute is still carried on prosperously. Dr. Gulick said of this removal: "I wrote a circular letter to the parents, telling them of our decision and of the plan to continue the work of the school in the new house with as little interruption as possible and on the same lines, intimating that any one could recall his daughter to Spain whenever he should wish to, which could easily be done, as Biarritz is only an hour from the Spanish frontier. A week has passed since that letter was in their hands and no one has asked to have his daughter returned to Spain, while every one who has written is heartily thankful for our being willing to continue our care and teaching. This circumstance is only one of many showing the entirely friendly feeling toward us personally. The opposition to this work has been bitter, however, on the part of many Catholics, and a society of ladies was formed to put every obstacle possible in the way of the progress of the school." Quoting from Dr. Gulick again, he says: "When we moved the boarding-school to Biarritz, we commenced to look quietly for smaller premises for the chapel and day schools. It was something wonderful how the ladies of the Conferena (the society formed to watch and to persecute us) would find out with whom we were treating, and how they would terrorize landlords who plainly wished to let to us. One and another house that had been offered to us was withdrawn, until we thought we would be defeated. Not so, however, for premises were secured and the work has been going on for a month." "It is a great surprise to our friends of the conference, and very much upset them. With great pomp and jubilation the Te Deum was sung in their churches, and the ultramontane papers heralded our departure."

In Spain, in this past year of 1900, the greatest triumph in Christian effort has been the success of the Christian Endeavor convention, which, notwithstanding desperate attacks made upon it by church papers, had the defense of leading Spanish journals and men high in the councils of the State. In an account written by Miss Catherine Barbous, she says: "One of the Zaragoza papers quoted from our programme, and called upon the

local citizens to prevent such a scandal as that the first National Convention should be celebrated in the city honored by the appearance of the Virgin and sprinkled with the blood of martyrs." Dr. Clark, who was present, was reported as a most seditious and dangerous character, and was warned there would be trouble if he did not put off the meeting.

But, despite all threats and warnings, the convention progressed, and "was a grand success, far exceeding one's wildest hopes." "The excitement of the Catholic papers show that they appreciate the fact that there is something in Christian Endeavor which really makes them trouble; and they may well feel so."

To quote again the words of Castelar, who says of the progress of his country: "Those who once scarcely dared to express their thoughts, to-day can write whatever they think proper. Those who were once called a party of outlaws, now see open before them the Cortes and the Government. Those who were excluded from the universities for proclaiming free thought, to-day have the right to teach and think what they think and believe. Those who once saw an intolerant church united to an almost absolute state crushing every expansion of soul, to-day have no limit set to the expression of their thoughts. Those who once felt their hearts stirred with indignation against slavery and the markets where human beings were sold, as in Nineveh and Babylon, now rejoice that there is not a slave under the Spanish flag."

Since beneficent lessons are learned through defeat, may we not hope that the coming century may see many messages of peace and good-will carried through the Golden Gate; and that Spain, realizing that self-government in her lost possessions has already brought contentment and progress, may learn that God requires of nations as well as individuals "to do justly and love mercy."

THE famine in India has led to some strange revelations. Among them is this: Many natives who have been educated in England, and have come in closest touch with Western civilization, possess great wealth. Yet not one of them, it is said, has done anything to aid the starving millions of his fellow-countrymen. This has been left for England and America. While British doctors have risked life and worked themselves almost to death in ministering to the plague-stricken, native physicians, educated in English schools, have refused to wait upon them. Education and civilization do not make men merciful and self-sacrificing and self-forgetful. Christianity alone does this.—*Missionary Review*.



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CHINA.

LETTER FROM MISS NELLIE RUSSELL.

Miss Nellie Russell, of Peking, sends an account of the experiences one Christian family passed through during the persecutions, which shows what kind of Christians the Chinese are.

THE following experience is that of a Christian family living near to the American Board Mission. June 13th, just at dark, they heard people on the street calling out, "Kill them—kill, kill!" A neighbor who was on guard informed them the Boxers were within a few yards of the church, and for them to run. Five families, all Christians, ran out on the back street. Of the five only this one escaped, and they only after much suffering. They all made their way together in the darkness to the "East Side Gate," and there they separated, as their only hope was to escape notice, and they could best hide away in twos and threes. Mr. and Mrs. Yin and their three little children made their way to her sister's on Eighth Street. There they spent the

night; before light they got up and went out the East Gate. As they went through the gate Mr. Yin was caught, and in the confusion the mother with the children escaped and made her way to another sister living three miles from the city. When she reached there her sister said she could not keep her, as they had neighbors who were Boxers, and she must escape at once. She said she must rest a while as she was very tired. Just as she was about to leave Mr. Yin came in. The Boxers, who were only a few in number, had asked him if he was a Christian. "Yes," he said, "I am." He had a gun given him by Mr. Ament; and by giving them that, all his money and part of his clothing, they said they would let him go. They took him out to a cross-road and told him to go east and they would go west. This they did, and he joined his family. After eating, they all started out together and went to another village near there, where there was a bamboo marsh. They hid there for a time, then saw people searching in the marsh some distance from them, and they got up and went on. Had gone only a few steps when they saw a company of Boxers coming. So again they hid. After a time they made their way out, and about dark reached the Chi Hua gate. They passed Mr. Kao's house, saw it was all in flames, and his books, as well as those belonging to the little school, all over the street. Then they made their way to Mrs. Yin's brothers. It was dark when they reached there. Some of the neighbors saw and knew them and said, "The Boxers are going to search every house to-night, and if any Christian is found he will be killed." Mr. Yin said, "Friends, if the Boxers come you need not be afraid; they will only touch us; we will see that no one else is harmed." The night was quiet, however, and they all managed to get a little much-needed rest. Again they were up before light, and went north to a cemetery. There they hid till noon. They had had nothing to eat all the morning. About noon they were seen by two women who said, "There are some followers of the devils." Hearing this they got up and made their way toward the East Gate. Mr. Yin was a little in advance, carrying the second little girl. Mrs. Yin was carrying the youngest and holding the hand of Ruth, then ten years old. She looked around and saw two men following them. They called out to her, and she, instead of running on after her husband, stood and waited for them. They said, "You are a Christian." "How do you know?" was her reply. "The mark of the cross is on your forehead, and you must go with me." Mrs. Yin said, "I cannot go with you; I must go on after my husband." They seized her and took her to a street near the Pieū Mieu. There they were joined by forty or fifty Boxers. They asked her who told her to scatter medicine all over the streets to deceive people. She said, "I have not done that." They next asked her how many people she had

illed. She said, "I am a woman; how could I kill any one?" They arched her to find medicine, then took the ashes from the incense and wrinkled on her face. The leader then seized his knife and laid it on her ck, was about to kill her when some one called out, "Let her go; she has ne no harm." After some talking back and forth she was unbound, but d only gone a few steps when she was again seized and bound. They do her kneel down, bound her arms behind her back. Again she heard ne one say, "Let her go; her heart is hard." Again she felt the knife at : back of her neck. "But I was not afraid; my heart was quiet," was her



MR. YIN AND FAMILY.

ark. At last they let her go and she moved away; slowly this time, for was faint from hunger, and she felt the Lord had and would care for her. ck over the ground she went, and hid in the bamboo marsh. All day not a uthful of food. She saw an old woman, mother of one of the M. E. Church mbers, begging for a drink of water, but instead of getting it was seized l carried off to a Boxer camp. Mrs. Yin asked for water, but was refused. e met a man and told him who she was. He was kind and gave her a e money, and said he would help her get to her sister. People who w him tried to have him give her up to the Boxers, but he said, "No;

she is a good woman." It was dark when she reached her sister. When the latter saw her she cried out, "I cannot save you." She, however, gave her some tea and cake. At last, after much talking, they said as long as Mr. Yin was not with them they would let them stay all night. They had a sweet potato cave out in the field near their house, and decided to put it in order and hide them there. While clearing it out the next day, and getting it ready, a message was sent them by some neighbor telling them that the Boxers knew of the cave and would visit it that night; also their home. It was nearly dark then, but Mrs. Yin and her two little girls started out and again hid in the bamboo swamp. It was cold and so dark. The children slept. Mrs. Yin put some of her clothing over them and crouched near, keeping watch all night long. For hours a man walked around the swamp with his dog, the latter barking most of the time.

Before it was light she made her way to the Au Ting Gate, and from there across the city to the Ping-tzê Gate. There she saw the Boxers seize three men, and she hid back of a small temple. At last she noticed that she was being followed. She heard people say as she went along, "She is a follower; let's give her to the Boxers;" others said, "Never mind what she is; let us mind our own business." That night she hid in a corner of the city wall. That day they had had two small millet cakes to eat. The next morning she went back to the Au Ting Mâu. She sat till noon on the steps of a coffin shop. She was told to move on, but she was too weary and had no place to go. Toward night she started to the east, and some one passing said in a low voice, "Don't go east; the Boxers are there and killing everyone they see and suspect." She went out into a field, found a vacant house, and as it was raining crouched down in a corner, cold, wet and hungry. She did not sleep, but the children did. She thought her foreign friends were all killed, her husband in the hands of the Boxers, and that it was but a question of a day or so for them. In the early morning she said to her little girl, "We will go and see if they are all killed." They had prayers, the little girl praying she might find her father that day. They made their way by back streets to their old home, saw the place in ruins, and people stealing the bricks. Some one asked her where she was going; she said she was going to the M. E. Mission. She saw the soldiers kill a man, and hurried on. She heard people say, "There goes a Christian," but on she went. She went into the police station near the mission, and was told that all the foreigners and Christians there had been killed. She went out, and while debating what to do next saw an ice man turn down the street near the mission. She asked him where he was going, and he said, "To take ice to the foreigners." She followed him, and soon was with her friends. Five

ghts and days had she wandered about the city. At the same time she as taken by the Boxers her husband saw a band coming toward him, and with his little girl in his arms jumped over a wall near him into a court, ran across this, jumped the second wall, and found himself in a small street. He made his way across the city toward the British Legation. They had outposts, and he got near to one; tried to talk with the British marine. He saw the child in Mr. Yin's arms and took him to be a Christian, kept him with him all night, and the next morning brought him to us.

This little girl with him was five years old, and though for a day and a night did not have anything to eat, never cried out once, even when her father jumped the two walls with her. When he reached the mission he was put on night duty, and until the mother came the child would not leave him. Even in a pouring rain she insisted on going with him to his post. It was a happy reunion, theirs; the only one of four families to reach safety. Safety, I say; the others too are safe—so safe in the keeping of the One who loved them and for whom they died.

AFRICA.

A VACATION EXPERIENCE.

BY MISS HATTIE CLARK.

LETTER DAY has come again. This one is under different circumstances from most of them. Our Zulu family consists of seven instead of seventy. We closed on Tuesday of last week, having our graduating exercises in the afternoon. We had our usual decorations—wire netting stretched across one end, and that filled in with touches of green. The white flowers at a distance looked like lilies of the valley.

Our exercises began at half past three and lasted till six o'clock. They consisted of recitations, essays from the graduates and dialogues, with plenty of songs by the boys. The dialogues were home productions. We called the best one "The trials of a housekeeper in securing servants." The boys have varied experiences in seeking work in Durban. Many of them do kitchen work. The colonists prefer boys to girls in most cases. The boys like the indoor work; why the kitchen I do not know, but that seems to be their preference. Their experiences along this line furnish material for a good play. Mrs. Cowles and I had them act, while we put in suggestions until it was complete.

There was the husband and wife. Six different boys come to offer service. Four were taken, and for different reasons did not please. One

forgot, burned the bread up, forgot to cook at the right time, etc. Another stole the silverware, etc., the sugar, etc. One was a raw heathen, and could not come into line with civilized ways, etc. It was very funny, and pleased the boys. The essays would have to be read to be appreciated.

By eight o'clock they were ready for supper. After supper I was about inspecting things, and found the cups and dish-pans not washed. I called the boys whose duty it was to wash them on other days, and asked why they were dirty. They said, "Oh, I was not know they must be washed now!" Their time of drinking was finished, and there would be no more occasions for clean cups. We tied up books, settled bills, made out railroad blanks for tickets to Durban, settled old scores, etc., until 1.15 o'clock A. M. The boys left at four o'clock, so there was three hours of quiet.

Jubilee always looks like a cyclone had struck it after the boys finish packing; so our seven boys who had remained for the vacation, and I to boss them, went to work. We have scalded, scrubbed, white-washed, hunted B flats, etc., until Jubilee is perfectly safe for people to live in, even in the boys' part; but it is always so, only added opportunity for the use of carbolic and whitewash is given when the boys vacate. We use gallons of carbolic for our floors, doors, beds, etc., as a preventive from disease germs, etc. I don't scrub, but I stand over the boys while they do it. I look as dirty sometimes as they.

Mr. Cowles has ridden miles, visiting station schools. Now he is making out reports for the Government. Then will come his accounts, then a missionary meeting. Perhaps he will have a few days of rest, but that is the way of his vacations. He has a cottage rented for six weeks by the sea. I am to stay a while with them, but then may go up country. I am not sure what I want to do. Traveling and touring is very expensive. You know there are hills, but we are on the coast lands down low with the sea level. We can go 4,800 feet above sea-level, where the air is invigorating, if we can afford it and have the time.

HOW THE GLORY KINDERGARTEN SUFFERED FOR SCIENCE.

THERE is a beautiful book for children called "The Seven Little Sisters." Miss Jane Andrews wrote it, and thousands of children have listened intently to the stories she tells of our sisters in other lands.

Advocates of the "apperception" theory would "triumph gloriously" over any who dared oppose this, could they know how these stories help the school lessons in geography.

The children who hear these stories in the kindergarten have the unity of the globe and the relation of the "Little Sisters" to it, and to each other, fairly in mind, each separate story making, when school days come, an interesting peg to hang more extended knowledge upon.

Our children could give points on Lapland, Arabia, Africa, Germany, Switzerland, China. This summer they have been touring in South America, and in Peru where the quinine grows.

They have enjoyed hearing about the clothes that "Little Sister" doesn't wear; they could so easily appreciate her happy (?) condition. They loved to hear how her mother swings her up in a vine hammock at night,—a lovely place to watch the moon and stars,—and how she played with monkeys and parrots in the daytime; how she went up into the mountains, sometimes, with her father, to watch him take the bark from the trees which had such beautiful white blossoms, then followed breathlessly as the narrator packed that bark on llamas, bringing it down to the sea, at last landing it, some of it in Japan, to give to children who kicked bedclothes off at night, hereby getting cold and fever, making it necessary to send for the doctor, who gave them very bad-tasting medicine, the very stuff from those trees in Peru.

"Do you remember how this medicine tastes?" They were rather hazy about it, so each separate youngster was warmly urged to bring a sample the next morning, and some of them did it.

Well, we sat together in the morning circle, teacher and children. We each took a dose of quinine. Don't be shocked; it was a very little dose, and it was in the interest of science,—not half so bad to endure as some other things done in the same cause, and it was a great deal of fun.

The teacher went around the circle, dosing one at a time, so we all had the benefit of each separate grimace, or each exhibition of stoicism; and when the teachers themselves, foreign, as well as the rest, pocketed their faces and sought refuge in their handkerchiefs, great was the howl of delight.

That's the way we suffered, but there was much that was not suffering. Most charming pictures of the vine hammocks with the moon and stars shining down; of the mountain and the trees; of the laden llamas; the ships; yes, even the sick children at home, and the messenger running for the doctor; the doctor coming in his jinrikisha to bring quinine and relief—all these works of art were the children's own, as well as the clay modeling representing the story,—you see, don't you? Why, we did the drawing and modeling simply to strengthen the impressions by making expressions. The teachers put the story in, and gave the children a chance to put it out.

Those children knew it well, and the pictures and modeling were most interesting to see.

But more than the geographical knowledge was the broader thought of international life, dependence upon other countries than their own; a lesson we adults are learning in startling object lessons nowadays. It is good to sow a seed, even in tender years, if the thought which, when germinated and grown, will flower into a sense of international obligations as well as privileges.

The "Glory" began its eleventh year on Monday, September 10th. Our places are filled, and seventy applicants are now waiting for next April! —*From Mission News.*

POSSIBLY the most eloquent passage that Dr. Guthrie ever uttered was one in which he said little. He was pleading for a ragged school, and a large congregation of conservative people were opposing him. One man said: "I am utterly opposed to this plan. You intend to go down among those people who are the very off-scouring of the earth, dirty, filthy, intemperate and vicious, expecting to make decent folks of them. I for one do not care to spend my money in trying to accomplish what is impossible. The very rags on which your feet step as you go along the street are better than they." Dr. Guthrie, filled with indignation, took a piece of white paper and waved it before them. "My friends, what is this paper made of? Is it not made of those very rags that you trample under your feet?"—*A. J. Gordon.*

WOMAN'S BOARD OF THE INTERIOR.

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RECEIPTS FROM FEB. 10 TO MARCH 10, 1901.

COLORADO	144 51
ILLINOIS	726 42
IOWA	219 08
KANSAS	80 25
MICHIGAN	514 31
MINNESOTA	503 08
MISSOURI	78 53
NEBRASKA	80 88
SOUTH DAKOTA	41 50
OHIO (see next month's report).	
WISCONSIN	547 04
FLORIDA	50 00
CHINA	50 00
TURKEY	73 96
MISCELLANEOUS	31 53
Receipts for the month . . .	3,141 99
Previously acknowledged . . .	15,764 41
Total since October, 1900 . . .	\$18,906 40

INDIA RELIEF FUND.

Received this month	3 00
Already forwarded	31 74
Total since October, 1900 . . .	\$34 74


CENTURY FUND.

Received this month	155 25
Already reported	1,514 38
Total since October, 1900 . . .	\$1,700 63

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	40 00
Already forwarded	289 00
Total since October, 1900 . . .	\$329 00

MRS. E. M. WILLIAMS, Ass't Treas.



Life and Light for Woman

June

1901

DIVINE VALUATION.

BY MRS. W. W. MCLANE.

(Read at a meeting of the New Haven Branch.)

What is the world worth? Is it worth saving?

Is it worth sacrifice, treasure and blood?

Shall we make strife for it?

Christ gave His life for it,

Bitterest hatred and enmity braving!

Gave life at its fullest and love at its flood.

How does God value the world sin-encumbered?

He waits to be gracious; he yearns to forgive.

He loves it with love that is tender, compassionate,

Into the likeness of Heaven would fashion it—

Gave His own Son,—who with sinners was numbered,—

Redeems it, renews it and bids it to live.

O the great Father-love! Such benefactions

Open a rescue work wide as the earth.

We, too, may give for it;

We, too, may live for it;

Sacrifice self with its many exactions—

For the world that God loves is of infinite worth.

But our giving is small, and God gives without measure.

Does He care for our aid when a world's to be won?

Yes; for the Holiest

Honors the lowliest,

Offering for love's sake and of His good pleasure.

God deems us co-workers and heirs with His Son.

Light in the Orient; morning is breaking!

Lifts the long darkness—the day is at hand!

Voices are calling us,

Needs are appalling us;

Earth from its century-sleep is awaking,

And hungry and needy the multitudes stand.

Christ had compassion; and shall we not carry

The bread that gives life, and God's message of grace?

Nations petition us,

Christ doth commission us:

Let not the feet of the messengers tarry;

Their pathway is lit by the smile of God's face.

CONFUCIUS.

BY MRS. E. H. BECKWITH.

(From a paper read before the Woman's Missionary Society of the First Congregational Church of Los Angeles, California.)

CONFUCIUS has been the great teacher of one fourth of the human race twenty-three centuries. He was born 551 B.C., and was contemporary with the Tarquins of Rome, Pythagoras of Greece, and Cyrus of Persia.



CONFUCIUS.*

influence on the minds of so many millions of human beings is greater than that of any other mere man who ever lived, not excepting Buddha. Undoubtedly it is the influence of Confucius which has maintained, though it did originate, in China that profound reverence for ancestors, that strong faith

* The picture of Confucius as given in temples and examination halls in China.

affection, that love of order and propriety, that respect for knowledge and deference for literary men, which are fundamental principles of all Chinese institutions. His minute and practical code of morals is studied by all the learned, and constitutes the sum of knowledge and the principle of government in China.

Confucius had an impressive personality. High born, though poor, with noble aims and well instructed, he filled public positions with credit till at twenty-two he devoted himself to the teaching of morals, good government and order and was given opportunities to rule under princes as adviser and reformer, always with marked gain to the provinces he influenced.

But he could not control the States as he wished, so gave his life to wandering and teaching, collecting disciples, of whom he had three thousand. Seventy-two of these became deeply instructed in his system, while ten were continually near his person. His last years were spent in editing the Sacred Books of the Ancients, whose customs, beliefs and virtues he never ceased to extol and to make the basis of his system. He called himself "a transmitter and not a maker, believing in and loving the ancients."

To this object he gave himself with phenomenal perseverance, courage and zeal. Humbly he says, "I cannot bear to hear myself called equal to the sages and to the good. All that can be said of me is that I study with delight the conduct of the sages and instruct men without weariness therein." Although Confucius indorsed the Scriptures of the Ancients, who soared to a belief in a Supreme Being of infinite intelligence and benevolence, yet he himself was an agnostic, claiming that all spiritual knowledge was a sealed book to us, and we had better not attempt to look into things we could not understand. His realization of good did not lead to God. He was practically a materialist, and his system atheistic. There is no personal God in his teachings, no reference to spiritual beings nor states, no place for prayer nor hope for future life. "Heaven" expresses the vague supernatural. God is simply the Mind of the World. Confucius shrunk from metaphysics and theology, and so his system, which cannot be called a religion, has been well suited to the plain, practical, unspeculative Chinese character, its object being the government of men through a code of morals.

Society is regarded as an ordinance of Heaven, the chief of the State wielding a paternal despotism at its head. H. P. Beach, in his "Dawn on the Hills of 'Tang,'" gives the five relations underlying the Confucian State, which are described in a primer that has been committed to memory by more boys than any other such book in existence. They are as follows: "Affection between father and son; concord between husband and wife; kindness on the part of the elder brother and deference on the part of the

younger ; order between seniors and juniors ; sincerity between friends and associates ; respect on the part of the ruler, and loyalty on that of the minister."

Confucian literature is the main text-book of education among the Chinese. It consists of the one surviving work of the Master, a bare record of history during a brief period, and this record is none too reliable ; of quotations and sayings of his recorded by his disciples, as Plato recorded Socrates' and Boswell, Johnson's ; of classical treatises, histories, odes, books of ritual and cere-



TEMPLE BY THE GRAVE OF CONFUCIUS.

monial, and of writings of Mencius, a distinguished disciple who lived about a century after Confucius. These are called the Thirteen Canons—chiefly the Four Books and Five Classics. The "Analects," or table-talk of Confucius, are sententious sayings, such as have gone far to form the national character. One hundred thousand of the literati can repeat every sentence in the classical books, while the masses have scores of maxims in their minds with beneficent results. Although Confucius filled his useful life with practical benevolence and wise teaching, yet he ignored polygamy, such a bane in domestic life, and had no chivalrous sentiment toward women.

Confucius' death was at once succeeded by his exaltation. His grave was honored by the erection of a tumulus and elaborate temples. The city near by is sacred to his descendants, who number between fifty and sixty thousand and are accorded special distinction. Confucian worship is performed simply before a tablet by each schoolboy, and sacrifices of 38,000 animals and 27,000 pieces of silk are offered by officials twice each year in provincial temples, while as often sacrifices and prayers are offered in state by the emperor.

Confucianism has undoubtedly become corrupt since its founding, as is always the case when the origin is less than divine. Although of benefit to the race it has lacked the enlightening, uplifting, saving power of Christianity. In these days when there is a tendency to regard all religions as of equal value with Christianity for the races that produce them, it is well to note the vital difference. The radical thought of these faiths is a selfish one—to save one's own soul. Christianity starts from a different point: "Thy kingdom come. Thy will be done." Not self-earned merit through an accumulation of good deeds, not fixing the mind in endless contemplation on itself, will save mankind. We need more than self-development; we need a divine Saviour; we need the very life of God, ever revivifying, ever satisfying.

God grant that China's millions may soon know this, and so the "sleeping giant" of the East become a mighty power for good.

CHINA.

RESULTS OF THE TEACHINGS OF CONFUCIUS.

BY MRS. HENRY P. PERKINS, OF LIN-CHING, NORTH CHINA.

WHAT is Confucianism? A name given to a moral code, embodied in a set of books which Confucius put his seal upon twenty-four hundred years ago. He revised and arranged the works of the ancients into four books, adding himself a history of the two centuries before his time. These five classics, with a few other works of his own and his disciples', known as the Four Books, comprise the "Confucian Books," and have been the standard of learning and morals in China for twenty-two centuries.

Let us see how faithfully the instructions of this sage are followed to-day.

As a statesman he labored for the reform of government; he laid down plain rules whereby a sovereign might bring about order and prosperity among his people.

Chang Chih Tung puts it very plainly in *China's only Hope*. "Confucian government consists in rendering honor to whom honor is due, and filial piety to whom filial piety is due, in first providing a sufficiency for the people, and afterward instructing them; in preparing for war in time of peace, and in doing things at the proper time and in the proper manner." But as Confucius said, "A good man is not mine to see. Could I see a man possessed of constancy that would satisfy me;" so Chang Chih Tung is obliged to declare the "vulgar herd" of Chinese officials to be corrupt and the rules of deportment but a sham to cover their "laziness and malprac-



HALL OF EXAMINATION IN CONFUCIAN BOOKS

tices." The clean-handed—the "poor man"—is the exception among officials. And yet few among them would be unable to write beautiful and correct essays based on the lofty sentiments of Confucius, concerning honesty in public service.

Sincerity and truthfulness, clear as crystal, are virtues spoken of by Confucius many times. It is refreshing to think of one Chinaman whose mind was capable of comprehending real truthfulness. So far as we are able to judge of the ways of the average Chinaman in office, the truth is not in him.

Confucius taught wisely and well of the reciprocal duties of father and son, but undoubtedly laid the heavier burden on the son. So to-day the child is by law the property of the father, to be destroyed if he will, while the patricide is sliced in pieces, to die the most painful and ignominious death that has been devised.

In China the aged are certainly looked up to and treated with much respect, especially among the educated, who are particular about all deportment; still the little child rules the household, and the sons as they grow older often continue to hold the scepter. Filial piety a sentiment of the heart, is not always the same thing as filial piety a rule of deportment, as many instances that have come to our notice show. Sometimes the anger against the parent or other senior of the family, being restrained by a sense of propriety, fairly "eats" the unhappy man's heart, as he says, and he becomes really ill. One such became speechless.

But not all are so restrained by rules, and it is not uncommon for boys, angry with the father for some crossing of the childish will, to commit suicide, thus, by a most unfilial act, bringing disgrace upon his family. Young wives, too, have a sure way of escape from tyrannical mothers-in-law in suicide, as well as a means of punishing their tormentors.

One of the outgrowths of the teaching of Confucius is the worship of ancestors. He and his disciples revived the long-neglected ceremonies of the ancients which pertained to the burial of the dead and the worship of their manes, and perhaps it is true, as an educated Chinaman has said, that "among the beliefs dearest to the hearts of the Chinese that relating to the worship of ancestors must be placed in the foreground." It is, at any rate, something that they all believe in. Why one who would say so little about the future life as Confucius—simply that he knew nothing, and could know nothing—gave so much importance to elaborate ceremonies of devotion to the spirits of the departed is a question. He set the example which has been followed all these centuries, and when the parent has passed into the spirit-world, a filial son will saddle himself with a burden of debt, which may be his legacy to his descendants, that a suitable burial may be given to the body, and a correspondingly suitable escorting of the spirit be afforded. The spring and autumn offerings at the grave must not be neglected, and at the New Year's season the family descendants, from the oldest son to the tiniest tot in arms, must bow their heads to the earth in reverence before the tablets devoted to the dead. The poorest people do not have these tablets, and slips of paper with the names written thereon have to serve instead.

It is difficult to find out what the people think about the state of these

spirits, and how food offered to them can be appropriated; but however the spiritual part of the offering is removed, it does not diminish the quantity nor take from the quality of the viands which are relished by the family after the ceremony, unless, indeed, they are too poor to do more than hire a paper offering, which is duly returned to the shop when all is over. The paper servants, carts, animals, clothing and money which are burned at the grave are believed to be transformed in some way into spiritual treasure, which will prevent the departed from wandering cheerless and hungry—beggars in a strange land. I speak of "belief," but from answers which I have re-



SHRINE IN EXAMINATION HALL.

ceived to my questions, I think perhaps a great many of the common people think or believe nothing about it at all. It is something that has always been done, and it behooves them to follow custom. Like Confucius they "know nothing," but the "three souls and seven essences" must be somewhere. And here Confucius fails them. But the human soul must have something, and so Buddhism and Taoism have made their way into the homes and hearts of the people to give them something, or what appears to be something, to cling to. Stern old Confucianists give up at the last, and are buried with Buddhist or Taoist rites, often with both. Sore-hearted mothers or children go to the temples to beseech the gods to restore their

sick ones to health, and vow to make pilgrimages to far-away temples if thereby they may obtain a good place in the underworld.

Before giving what seem to me to be the reasons why the Confucian Code exerts no greater influence on the Government and home, let me say that it is far from being inert. Business men who have to do with Chinese in this country, or in the great business houses abroad, testify to their honesty in trade. Chinese are in positions of importance and trust in Japan "because they can be depended upon." The stability of the race, the comparatively high moral standard of the people, must be due to their adherence to the doctrines of Confucius.

Why these doctrines have failed to accomplish more seems to me to be because of the lack of the spirit of self-forgetfulness in interpreting them, for one thing. Confucius said many beautiful things about generosity and love and kindness, but he said this also, "When I have presented one corner of the subject, and the learner cannot learn from it the other three, I do not repeat my lesson." This indifference to the intellectual needs of the weak has come down to our own time through a long line of scholars, who, studying the works of the sage for their own selfish ends, have seen no reason for sharing their good things with those less favored than themselves. The pathway to knowledge is set with thorns, but no one has dared to try to make it easier. The Chinese character is so hard to learn, and requires such undivided attention, that boys often go to school several years, and are able to repeat books of fine sentiments, before the teacher begins to explain any of the meaning of it. If the pupil ceases to attend school at this period, as is often the case, the unmeaning words are soon laid away beyond finding. The boy has learned in school the duty of a scholar, which is to obey his teacher, make his obeisance to him and to the tablet of Confucius, and to learn his lesson by saying over the characters as loudly and rapidly as possible; but he has not got so far as the lessons on truthfulness, sincerity and honesty. The intellectual life of the non-readers is of small growth, though the men have the pleasure of listening to the professional storytellers.

The women are not thought capable of receiving much education. But probably the chief reason why those belonging to the higher walks of life are shut out from knowledge, is because they have no need of book-learning, as they will not be called upon to be officials, and it is not custom to teach girls. The Confucian Code does provide for the treating of the young "tenderly," but it lacks in the love and wideness that takes in the child not belonging to the family and does good to him, making him good for his sake.

Then, another thing, Confucius, in spite of the testimony of his senses, asserted the original goodness of the human heart, and taught that it but needed instruction to keep it good. Recent events in China show that twenty-two centuries of instruction have failed to change the nature of the race called by Confucius "sons of the gods."

INDIA.

SOME RESULTS OF THE FAMINE IN INDIA.

The article by Rev. R. A. Hume in the *Missionary Review* for April presents a wonderful call for work among women and children. He writes:—

"A very large religious result of the present famine is to be found in



the thousands of famine children and women who have come into the care of missions. An accurate census of such famine children in the care of missions has not yet been completed, but before the famine is over they will probably number as many as twenty-five thousand. A considerable number of these children have been placed by government officials in the care of missions, others have been placed there by friends, and some have wandered thither themselves. It is too early to say how many of these children may go back to their old relations, or how many may be claimed by friends. The Marathi Mission, at a very early stage of the famine, made a public declaration that,

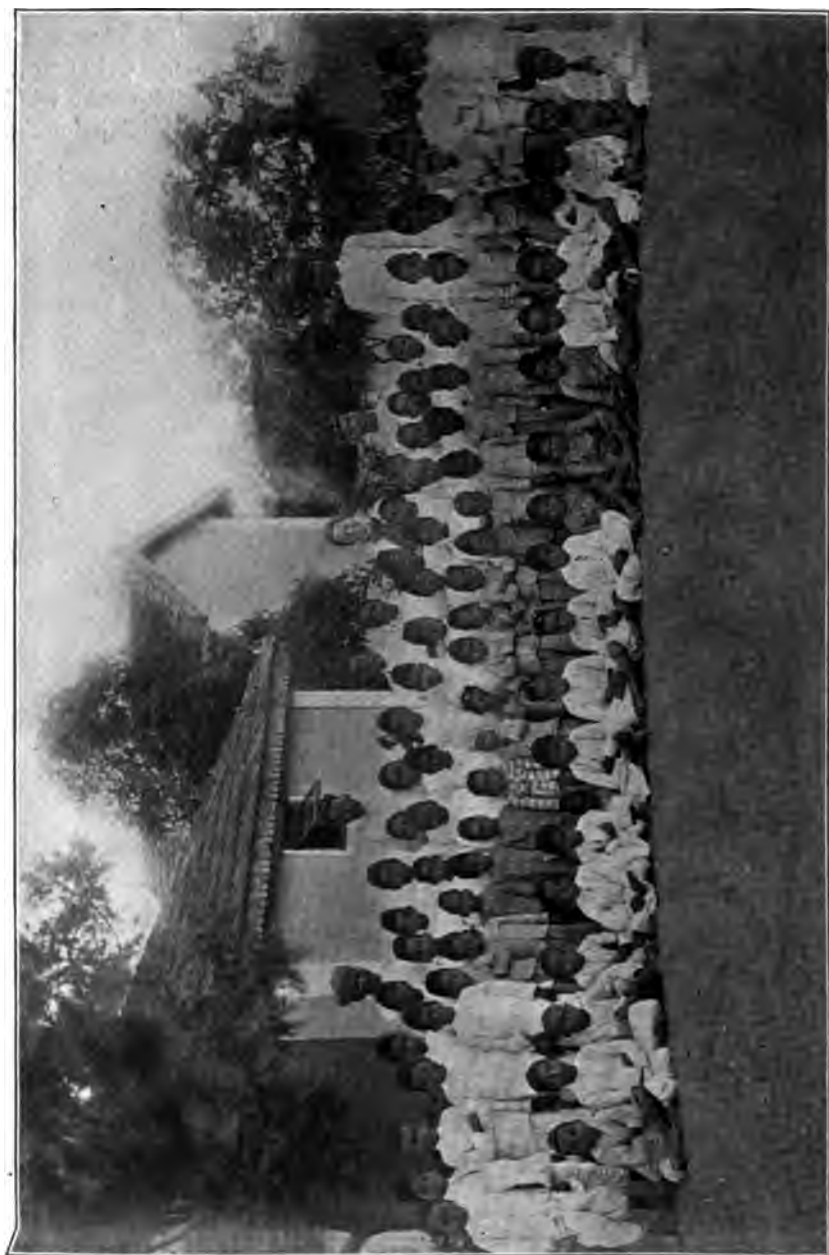
APPLICANTS FOR FAMINE WARD IN AHMEDNAGAR.

hile caring for famine children, they would allow relatives at the close of the mine to claim their children. Some other missions have definitely accepted e same policy. This has made an excellent moral impression on the whole mmunity. Very few children have left the American Marathi Mission thus



A RESCUED BABY.

or are likely to go. The mission also definitely engaged not to baptize til the close of the famine any famine children who might be sent to them government officials. As these children grow older, and are able more l more to decide for themselves, those who are worthy can be baptized



FAMINE BOYS IN THE CARE OF MISS NUGENT.

d received into church communion. But a very large number of persons seeking for admission to the Church, a large number of famine children and women and a widespread and sincere respect for the Christian religion and the Christian peoples, are three good results from this awful famine.

"The practical question now comes, How shall these famine children be trained? These children furnish to Christian missions a unique and valuable opportunity for a new kind of service. In the past, Christian missions took the lead in female education, in education for the low-caste peoples, and to an honorable degree in higher education. The government and some sections of the Indian community are now occupying somewhat the same fields. The great economic need of India is at present the development of her industries, and for this purpose some kind of industrial training is wanted. Missions have these famine children in their hands. For various reasons it is not wise to give them a simple scholastic education. The one thing for a goodly number of them is some kind of industrial education. Here the Christian missionaries of the West, with their knowledge of Western industrial life, and with their organization, push and enthusiasm, can give an industrial training to these famine children, which will be not only an economic gain to the country, but also a very great moral and religious gain, because it will make missionaries the pioneers in solving the most difficult economic problem of India. It will thereby gain gratitude and respect, and will push the Indian Christian community to the front. By developing a strong and industrious community it will do more than anything else to solve the difficult problem of self-support. God in his providence is laying this new opportunity before the Christians of America and Europe, and apparently it is principally to America that we must look."

As we have said before, it is the opinion of the officers of the Woman's Board that the very best way to help the orphans is to make it possible for the most promising of them to come to our boarding-schools, especially the one in Ahmednagar. In pursuance of the plan for industrial training, our missionaries in charge of this school have established a school for weaving rugs, which will give employment both now and in the future for a large number of girls, if the necessary funds can be supplied. We have been asked for \$400 for this purpose, and wish we might receive the amount during the next few weeks. Who will send us this money as an extra thank-offering for the peace and plenty that blesses our own homes? We give a picture of part of the orphan boys under Miss Nugent's care after they have been fed and clothed for a few months.—ED.

"Oh, mother," and Sallie's brown eyes looked appealingly into her mother's face, "please say I may—do let me."

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place before she answered.

"No, she can't. I can give her all the sewing she wants to home, and we've got nothing to give to the Lord. He don't give to us. So go along, and tell Miss May that Sallie Tucker's better set to work."

"My," said Lulu Strong as they gained the safety of the street, "wasn't she cross! And Sallie was just crying. I'm so glad she isn't my mother."

"I'm very sorry," said gentle Susie Earl, "that Sallie could not come. But we'll tell Miss May about it, and I'm sure she will pray that God will make her mother willing, and find something to give him, too."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily upstairs, she found her little daughter seated upon the top stair, while about her on the floor were scattered all her childish treasures.

"What on earth, child," exclaimed her mother, "is all this clutter for? What are you trying to do?"

"Why, mother," chirruped the sweet child's voice, "I am looking to find something to give to Jesus."

"Give to Jesus! What do you think the Lord wants of such stuff as this?"

"But, mother," she explained, and her voice grew unsteady, and the bright eyes filled with tears, "my teacher said anything we give to Him he would like it, and if we gave what we loved best it pleased him most; and this is what I love most, my wax doll and my birthday book. Won't He take it, mother? Can't I give Him anything?"

"Sallie Tucker," and her mother's voice was cold and stern, "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of his plenty 'twill be time enough to give to him, I reckon."

It was the afternoon of the Woman's Quarterly Missionary Meeting in the Shadyville Baptist church. Mrs. Gray, the minister's wife, came to the vestry with a sad heart. She knew too well the character of these gatherings. A few ladies came together in a listless, apathetic way, a few lifeless prayers were offered, a little business disposed of; and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the missionary meeting; so when she came into one this afternoon, the ladies present looked at each other in surprise. Mrs. Gray read the psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and in a voice shaken with emotion said :—

“I s’pose you’re all astonished to see me here, but the truth of the matter is, I’ve got something to say to you, which can’t half be told in words neither. You all know my little Sallie has been sick, but I don’t s’pose none of you know what that sickness has been to me. You see the children wanted her to go to the mission band, but I was tough and cranky, and dead set ag’in’ anything of the kind, an’ told her in the crosslest way she couldn’t go. She’d heard somethin’ about giving to Jesus, and laid out her best doll and book ; an’ I laughed at it, an’ told her the Lord didn’t want her trash. Well, she took sick, an’ got sicker an’ sicker, till my heart stood still with the fear o’ losing her. She was out of her head, you know, and every time I come near the bed she’d start right up an’ say : ‘Oh, can’t I give Him anything? Don’t He want my dolly? O mother, mother, can’t I go?’ till I just thought my heart would break in two. Everywhere I looked I could see her eyes with such a beseechin’ look in ‘em, and hear her voice callin’ ‘Mother, mother, can’t I give Him *anything?*’ till at last I went down on my knees all broke up like, and I sez : ‘Lord, I’m a poor, ungrateful sinner, and I’ve been a-withholding from you all these years, but if there’s anythin’ I can give you, won’t you please take it. Even my little girl and everything I’ve got I just lay down.’ Well, my sisters, I cried an’ cried as I hain’t for years ; and it wasn’t all for sorrow, neither ; there was a great, deep joy in it all. And I come here to-day to tell you that I just give myself and all I’ve got to the Lord’s work. I’m fairly converted to missions, and if the Lord will only take the poor, miserable offerin’ I’ve got to give, and use me roughshod in his work, I’d really be only too thankful. Why, my sisters, I’m the happiest woman on earth, and it’s all owin’ to the blessed child and the children’s band.”

With one accord the ladies present sank upon their knees, while from awakened tender hearts went up earnest vows of consecration. And Mrs. Gray wended her way homeward with lightened, grateful heart, saying softly to herself, “And a little child shall lead them.”

GEORGE BORROW, the brilliant Englishman whose book, “The Bible in Spain,” is a classic in English literature, said that “The Bible Society is one of the few Protestant institutions which Rome fears, and for which, therefore, she has any respect. It has the melancholy honor of having been denounced from the papal chair as a pernicious and pestilent institution. Its genius and its history are instinct with the spirit of revolt against papal usurpation ; it has, therefore, had some of its larger triumphs in Roman Catholic countries.”

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF ADMINISTRATION
OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

VI. PUBLICATIONS OF THE WOMAN'S BOARD.

THE present interest in missionary work is largely due to the persistent efforts women's societies have made to disseminate intelligence. The Woman's Board has done its full share in this work, both by the spoken word and through the press. During the early months of its history manuscript letters and circulars proved inadequate to the demand for information, and in March, 1869, a periodical was issued. With no subscribers, no editor, no material for the next number, the adventurous little magazine—under the title *LIFE AND LIGHT FOR HEATHEN WOMEN*—went from the home of the Treasurer of the Board, with earnest prayer that its mission should be blessed. Welcome commendations and subscriptions were rapidly received, and with the name changed to *LIFE AND LIGHT FOR WOMEN*, it was published quarterly till 1872; then as a monthly, the Board of the Interior sharing in its preparation. The departments for young people and the Board of the Pacific and other additions followed, till in 1889 the present form was adopted. The *LIFE AND LIGHT* is the great channel of communication through which we receive current news of our specific foreign missionary work, and it can accomplish its purpose of informing and transforming workers at home only by having a large circle of readers. Questions are frequently asked, involving much personal correspondence, which are fully answered in some recent number, showing the individual value of its contents is not yet realized. Effort has been made to have an officer appointed in each Auxiliary to secure all members as subscribers, but the list is still small compared with the number of women in our churches.

The Children's Department was taken from the original magazine in 1870, and printed for eight years as *Echoes from Life and Light*, and for the next three occupied a page in the *Wellspring*. Since 1881 the *Mission Dayspring* had been published jointly by the American Board and the Woman's Board, finding its way at present to 7,842 young readers,—a smaller number than in earlier years. *The Dayspring* is the only children's missionary paper of our denomination. It contains programs for meetings, attractive illustrations and stories, and wherever introduced is eagerly welcomed by the children.

The Leaflets of the Board cover a wide range of instructive and stimu-

lating material, including Topic Cards and Programs, Lesson Leaflets, Courses of Twelve Lessons on various fields, and condensed and accurate information for all classes of societies. Besides this literature there are issued annually thousands of Mite Boxes of various designs, Thank Offering, Weekly Pledge and Lenten Envelopes, Share Cards for children's work and Collection Envelopes for Sunday-school classes. The Bureau of Exchange circulates missionary letters and reports, provides speakers and arranges meetings. Last year 2,000 Prayer Calendars were in use, bringing to mind day by day our missionaries and the manifold issues of their work, and creating a volume of prayer that binds "the whole round world about the feet of God."

The Loan Library, established in 1894, contains 161 standard and recent volumes which are loaned by mail for two cents a day. Similar libraries are being formed in branches, and some Public Libraries now have a missionary shelf or alcove, and files of denominational magazines.

Over 42,000 students, gathered in classes, are using the Student Volunteer Text Books or Courses of Reading. Through their activities 2,500 Campaign Libraries have been placed in churches or societies, and thousands of dollars worth of missionary literature in our colleges. In 1800 there was but one missionary periodical published in the Christian world; now there are not less than one hundred. Who knows what offerings of prayer, what opening of purses, what increase of spiritual life and consecration to service shall result from such wide-spread influence!

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we must report a serious falling off in contributions for the month ending April 18th, there being \$2,002.28 less than for the same month last year. The total decrease for six months is \$2,814.62. This would be most alarming but for the fact that some of our Branches have not reported, and others we trust only partial amounts. Receipts must fluctuate more or less from month to month, but there is great reason to urge the most strenuous efforts for our treasury. We must not wait one for the other, but each one do her very best in her own particular church for the cause dear to us all.

OUR SUMMER OUTING. Our summer outing ought to give us enlarged opportunities for real service for our foreign missionary cause. Let us write two letters, one in July and one in August, to some sister in a foreign land, and send her one of the magazines lying unused, or one of the books which we have just finished. This evidence of your thoughtfulness of her is worth more than you think. Take with you for your vacation reading the "Life of Irene Petrie." She was an attractive and cultured young English lady who gave her life to Cashmere. Gather the young ladies together to hear it read. The literary style of the book and the magnetism of her character cannot but interest them. We must be on the alert if we are to keep pace with Pundita Ramabai's rapidly developing and wonderful work. As an illustration of the way God can use a single individual she is a lesson to us all. In the *Missionary Review* for May is an article on her faith and devotion that every Christian woman should read and ponder. Send for it and take it with you this summer, and lend it wherever you can. As the Lord honors her, so will he honor you in this appreciation of her. A beautiful work was done last summer by two ladies at one of our seashore resorts. The young girls of the place were sought out and gathered together once a week to be told of foreign missionary work. They became greatly interested, and are now a mission band. Who can tell whereunto such efforts may grow? The leisure of our summer days can be used to honor our Lord, and bring the sweetest of memories. Let us not forget the hour devoted to the Friday morning meeting. Though scattered, the precious influence of prayer can fall on the hearts of our sisters in foreign lands. It is within our power to give them sweet surprises of a conscious uplifting of spirit, or some glimpse of riches in glory intended for them, or some fresh courage in trial. The Lord has many ways of transporting our requests made known unto him in their behalf.

S. B. C.

OUR FRIDAY MORNING MEETINGS. Soon after this number of our magazine reaches its readers our weekly meetings will have drawn to a close for another season. Those who have attended regularly have not failed to receive the uplift of an hour in the special presence of their Lord in their own souls and in the work that he has given them to do. The one on Friday, April 12th, was one of special power. We were favored with the presence of several of our Presbyterian friends, who had been in attendance at the annual meeting of the New York Woman's Presbyterian Board in Boston, and some of our Methodist friends. Most thrilling accounts were given by two of their missionaries of the wonderful way in which the native Christians under their care in China bore the test of the terrible events of last summer. The pathetic story told by a winsome little Hindu widow of her life and

struggles in India also won all hearts. On April 26th we were privileged to listen to Miss M. E. Andrews from China, Mrs. J. P. Jones from Madura, India, and Miss C. R. Willard, just about to sail on her return to her field in the same country. Dr. Barton also gave information as to the plans of the deputation to India to sail on the following day, and Miss Wingate of Chicago brought greeting from the Board of the Interior.

THE HUNDRED- FOLD REWARD. A missionary writes: "The Lord has rejoiced our hearts all these days. He is abiding in our midst, and souls are being drawn to him. It thrills me through and through to hear our girls tell what the Lord has done for them, and to see the joy written on their faces. I do feel that the Lord has given me a new power over them. He has answered our prayers. Blessed be his name!"

FROM AN ISOLATED MISSIONARY. The following sentence from a missionary in a lonely pioneer station is full of pathos. In thanking a friend for a gift of a book she says: "Will you think me foolish when I thank you for enclosing your card? When visiting cards come I like to let them lie for a few days on my table and "play" that I have had a cultured visitor from the outside world."

A MEMORIAL BOOKLET. We have still on hand some copies of the memorial of our dear friends Miss Morrill and Miss Gould, and we wish all our readers might avail themselves of this opportunity of reading this record of two noble lives given for China. It has been prepared by Miss Alice M. Kyle, and although almost entirely a compilation from their own letters, extending over about eleven years of their life in China, yet through it all, the loving, appreciative touch of a dear friend is evident. In its dainty dress the little volume tells a most pathetic and beautiful story, by which they being dead, do yet speak to us of the glory and the reward of their self-sacrificing labors.

MISSIONARY PERSONALS. An informal meeting for consultation with missionaries from China the last of April brought together thirteen from that country, including Miss Chapin of the W. B. M. I. and our own Miss Andrews. It was a great pleasure to welcome so many for whom we had such anxiety a year ago alive and well. We have also been privileged to see in our Board rooms Miss Effie M. Chambers, just arrived from Oorfa; Miss C. R. Willard, returning to Marsovan; Mrs. J. P. Jones, of Madura, who came east to meet her husband on his arrival from India, and Miss Mary R. Perkins, of the W. B. M. P., on her way to California; also Miss Mary F. Denton and her friend, Miss Matsuda. Miss Ella J. Newton, so well known to our readers as one of the principals in our girls' college in Foochow, sailed for China, May 22d.

CHILDREN'S MISSIONARY MAY FESTIVAL. Another of our unique and attractive children's missionary meetings was held in Berkeley Temple, Boston, May 4th. There was the usual crowd of children—about twelve hundred—whose bright faces and gay banners made a most inspiring sight. Dr. Judson Smith, of the American Board, presided, and the main address was by Rev. J. P. Jones, of Madura, India, who brought "Our Brothers and Sisters in India," with their strange customs, their religion and worship, and active personalities, very vividly before the audience. An exercise much enjoyed by all present was "Some Stories my Room told me," in which a fan from Japan, an ivory paper-cutter from Africa, a rug from Turkey, a penicillin pen-tray from India, a teacup from China, and a banana from Ceylon were used. Each of the articles told its own pathetic story of conditions in its own country. The pledges from the different circles and prior Christian Endeavor Societies amounted to about \$500 for the Madanagar hospital.

THE EVIL. *Missionary Tidings*, the organ of the Christian Woman's Board of Missions, finds it necessary to prod its workers in the following fashion: "ANALYST PROGRAMS.—When a child four, five or ten years old continues to walk with the same uncertain, toddling footsteps with which it first began its walking career, and says only "Goo, goo," instead of using the more easily interpreted language of the parents, we shake our heads pityingly and murmur "Too bad! Brain not developed!" How much more pitiable, think you, is an organization banded together for the avowed purpose of *disseminating intelligence*,—the highest intelligence in the universe,—composed of the most earnest people in the church, stumbling along with the same imperfect methods taken up in the babyhood of the society: methods, however good they may have been at first, pleading by their general "threadbareness" to be relegated to the dim and dusty archives of the past. Presidents of auxiliaries, leaders of meetings and program committees, attention: I beseech you by the tender mercies of the God who has patience with the deadly neglect we permit in his holy work, do not continue in the old beaten track if the result is lack of interest and a consequent falling off in attendance at the monthly meetings. By virtue of your office you have it in your power to kindle or kill the missionary interest of the auxiliary. You are responsible for the failures that occur. If one fails to act, another should be found. And you should know that the program is provided for before the day of meeting. A fine should be imposed on any leader who allows *long* papers to be read in the meeting that should have been read by every subscriber of the *Tidings* before coming to auxiliary meeting. Many auxiliaries are dragging out a poor, misera-

ble existence because the meetings are always held in the *same* place, in the *same* way, until the deadly sameness has produced atrophy of the tissues, and the victims drop out to come no more! These patients need change of air, change of climate, change of diet! Do not strike a chill to their vitals by ushering them into the dark, cheerless depths of a big, empty church, when they will blossom out into the most healthy, useful members in the bright, sunny atmosphere of some cozy home. This is pre-eminently a social age, and our Lord is pleading that this social power may be wrested from its unlawful use—that of wasting the golden hours in idle pleasure—and converted into a mighty factor for the winning of indifferent ones to his service.” We do not take it upon ourselves to say that this exhortation is needed in any of our auxiliaries, but possibly there are some to whom it might give food for thought.

A CHINESE EVENING. The committee prepares the invitations cut from their card-board in the shape of little Chinese men. On one side they outline with a few strokes the dress and features, and on the other side of the card write an invitation for a certain evening at a certain place to learn about this little man’s country. Inclose in directed envelope, and send with request that the envelope be returned with a free-will offering for the Junior society. A lady in Chinese costume meets the guest at the door; another, also in costume, stands near with a Chinese tray to receive the envelopes. In the dressing room and scattered here and there are other ladies in costume. The house is lighted with Chinese lanterns; the walls decorated with paper parasols, fans, Chinese dolls, flags, etc. All friends are levied upon to make the house appear as foreign as possible. After the costumes and decorations have been sufficiently admired follow with a short programme. One may tell the story of “The Chinese Slave Girl”; book review, “Chinese Characteristics;” reading, “Who will Open the Door for Ling Tec?” in *Women’s Missionary Magazine** of April, 1897, Young People’s Department; or “Who Saved Azela?” same of June, 1900. Intersperse with music. For refreshments tea and wafers, served from china dishes and trays by girls in costumes. The work is not so much as it appears. All can assist, thus increasing the interest. Junior boys as well as the girls can cut out the invitations and address the envelopes, make flags, etc. Other members can prepare the costumes. Parasols and fans can often be borrowed from a bargain store. Some societies may arrange with a Chinaman to learn to imitate the language and songs, and learn some Chinese games.

*Address Mrs. W. C. Hutchison, Editor, Xenia, Ohio,

ONE OF OUR COLLECTORS. "This is my seventh Christmas on my bed," said the patient young sufferer, as we greeted her on Christmas Eve. Her radiant face and voice free from the faintest suspicion of querulousness, told us without need of utterance, "I have learnt in whatsoever state I am therewith to be content." The room was, as always, beautifully clean, yet unmistakably did it speak of strict economy. The dear, saintly old mother had in her face the outshining of a great calm within. Again and again has the quiet, uncomplaining trust of these dear ones made me exceedingly ashamed of having complained of my much more comfortable surroundings. "How goes the missionary box?" we asked. You must know that some time after she was struck down with an incurable spinal complaint and knew that from the bed she would not rise until her Lord called her, she felt she must be helping in missionary work somehow. But how? Why, a missionary box. Not many callers are able to give, still less can they do so themselves; but where there's a will there's a way. So the joyous response to our question is, "Nine and sixpence the last time it was opened." "But how did you get so much?" "Well, if a visitor calls and leaves any article behind, next time they come it is a penny fine. I give one penny a week and mother gives a halfpenny; but if she spills aught on my bed when feeding me, it is one penny fine for her." At this the dear old soul made a feeble protest; but one could see by their faces how fully they understood one another, and the spirit in which the fine is exacted and paid. "We have brought you a photograph." At once a knowing, happy smile lit up her face. "I am so glad to have it, but I am going to make use of it; you shall hear how." Two days afterwards we received a letter from her. "I got fivepence for my missionary box yesterday from callers. I told them I had a real missionary exhibition for the sum of one penny. When they had paid, I showed them your photograph. Please don't laugh at me." Laugh! no indeed; may God only make us as deeply in earnest. Though we are privileged to work in the foreign field, I know we feel that she excels us in her labors for the heathen.—*Selected.*

UNITED STUDY OF MISSIONS FOR 1902. The Central Committee on the United Study of Missions for all Woman's Boards hope soon to present a comprehensive course of six lessons in 1902, covering topical studies on the period from the apostolic to modern missions. The studies, with references and suggestions of various kinds, will take the form of a small book, and are to be prepared by Miss Louise Manning Hodgkins, M.A., a former teacher of history at Wellesley College, and one who is exceptionally fitted for the task in experience and ability. The book will be called "An Intro-

duction to the Study of Missions," and will be accompanied by valuable tables and abundant books of reference. It will be arranged so as to provide for six meetings, or one half the programmes for twelve meetings, in order that there may be no interference with denominational work. Further particulars will be given in our next number.

EXTRACTS FROM RECENT LETTERS.

FROM MISS MATILDA CALDER, MARASH, TURKEY.

THE school building is a very pleasant one and delightfully situated. I have a magnificent view from my window of the Amanus Mountains, which rise over six thousand feet above the plain and nearly nine thousand feet above the sea. Just now they are covered with snow and are very beautiful in the sunlight.

Marash is a city of over fifty thousand inhabitants, although one would not guess it from its size in square miles. The people live very close together here, and they live very wretchedly. We do not have any such extreme poverty at home as there is here, even in our large cities. The Protestant community is large, over three thousand, and the three churches are crowded every Sunday. They have native pastors and are self-supporting. The work of the missionaries in Turkey is very largely in schools where native workers are trained for work among their own people. It is also a work of supervision and advising. The graduates of our college are much in demand as teachers in the schools of Marash and the neighboring villages. In one way then we are a normal school and college combined, and I can see already the importance of the work, and feel that I am certainly in a place where I am very much needed.

There is no one thing which impresses upon me so strongly the difference between the religion of Christ and the religion of Mohammed as the orphan work which is being carried on in Marash and in other places all through Turkey. In Marash alone there are seven hundred orphans. They seem to be everywhere, and the schools and churches are overcrowded by them. They are, of course, from places outside Marash, villages which were affected by the massacres. The great majority of the children lost their fathers in the massacres; the mothers are living, in some cases, but too poor to support the children, or married again to some one who is unwilling to assume their support. They are gathered into these orphanage homes; and real homes they are. Indeed, the orphans are as happy a lot of children as one sees in this land. And it is just here that the great difference in the

two religions shows: the one made them orphans and the other has given them homes.

Last week we attended a holiday celebration given by Miss Salmond for her large family of over four hundred. Of course it was held in two parts,—for it would never do to have boys and girls together,—but the entertainment was the same for both. A better dinner than usual was provided, and the girls certainly enjoyed theirs. I think I can vouch for the boys, although I did not see them at dinner. Besides this Miss Salmond had set up a shop in each house,—a miniature market or store,—and each child bought what he or she pleased. Each child had a little money sent for Christmas gifts by their supporters, and some had money which they had earned. Probably most of them had never spent money before, and they did enjoy looking about and selecting what their few pennies would buy. The things provided were in the main useful articles, although there were some vanities and some sweets. The children chose very wisely, although they were free to buy whatever they wished. The idea was Miss Salmond's, and it was very successfully carried out.

FROM MRS. F. M. PRICE, GUAM.

My wheel is doing wonders for me. It gets cool here about five o'clock in the evening, and then Mr. Price and I take a ride. We have fine roads for either wheel or carriage. We felt before we had been here long that if we were to be well we must get out of Agaña, as it is very low and built close to a high hill which shuts out all the air from the land side. The houses are so close all around that there are seven into which I could throw a stone, and no sanitary conditions at all. Mr. Price looked at several places, and there was one that we all decided was the one we wanted. It is a point standing out into the sea about a mile and a half below here, bearing the beautiful name of "Devil's Point." We decided to purchase this and call it "Saints' Rest."

We find the work here all that we had hoped for. The people are a kind people, as are all the islanders, as idolatrous as any in China or Japan, immoral and licentious. The Castino brothers came here a little over a year ago and began work. They are not educated men, but are natives of this island, and good, earnest Christian men. As soon as they heard that America owned Guam, they left Honolulu and came here to work among their people. There are about eighteen who have come out under their influence, so we have a little beginning. The governor and his family attend our services both Sunday and Thursday evening, and we feel that this is a help in holding the priest in check in any very aggressive work

against us. So far we have not been able to reach the American marines, but when we have a separate house, we hope to get hold of them; they will not come to a Kanaka house to church. Last Sunday night there were a number of new faces of the natives, and Mr. Price feels sure we have a good work before us.

MISS MARY E. CHANNELL, GUAM, LADRONE ISLANDS.

This is the dry season here with occasional rains. When it rains in Guam one thinks of home with the waterproof house and comfortable quarters, and, if obliged to be out in a downpour, of the sidewalks and street cars. Here there is a scurry and a hurry to close the doors and windows that no more rain may enter than is positively necessary; then to fetch tins to place under the leaky places in the roof; for tiled roofs are excellent, first as harbors for insects, and second for allowing the fresh rains of heaven to come down upon us. If the rain comes in the night then there is much wakefulness and frantic efforts to keep one's feet dry; for the room is so small that the foot of the bed is directly under one of the holes in the roof. The bed cannot be moved, neither can the hole.

The people retire very early in Agaña. Between seven and eight the ear is caught by the sound of singing, a sort of weird chant with very little variation in the notes. Every household has an image of the Blessed Virgin in the corner before which a lighted candle constantly burns, and it is the custom to sing before this image before retiring. So sad to hear, so sad to know; these people, simply idolators, believing the image will protect from all harm and prosper all ventures.

Perhaps you would like to know a little about Agaña, the principal village on the island, its inhabitants numbering between five thousand and six thousand. The streets are all named and the houses numbered. There are three doctors, a dentist, a silversmith, a shoemaker, several dressmakers and a tailor, etc.; a hospital, Catholic church and our own little Protestant church; an ice plant and distillery for use of the Government. A hotel is only a few doors from us. There are four stores and several Japanese stores. Reads well, does it not? Bright side of the picture, you see. The filth, immorality, unsanitary conditions may be understood partially. We have also the sunshine, the sea, and a few flowers and the clouds, and they make one forget the unpleasantness of living in Guam.

Half a mile from Agaña, on the Piti road, which is a most beautiful drive, is a rocky point jutting out into the sea. It can be seen for several miles on the shore; and this point Mr. Price has secured as mission property, and when the buildings are erected it will be the most beautiful place

on the island. We feel very thankful to our Father for his direct leading in the matter, for there were many difficulties in the way.

A boarding school for girls here is a dream as yet, and the reality will not be for many years, we fear. The work of the single women will be, *must* be, in a day school in Agaña city for the present. At least that seems the only plan to be followed, and by and by select from those we know in the day school the ones who desire to become Christian teachers among their own people.

FROM MISS IDA C. FOSS, PONAPE, JAN. 31, 1901.

I am glad to report encouraging features in the reopening of the work on Ponape and of the favorable outlook for the future. Shadows sometimes confront us, but the sunshine never seems very far away. Already several have expressed a desire to become Christians and have given proof of their sincerity. The Kiti king gives promise of help in the future. He intends soon to join the church. The Kiti school numbers over one hundred and is in a prosperous condition. Caroline, Henry Nanpei's wife, has charge of the school, and is paid twenty marks a month by the German Government. Miss Palmer and I teach the older scholars, and we find as much to do as if we had the school in charge.

The German rule in the Carolines is much superior to that of the Spanish. Laws are made and enforced, and the interest and welfare of the natives are considered. The governor goes about among the people without a guard of soldiers, and he is loved and respected by all. A German man-of-war with the governor and Henry Nanpei have just been to Ruk to stop the fighting and settle disturbances there. Through Nanpei's influence the matter was settled peaceably and the murderers given up. The prisoners, including wives and children, are thirty in number. They have been brought to Ponape to serve out a term. Henry has brought them round to Kiti, and they are living two miles from us.

FROM MISS MARY L. DANIELS.

HARPOOT, FEBRUARY 14.

All last term there was a tenderness in the hearts of the pupils. The girls were approachable, and desirous of spiritual help. There has been no revival, but there has been a work of grace in many hearts; and seventy, at least, feel that they have given themselves to the Lord. I meet these young Christians once a week in an informal meeting. They tell of their failings, struggles and joys. Yesterday three new girls came. This work has given great joy, but it leaves the body tired. I am praying that the girls may understand what it means to serve Christ, and that they may become con-

secrated Christians. Our teachers' prayer meeting yesterday was unusual good. One of the native teachers led, and spoke of "waiting on God." Nearly every teacher took part. I am sure that I never loved the girls as do now; I never have been so near to them; I never so longed for a real spiritual blessing for them.

To-day Miss Huntington and I spent much time in selecting the girls who ought to go out and teach next year. These girls are to be taught once a week; that is, we are to have a Normal lesson with them to prepare them to teach.

I am praying that money will be sent so that I can put a few of the most promising orphans into the boarding department, so that I can have them fitted to go out and teach in their villages. I feel that village girls make the best teachers for village schools, and that by means of the orphans we may be able to reach many girls and women.

It is several weeks since the new term opened. Day by day the number of pupils has increased, until we have more pupils than we had last term. I wish that you could have sat by my side as I sold the tickets and have heard the sorrowful tales that came to my knowledge.

One mother, with tears in her eyes, told me that she had not bedding enough for her children. So the baby was put under the covering of the *cusie*. [The *cusie* is a wooden frame under which a pan of coals is put over which a thick comfortable is thrown. The people sit with their feet down under the frame and with the comfortable drawn around them. The covering of the *cusie* caught fire, and the baby was barely saved. Could I refuse to take a silver bracelet as a pledge that the mother would pay later?

As I was seated in the office the first day the church bell tolled while the mourners and choir boys carried their sad burden through the street. I looked from the window and saw the body bound in cloths. There was no coffin. I remembered that four months ago an old, feeble man came to me for the ticket of his daughter. Now, when his three ragged little girls came to me, knowing that their father had just been carried to his last resting place, could I refuse to help them, although knowing that they would have to be clothed, too? The teachers bought a gingham dress for one of the girls, and the Happiness-Giving Committee made the clothing for all.

One circumstance touched me very much. An old man is the sexton in the Gregorian church. As I understand, he receives no salary, but holds the plate at holiday seasons. When he came to put his two daughters in school he opened his handkerchief, which was filled with small pieces of money, just as he had taken the copper from the people.

Remarks like the following were made to me, according as I gave help or refused it: "May the Lord wake up your conscience." "May your sins not be remembered." "May the Lord give you your heart's desire." I prayed very earnestly that the Lord would show me whom to help. It is a great responsibility to know when to help and when to withhold aid.

The day that school opened was very cold, and some of the boarders were kept at home by their friends. One college girl came from a distant village on a donkey. She was obliged to walk much of the way to keep warm. It is a delight to have the girls return to us,—they come with such happy faces, often bringing their offerings of fruit, candy and fresh butter.

Our Work at Home.

THE COUNTRY AUXILIARY.

BY MRS. HELEN COIT MEANS.

— POSSESSION of riches of any kind implies a corresponding obligation to use them. We country auxiliaries have a double mission to perform. One to the women in the foreign field, and one to the women scattered all along our own beautiful hillsides. This may at first seem to increase the burden on the shoulders of the few, but, you know, two pails of water are easier to carry than one—much less of a strain, although it looks harder, and I notice that our friends are more apt to help us on either hand.

The first duty, to the foreign field, we all recognize and work at. The other duty, to those at home, we often fail to see, or recognize that it is our duty. We know, those of us who have country homes, that the tendency is to tire ourselves out, thinking and working over and over the same old thoughts—more and more self-centered and incapable of being interested in outside things, and so growing less lovely and helpful to our children and those about us as we grow older; little things assume undue importance and it becomes hard to think without prejudice.

Now, what all the learned men who discuss the problem of life say we need—and I think we must agree that they are right—is more social gathering together, with subjects outside our daily life to think and talk about that shall gradually become a part of our daily thoughts. This is just what our auxiliaries can give us; some of them already do; those are the successful

ones. Others there are that merely show a dutiful interest in missions, with few members and discouraged faces.

The trouble with us is—I say us, for we in Windham are just beginning to leave this latter class,—the trouble is that we take the missionary meeting “too seriously.” Ah! but you shake your heads. It is serious business, a great responsibility! Indeed it is! But so are our children; and woe to the children whose mother takes them “too seriously.”

In Windham we come, after a hurried morning, to sit quietly down; and what we need is something mildly stimulating, to wake our minds out of the passive, receptive state into which they are prone to fall, as we step over the threshold of the vestry door. We have tried talking and laughing before the meeting, while we were waiting for those that “could not come before.”

Then the meeting itself, around a big table with pictures and books on it. After that a big tray of tea-things is placed in front of one of the ladies and served with someone’s pet cake, and we are all talking and laughing once more as we hear stories from some of those who “never speak in meeting” about the missionaries “they” or their families “have known.” And we go home with our minds and hearts refreshed, ready to take up the next duty happily; thankful indeed that the dear home is here, and not in a foreign land. Up in Massachusetts they serve the tea before the meeting; that may work even better. If some of the country auxiliaries will try this plan I am sure they will be surprised at the result, and find that one loaf of cake a month will be worth its weight, at least in silver, before the year is out.

I have one other thought to add, and that is—try having two kinds of meetings. Special meetings, three or four times a year. The special meetings, to which a large membership, as well as all interested in missions, are invited, with sunshine-bags and mite-boxes; and then the regular meetings of the cozy few who can come to a meeting once a month, and pray and sing, and talk and plan about missionary work.

The special meeting is quite easy to make. You know, the Branch stands back of the auxiliary, and when asked will come itself, or send an officer or missionary, or a letter that all should hear—a real live letter, with a real live reader. The tea for the special meeting is also very simple. It only needs a kind neighbor next the church to make the tea at the proper time, two or three loaves of cake, and three nice girls, who will be charmed to put on pretty gowns and serve tea, whether they are interested in missions or not, and who will join with all the other ladies in saying as they go, “How interesting and pleasant it has been!”

I wish that I might give this little experience of mine to those who are too busy and tired to go to missionary meetings. I was returning the other day from a long walk on the road, between two upland pastures, when I knew I must rest. My friend said, "Come up this little slope to where we can see the view and rest there." But I saw a stone with ferns beside the road, and thought I would save my strength and stay there. The stone soon proved hard and I looked up—to see my friend's face transfigured with the light of the setting sun, while I sat in the shadow, on a cold, hard stone. In a moment I too stood in the wonderful light; the valley below radiant and vibrating with beautiful color, and God's world a glorious place. My body, when I returned to it, was quite refreshed, and my soul was so uplifted that I shall always be the better for it.

Maybe the next missionary meeting might mean as much to those who do not usually come, if they would only be persuaded to overcome the little slope of inconvenience, and be part of it.

WINDHAM, CONN.

OUR BOOK TABLE.

China the Long-Lived Empire. By Eliza R. Scidmore. Published by The Century Co., New York. Pp. 466. Price, \$2.50.

This timely book on China is written in Miss Scidmore's happiest vein. She has visited China seven times within the past fifteen years, and has had unusual opportunities of observation. It is written from the point of view of the traveler rather than of the missionary expert. Only one chapter is devoted to "Christian Missions," and that is barely seven pages in length, although the author opens her subject by the arrival of the papal embassy in China in the seventh century. Four of the seven pages are given exclusively to Roman Catholic Missions, and as Mohammedan and Russian Missions are also mentioned, it will be seen that brief space is given to Protestant Missions. But when one approaches this book without anticipation of any enlightenment on missions there is no occasion for disappointment, for it is most fascinating reading. The book is gotten up in the best possible style of mechanical excellence, fully illustrated and with a copious index. "The Great Bore of Hangchow" is the title of one of the chapters, written in a vivid and really powerful style. She has given me a better idea of the Manchu women than I have obtained from any other source.

The Ainu of Japan. By the Rev. John Batchelor, C.M.S., Missionar to the Ainu. With eighty illustrations. Fleming H. Revell Co. Pp. 331 Price, \$1.50.

A sub-title of this book is "The Religion, Superstitions, and General History of the Hairy Aborigines of Japan." Mr. Batchelor has lived among this people for more than eight years, and though he acknowledges that they are not attractive in personal appearance and to most are positively repulsive on account of their filth, yet he thinks they quickly respond to sympathy and kind treatment. He says, "It is a great mistake to affirm that the Ainu are as degraded as they look, or as irreclaimable as they appear." It is not uncommon for the head of the family to acknowledge God's goodness and give him thanks before eating. One of their forms of "grace" is, "O God, our Nourisher, I thank Thee for this food: bless it to the service of my body. Whoever has occasion to study this interesting people will find this book full of trustworthy information.

Lessons from the Life and Death of D. L. Moody. This little brochure is published by Fleming H. Revell Co., and was given as a sermon by Rev. R. A. Torrey, Superintendent of the Bible Institute, Chicago. In closing he quotes the charge to Joshua taken from the Book of Joshua i. 1-9, substituting most effectively Moody's name for that of Joshua. G. H. C.

SIDELIGHTS FROM PERIODICALS.

CHINA.

We call especial attention to Dr. Judson Smith's article upon "The Missionaries and their Critics," in the *North American Review*, May—clear and convincing statement of the adjustments in China which have been so much discussed.

Hon. Charles Denby in the *Forum*, May, describes "Some Chinese Traits." In same, "The Russians in Manchuria."

Chautauquan, May. "Primitive Industrial Civilization of China."

Century, May. "A Missionary Journey in China," by Fanny Corb Hays, a Presbyterian missionary.

Munsey's, May. "Were we Cruel in China?" by Edwin Wildman, late U. S. Vice Consul General at Hong Kong.

JAPAN.

Review of Reviews, May. "The Navy of Japan," Sam Moffett.

MEXICO.

National Magazine, May. "Our Neighbors, The Mexicans," by Clara S. Ellis.

INDIA.

Chautauquan, May. "Hindu Beliefs about the World and the Heavenly Bodies," by Martelle Eliot, head mistress of Taylor High School, Poona.

General.

Century, May. Three sketches of "Out-of-the-way Places in the Orient."

Scribner's, May. "Passages from a Diary in the Pacific." John La Farge.

A poem for a missionary programme, by Ella Wilcox, in *Cosmopolitan*, May, "Life is a Privilege." M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

At the time our present list of topics was arranged, it was expected that the first course of the United Study of Missions, in which many if not all Woman's Boards would join, would commence in September of this year. At the Interdenominational Conference in New York last January, however, it appeared that a majority of the Boards who wished to take up the study preferred to begin in January, 1902, and those who preferred the coming September for the beginning yielded the point in deference to the desires of the greatest number. We have accordingly added four more topics to those which have been running through the year, making the list as follows:—

June.—Buddhism: The Life of Buddha; His Teachings; Present Results. See *LIFE AND LIGHT* for May.

July.—Confucius: His Philosophy; Ancestral Worship.

August.—Mohammedanism: Its Inception; Growth; Present Power.

September.—The Uprising in China: Its Results; Present Conditions; The Future of Woman's Work; Duty of Home Societies with reference to it.

October.—Japan: Its Transformation in Forty Years; The Influence of Christian Teaching; In General; Upon Women and Family Life.

TOPIC FOR JULY.

Confucius: His Philosophy; Ancestral Worship.

The Life of Confucius and His Philosophy are combined in most of the articles to which reference is made.

"Encyclopedia of Religious Knowledge," by Schaff-Herzog, Vol. I., page 531; "Confucius in Encyclopedia of Missions," Vol. I. from page 314, contains Confucianism and the Life of Confucius. "Confucianism and Taoism," by Robert K. Douglas, professor of Chinese at King's College, London, contains a Life of Confucius and His Teachings in a condensed and interesting form. In "The World's Religions,"

page 40, is a review, by Rev. Arthur H. Smith, of the long essay on Confucianism delivered at the World's Parliament of Religions, by the Hon. Pang Kwang Yu, Secretary to the Chinese Legation at Washington. It is of great interest because it is the first exposition in English of Confucianism by a distinguished and able man, himself a Confucianist. "Confucianism in the Nineteenth Century," by H. A. Gibbs, LL.D., professor of Chinese in Cambridge University, pages 359-377; *North American Review*, September, 1900; *Missionary Review*, February, 1893; "Confucianism," by R. A. P. Hopper, *Public Opinion*, Feb. 4, 1893, pages 428, 429.

A very old book, called "The Phenix," published in 1835, contains rare fragments. Among them, and first in the volume, is a tract on "The Morals of Confucius," translated from the Chinese; "Confucius and the Chinese," *Atlantic Monthly*, September, 1869; "The Life and Teachings of Confucius," by James Legge, D.D., are translated from the Chinese, and are very full and are considered authorities; "Chinese Classics," Vol. III., is very interesting and contains poems translated; "Influence of Confucianism," "Christian Missions and Social Progress," Vol. I., pages 383-387; "The Ethics of Confucianism," "Christian Missions and Social Progress," Vol. I., pages 439-442; "Christian Conquest of Asia," J. H. Barrows, "Christianity and Confucianism," page 182; "The Philosophy of Confucius," *Review of Reviews*, December, 1899, pages 720, 721; "Confucius and Chinese Ethics," *Living Age*, August, 1899, pages 438-446.

Editorial comments on Confucianism will be found in *Missionary Review*, May, 1899, page 395; "Conservatism Breaking Up in China," "Waning Power of Confucianism," in *Missionary Review*, April, 1899, page 317; "What can Christianity for China?" Rev. A. H. Smith, *Missionary Review*, February, 1900, pages 126-129; Review of Mrs. Bishop on "Protestant Missions in China," *Missionary Review*, September, 1900, pages 675-679; "China: Past, Present, Future," from Dr. Ashmore's paper Ecumenical Conference, September, 1900, pages 671-674; "Character of Confucianism, Ecumenical Conference Report," Vol. I., page 389, Vol. II., page 256; Ancestral Worship is briefly referred to in many of the above articles and in *LIFE AND LIGHT* April, 1894, page 157, 158 and "The Story of Religions," a new book by Rev. E. J. Price, on pages 51, 52.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1901, to April 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	LEGACY.
Castine. —Desert Palm Soc., 36 60 Western Maine Branch. —Mrs. C. C. Chapman, Treas. Gardiner, Aux., 10; Portland, Bethel Ch., Aux. (of wh. 50 const. L. M.'s Mrs. Benjamin F. McKusick, Mrs. Oliver C. Gould), 64, State St. Ch., Aux., 3.68, "M. E. B.", 10, Williston Ch., Aux., 61.32; Woodfords, Little Twigs M. C., A Th. Off., 1, 150 00	Madison. —Legacy of Miss Lizzie Bixby, 2
Total, 186 60	NEW HAMPSHIRE.
	New Hampshire Branch. —Mrs. Allen L. French, Treas. Concord, Aux., 30, First Ch., Y. L. M. Soc., 10; Exeter, Aux., 58; Franconstown, Aux., 17.50; Harrisville, C. E. Soc., 2; Kensington, Cong. Ch., 8.80, C. E. Soc., 2; Hinsdale, Aux., 4; Lancaster, C. E. Soc., 11.00; Littleton,

RECEIPTS.

275

; Milford, Herald of the
; Naabua, Aux., 30; Salem,
237 89
Total, 237 89

LEGACIES.

Legacy of Mrs. Susan A. Brown,
aries P. Chase, Exr., 13,000 00
Legacy of Emily Robinson, 62 02

VERMONT.

s.—Mrs. A. B. Taft, 2; Union
Friend, 1,
anch.—Mrs. T. M. Howard,
ington, East, C. E. Soc., 1.60;
lls, C. E. Soc., 15; Benning-
Pleasant Valley C. E. Soc.,
on, Aux., 17.50; Brattleboro,
so, const. L. M. Miss Sarah
25; Burlington, First Ch., 30;
rs. C. E. Beeman, 1; Middle-
Guild, 7.10; Newport Centre,
1; Peru, Aux., 6.75; Pitts-
6.64; Pownal, North, C. E.
C. E. Soc. and Sunshine Band,
lbans, 7.70; St. Johnsbury,
28.40, Jr. C. E. Soc., 10; Wat-
nton C. E. Soc., 2.40; West-
E. Soc., 5,
186 59
Total, 189 59

LEGACIES.

Legacy of Lucinda W. Smith,
Ailla, Exr., 500 00
Legacy of Mary D. Smith,
rown, Admr., 50 00

MASSACHUSETTS.

d Woburn Branch.—Mrs. G.
ore, Treas. Bedford, Aux.
r. contrl. const. L. M. Mrs.
Loomis; Lawrence, Lawrence
ux., 49.61; Lexington, Aux.,
nchester, Mission Union, 20,
Branch.—Miss Amelia Snow,
icans, S. S., Misc. Soc., 10;
Aux., 11,
21 00
Branch.—Mrs. Wallace L.
Treas. Haverhill, North Ch.,
h. 25 const. L. M. Miss Julia
allow, 96.72, Riverside Prim.
S., 5; West Boxford, Aux.,
116 72

Branch.—Miss Nannie L.
as. Danvers, Maple St. Ch.,
Lynnfield Centre, Aux., 5;
id, First Cong. Ch., C. E. Soc.,
Tabernacle Ch., Y. W. Aux.,
scott, Aux., 2,
65 00
Co. Branch.—Miss Harriet J.
Treas. South Hadley, Mt.
College, Members of the Fac-

Friend,
branch.—Mrs. E. H. Bigelow,
incoln, Aux., 5; Wellesley,
Wellesley College Ch. Asso.,
190 00

rs.—Mr. Fred A. Gardiner,
Purism Branch.—Miss Sarah
Treas. Braintree, Aux., 1;
10 00

Brockton, Porter Ch., Aux., 66, Waldo
Ch., Aux., 5; Cohasset, Aux., 34.76;
Easton, Aux., 3.25; Holbrook, Aux.,
17.70; Milton, Aux., 11.55, Unquity Band
and a friend, 30; Plympton, Aux., 4.25;
Randolph, Aux., 42; Scituate, C. E. Soc.,
15.87; Stoughton, Aux., 2.70, Jr. C. E.
Soc., 2.30; Weymouth, East, Aux., 30.36,
C. E. Soc., 10; Weymouth, North, Y. L.
M. C., 70; Weymouth, South, Union Ch.,
Aux., 27.17, Clark M. B., 10; Wollaston,
Aux., 49.27,
433 18

No. Middlesex Branch.—Mrs. L. R. Hud-
son, Treas. Concord, Mary Shepard
Watchers, 5 00

Randolph.—Miss Abby W. Turner, 100 00

Springfield Branch.—Mrs. Mary H. Mitch-
ell, Treas. Miss L. A. Coleman, 2;
Springfield, Hope Ch., Aux. (const. L.
M. Miss Agnes S. Goulding), 25, South
Ch., Aux., 45,
72 00

Suffolk Branch.—Miss Myra B. Child,
Treas. Auburndale, Aux., 150, Y. L. M.
Soc., 25, Prim. Dept., S. S., 3, Lasell
Sem., Miss. Soc., 15; Boston, Mt. Vernon
Ch., Aux., 23, Old South Ch., Aux., 100,
Park St. Ch., Aux., 75, Union Ch., Aux.,
150; Brookline, Harvard Ch., Aux., 126;
Cambridgeport, Pilgrim Ch., Y. L. Aux.,
1.90, Wood Mem. Ch., C. E. Soc., 20, A
Friend, 40 cts.; Charlestown, First Ch.,
Aux., 3; Dorchester, Pilgrim Ch., Aux.,
17, Second Ch., Aux., 62.49, Village Ch.,
Y. L. M. Soc., 20; East Boston, Maverick
Ch., Madura Aux., 6.50; Medfield, Aux.,
8.15; Neponset, Trinity Ch., Jr. C. E.
Soc., 5; Newton, Elliot Ch., Aux., 260;
Newton Centre, First Ch., Aux., 16.48;
Newton Highlands, Aux., 17.30; Rox-
bury, Immanuel Ch., Aux. (25 const. L.
M. Miss Ruth Sargent Paine), 107; Wal-
nut Ave. Ch., Aux., 1; Somerville, High-
land Cong. Ch., Aux., 5; South Boston,
Phillips Ch., Aux., 43.05; West Roxbury,
Aux., 21.55,
1,282 82

Worcester Co. Branch.—Mrs. Martha D.
Tucker, Treas. Brookfield, Aux., 8.55,
Mrs. Mary E. Johnson, 10; Gardner, C.
E. Soc., 10; Gilbertville, Aux., 5.50;
Royalston, Aux., 6.15; Spencer, Aux.,
100, Jr. C. E. Soc., 2.50; Warren, Aux.
(with prev. contrl. const. L. M. Mrs.
Jennie E. Fairbanks), 12.25; Worcester,
Central Ch., Jr. Dept., S. S., 6, Prim.
Dept., S. S., 3, Union Ch., Aux., 55,
218 96

Total, 2,913 38

LEGACIES.

Monson.—Legacy of Sarah E. Bradford,
Edward F. Morris, Exr., 1,000 00
Worcester.—Legacy of Albert Curtis, 20 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J.
Barnefield, Treas. Pawtucket, Cong.
Ch., Jr. C. E. Soc., 5; Providence, Be-
neficent Ch., Aux., Wilkinson Mem.
Fund, 10, Mrs. Anna Reed Wilkinson,
Wilkinson Mem. Fund, 100, Central Ch.,
Y. G. M. C., 17, Plymouth Ch., Aux., 30;
Woonsocket, C. E. Soc., 11.50,
173 50

Total, 173 50

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Ashford, Mrs. R. and Mrs. G., 2; Danielson, Aux., 13.50; Groton, Aux., 2, S. S., 11.09, C. E. Soc., 2.50; Montville, in mem. of Mrs. G. H. Morse, 1; New London, First Ch., Aux., 47.27, Second Ch., Aux., 111.91; Niantic, Mrs. Fuller's S. S. Class, 2; Norwich, Park Ch., Aux., A Friend, 25; Taftville, Aux., 31.26, C. E. Soc., 5, Jr. C. E. Soc., 6.55; Waukegan, Mrs. Fellows, 3,

264 08

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Coventry, Aux., 14.25; Enfield, Aux., 32; Hartford, Lucy A. Brainard (to const. Miss Edith Hollister Brainard L. M.), 25; New Britain, South Ch., Aux., 19.90, Mrs. Edith Sumner Simpson, 10; Simsbury, C. E. Soc., 3.25; West Hartford, Aux., 12, Jr. Aux., 5,

121 40

New Haven Branch.—Miss Julia Twining, Treas. Cheshire, Jr. C. E. Soc., 5; Clinton, Aux. (of wh. 25 const. L. M. Mrs. Gilbert Doane), 30.61; Danbury, First Ch., Aux. (with prev. contri. const. L. M. Mrs. David McLean, Mrs. G. E. Soper, Mrs. John Knapp, Miss Helen Meeker); East Canaan, Whatsoever Ten, 3.30; Fairfield, Aux., 15.84; Haddam, Aux. (with prev. contri. const. L. M. Mrs. S. A. Russell), 7.50; Higganum, Aux., 85.60; Ivoryton, Aux., 48; Meriden, First Ch., C. G., 30; Middle Haddam, Aux., 10; Middletown, First Ch., Aux. (of wh. 25 from Mrs. M. A. Bradley const. L. M. Miss Edith Jacobs), 113.98; New Haven, Davenport Ch., Aux., 70, Grand Ave. Ch., Self-Denials, 5.88, Howard Ave. Ch., Aux., 43, United Ch., Montgomery Aux., 23.34, M. B., 25, Yale College, Aux., 32; New Milford, G. L., 25; Portland, Aux., 30; Ridgefield, Aux., 51.38; Salisbury, Aux., 15.25; South Britain, Aux., 1; Southport, Aux., 15; Stratford, Aux., 33.23; Warren, Aux. (of wh. 25 const. L. M. Mrs. Elizabeth C. Crane), 37.62; Washington, C. E. Soc., 11; Waterbury, Second Ch., Aux., 83, C. E. Soc., 50; Westchester, Aux., 15.64; Westport, Aux., 10; Winsted, First Ch., Jr. Workers, 22.72; Woodbridge, Aux., 42.50; Woodbury, First Ch., Aux., 22.60, C. E. Soc., 8,

1,022 99

Total, 1,408 47

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Cong. Ch., 9, Aux., 24.25, Y. L. Guild, 10, S. S., 6.75, Bethany Circle King's Dau., 5; Antwerp, Aux., 27; Binghamton, Mrs. Edward Taylor, 10, Aux., 10; Bridgewater, A Friend, 2, Maria M. Bostwick, Th. Off., 25; Brooklyn, Central Ch., Aux., 234.66, Jr. Aux., 8, Lewis Ave. Ch., Aux. (const. L. M's Mrs. Helen A. Barden, Mrs. T. M. Austin), 50, Earnest Workers, 20, Parkville Ch., Aux., 5, Jr. C. E. Soc., 10, Plymouth Ch., Y. W. Guild (25 const. L. M. Nathalie Hillis), 26; Buffalo, Niagara Sq. Ch., Pilgrim Band, 10, Pilgrim Ch., Aux., 10; Camden, C. E. Soc., 6; Candor, Jr. C. E. Soc., 5; Copenhagen, Aux., 20;

Deansboro, Dan. of Cov., 4.50; DePeyster Ch., 5; East Ashford, C. E. Soc., 2.50; Elmira, Park Ch., Aux., 12; Fairport, Aux., 25; Flushing, Aux., 27; Gaines, Aux., 10, C. E. Soc., 5; Gasport, Aux., 1, C. E. Soc., 5.50; Greene, Aux., 7.67; Jamestown, Aux., 25; Lockport, First Ch., Aux., 25, East Ave. Ch., Aux., 20; Madison, Aux., 25; Middletown, C. E. Soc., 5; Mt. Sinai, Aux., 12.05; Newark Valley, C. E. Soc., 5; New York, Bedford Park Ch., C. E. Soc., 10, S. S., 5, Broadway Tab., Guild (of wh. 75 const. L. M's Mrs. Charles Jefferson, Mrs. Edward W. Peet, Mrs. Sarah Abernethy), 113, Manhattan Ch., Guild, 33.97, Trinity Aux., 20; North Java, C. E. Soc., 5; Oklahoma City, O. T., W. Soc., 2; Philadelphia, Aux., 10; Portland, C. E. Soc., 2.50, Jr. C. E. Soc., 1; Rensselaer, Aux., 5; Rodman, Aux., 20.50; Sayville, Jr. C. E. Soc., 5; Sloan, Aux., 7.50; Syracuse, Danforth Ch., Jr. C. E. Soc., 5, Plymouth Ch., Guild, 81, Jr. C. E. Soc., 1; Utica, Bethesda Ch., Aux., 10; Walton, Every Day Circle King's Dau., 5; Watertown, Aux., 5; Wellsville, Aux., 7.61, C. E. Soc., 5; West Bloomfield, Aux., 20, C. E. Soc., 5; West Winfield, C. E. Soc., 11.58. Less expenses, 56.65,

1,995 89

Total, 1,695 89

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, First Ch., Mission Club (of wh. 125 const. L. M's Miss Martha N. Hooper, Miss Minnie L. Doane, Miss Harriet M. Terry, Miss Clara O. Richards, Miss Helen A. Davis), 150; N. J., Round Brook, Aux., 24; East Orange, Trinity Ch., Aux., 36.50; Newark, First Ch., Aux., 20; Belleville, Ave. Ch., Aux., 10; Orange Valley, Y. L. M. B., 22.70; Plainfield, Jr. C. E. Soc., 5; Westfield, Mrs. Martin Welles, 10, The Covenanters, 33.30; Pa., Philadelphia, Snyder Ave. Ch., C. E. Soc., 2; Steamburg and Conneant Centre, Aux., 6.15. Less expenses, 28.25,

291 40

Total, 291 40

OHIO.

Cleveland.—Mrs. L. E. Brown,

3 00

Total, 3 00

FLORIDA.

Avon Park.—W. M. Soc., 3.50; Lake Helen, Aux., 11.50; Ormond, L. M. Soc., 7, Friends, 20; Phillips, Aux., 3.75; Tampa, L. M. Soc., 10,

55 75

Total, 55 75

ENGLAND.

London.—Miss S. Louise Ropes,

25 00


Total, 25 00

General Funds, 6,310 47
Gifts for Special Objects, 270 00
Variety Account, 38 75
Legacies, 14,657 02

Total, \$21,276 25



Board of the Pacific



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MICRONESIA.

FACTS FROM LETTERS FROM MISS WILSON, KUSAIE.

WHEN the Morning Star left us in January, and we saw her sail away for the first time, we felt that we were losing an old friend. Although she has been well worn out for work in these seas, and has often tried our patience by her slow ways, yet she will always have a warm place in our hearts and we will miss her. At that time we had visions of other vessels calling and were quite hopeful that we were going to have frequent communication with the outside world. The Archer, from Sydney, was going to come in every three months; but her first visit proved to be her last. There were rumors of this and that one going to call at Kusaie, but as yet none have failed to appear. The reason probably for this is, that according to German law, all vessels must enter at Ponape (the home of the German Commissioner) before going to any other island in the Caroline group. Ponape is three hundred miles beyond us, unless they have special per-

mission to stop here they pass us by and do not return. Our work goes on as usual, perhaps I might say a little harder than usual, for we miss the older girls who were married last year. The twenty-five new ones do not quite fill the places of those who are gone. Especially is this true in a spiritual sense. It takes some of them a long time to distinguish between right and wrong. One cannot always be sure they are telling the truth and not a lie, when they are questioned about their actions. It takes a great deal of time and strength to try to bring them up to the mark we would like to have them reach. We are trying to put some of the responsibility on the shoulders of some of the older girls. Ten of these leaders make one of our circles of King's Daughters, and are a great help to their teachers in more ways than one. At one of their meetings, on being urged to be more faithful in helping their younger sisters in keeping the rules of the school, one of them looked up and said, "But how can we reprove them for doing what we have done ourselves?" She was told she might help by telling them of her own weakness and desire to overcome.

May 14th.—The Hiram Bingham arrived from the Gilbert Islands. They brought us mail that had been put on board in San Francisco, November, 1899. So it was rather old when it reached us. They were delayed in Honolulu quite a while, and then went through the Gilberts before coming here. The paper and package mail was almost a thing of the past. Some high seas had given them a bath, and in consequence they were somewhat covered with mildew and almost past the reading stage. They, no doubt, had put them out in the sun to dry, but sea water does not dry out the way fresh does. Things always have a damp feeling after being wet in the sea water, unless they can be washed out again in fresh. This, of course, could not be done with papers.

September 14th.—The Queen of the Isles arrived here from San Francisco. As they headed for the harbor on this side of the island, we knew it must be that they had our provisions on board. We had waited so long for something to come, that we did not say much about what did come. There were days when it seemed as if I could not stand it to wait any longer for my letters, and a few times I went off and had a cry all by myself. I tried to be brave, but this hunger of the mind was so hard to bear. Only by making myself keep my mind off of self could I keep from giving way. Another month, and it would have been a year and a half since we had had any provisions. Our storerooms looked as if the time was not far distant when we would have to give up school and go out and fish to keep our large family from going hungry, and this would have happened long before if we had not had an unusual crop of breadfruit.

There were a few pounds of canned meats on the shelf, and some tins of rye and graham meal. We had quite a number of chickens, and thought we could depend on them to feed us for some time; but what did they do but go and get sick. Day after day the girls would come in bringing dead chickens. After losing quite a number we began doctoring them, and in a short time they were better, but we were afraid to eat them for fear they were diseased. Our tea and sugar had given out months before, so we sent around to the trading station to see if they had any. Their tea had just arrived from China, and on opening the tin and sampling it, it tasted very good; but the deceitfulness of that tea! The goodness did not go down many inches, only far enough to cover up the poor concoction underneath. It turned out to be worse than no tea at all. Brown sugar we bought at seven and a half cents a pound. Dirt and small sticks of sugar cane were mixed through it. I remarked one day that I could not bear to put it into anything we had to eat, and received this cheerful reply, "Never mind; if there are any microbes in it they will be killed in the cooking." White loaf sugar was valued at thirteen cents a pound, so we could not afford to use that very much, but kept a little on hand. We thought our greatest trial was to have to go without light. There was so little oil that we had to be exceedingly economical with it. We would light one lamp for evening prayers at half past six. Then when they were through the girls had to be sent to bed, and then we would use that same lamp until we retired, which was often earlier than we cared to, but we knew we must not burn it very late or some night we would be left entirely in the dark. The house looked so gloomy. One lamp, or at the most two, in a large house like this. A white mold was quite visible on the books and matting in the rooms where the lamps had not been lit for several weeks. I had not realized before what an effect the heat of the lamps had on the contents of a room.

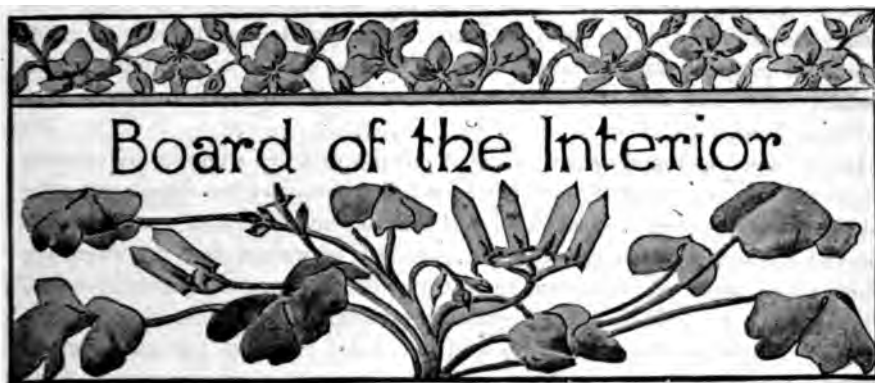
The Queen of the Isles remained here about six days, and we were glad to have this opportunity of becoming a little acquainted with our new fellow-laborers, Mr. and Mrs. Gray. Miss Palmer and Miss Foss are of course old friends. It did not seem quite right to let them go on to Ponape, for we had thought of them as belonging to our work at Kusaie, on account of our association with them in years past. We rejoice with Nanepei and the native Christians at Ponape that they can at last have helpers in their mission work. God does hear and answer prayer, although the answer often appears to be delayed. After our friends left us we turned to the work of opening up boxes. Many things that had been ordered did not come. Some twenty tons of freight left in San Francisco. Not room enough to bring it on the schooner. We all found our rubbers and shoes, for which we were thankful,

for if those had been left behind there would have been nothing left to but go barefooted. Our feet were about on the ground as it was. Only pair of rubbers in the house that were not full of holes. We took to wearing them, and when it rained hard two of us could not go to church any place else at the same time. The worn-out ones were a little protect when the ground was only damp. Stockings and darning cotton came on the head of articles that did not come. And not a single person in the mission got an umbrella. A missionary without an umbrella will be a strange sight in Micronesia. After waiting so long, the mail was the most unsatisfactory one we have ever received. I wonder if the sale of the Star had anything to do with people leaving our letters unanswered. The coming of our mail is one of the brightest spots in our lives, so it is a real disappointment to us when expected letters do not come. Our paper mail from December, 1899, to May, 1900, was all missing. Just who is to blame for this we do not know, but as we depend on the papers and magazines to know what is going on in the outside world, it is rather trying to have it happen so. We are left entirely in the dark about what is going to be done about a new vessel for our work. We hope and pray that all will be done for the best, and that our work will not have to be cut down any more than it has already.

February 18, 1901.—Much has happened since I wrote the above, but time will not permit me to go into detail. We passed a pleasant Christmas and New Year, the other two schools uniting with us in the holiday festivities. Captain Melander arrived here a few days before Thanksgiving, bringing us some of the expected letters. He also brought a few boxes of cargo freight. One box had the umbrellas in it. I thought that was fortunate, as mine went to pieces the very day they came. The schooner has made a trip to Ruk since he came, and returned yesterday, bringing our missing paper mail. It must have been packed in with theirs. There has been quite a revival amongst the Kusaians. The king and a number of others have become Christians.

“Women of God be swift to go: the doors are open wide,
The times are full of promise: 'tis flowing of the tide.
Sail out upon the deep, broad sea, and let thy heart be brave;
A mighty work is waiting, a dying world to save.”

—G. Rinsahl.



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KOBE COLLEGE.

(From *Mission News*.)

THURSDAY, January 31st, was observed as the Day of Prayer at Kobe College. Many of us had been looking forward to the day with especial longing for a blessing. For two weeks, in regular and special prayer meetings, there had been much prayer for the manifest presence of the Spirit. The day could hardly fail to be a good one with such preparation of heart. There was no excitement, but an evident interest and earnestness of spirit marked all the exercises. The early morning consecration meeting took us with Elijah to Horeb, the mount of God, and bade us listen to the still, small voice. At ten o'clock in the chapel, with the members of the Bible Women's School and other friends, we listened to an impressive address by Mr. Miyagawa on the order of spiritual progress, in which he made the way very plain to those who were seeking for God.

In both these meetings, as well as in the afternoon, when Dr. Albrecht spoke from the text, "He saith unto her, Mary," and other pastors in brief talks and prayers pressed home different phases of the truth, the keynote seemed to be our personal responsibility and our individual relations to personal God.

In the after meetings, where different pastors met the students by classes while the teachers waited upon God in united prayer, the opportunity for asking questions was improved to the utmost, and many of the questions showed a spirit of earnest inquiry. The late afternoon and the evening when there were no meetings, gave time for many quiet, personal talks. There was no attempt that day to gather up results, but the following Sunday evening a request that those who had decided for Christ but had not yet united with the church should remain, gave us eight new names, besides the fifteen who had before reported.

Pray for us, that this may be but the beginning of a rich blessing, and that we may take to our hearts the lesson brought us recently at morning prayer of the prophet's rebuke of King Joash for staying his hand after smiting thrice with his arrows.

SUSAN A. SEARLE.

A LETTER BY ONE OF MISS HOPPIN'S PUPILS.

The following letter is interesting as having been written by one of Miss Hoppin's pupils in Kusaie Girls' School, Yourak:—

KUSAIE, CAROLINE ISLANDS, May 19th, 1900.

I AM going to help Mother Hoppin and write you a letter, for she is very busy. She is going to try and write letters to all the teachers on the Marshall Islands and Gilbert Islands.

Would you like to hear about our school? The number of all the girls is fifty-five. The number of all the Gilbert girls is thirty, and there are four Kusaian girls, one girl from Ruk, and twenty-one Marshall girls. One of the Marshall girls has gone to our Heavenly Father.

We are all busy this week working for our contribution. This week is our vacation week too. We have some gardens of our own. We have pine-apples and bananas and sugar-cane, and we have roses and lilies around our house. There are some big bread-fruit trees in front of our house, and back of our house we have some lime trees also. The grass grows on the hill very green and beautiful. We have many kinds of flowers around our

house. Every morning the girls who work out doors go out and clean the yard and the gardens, and take in the ripe pine-apples and bananas. We can't get the bread-fruit, because the bread-fruit trees are very high and we can't climb, but the boys get the bread-fruit for us. Sometimes we go crabbing and fishing. Sometimes we take our supper and cook our crabs or fish and have our supper down on the beach, and sometimes we go paddling in the canoe.

I want to tell you a little about our King's Daughters. We have four circles, and there are twelve girls who have been chosen to look after the circles. Every morning at seven o'clock we have our meeting, and at four o'clock in the afternoon we also have our meeting. We all wear the purple ribbons. On every Tuesday those twelve girls have their meeting with our teachers, and all the King's Daughters have promised to do all their work in the name of Jesus. Every week we are working for contribution. At our meeting we choose some chapter to study, and every day we choose somebody to pray for, and we try to help those who are in darkness as we can. The circle I belong to gave one dollar last month. I'm not very sure about the other circles.

There is a river down by this hill where we live. We used to go down to that river and wash or bathe, but these days we do not go down to that river any more, for we have much water up here. We have four tanks. We have a big wooden tank just come down this year. So you see the water is enough for us and we do not need any water from the river.

Sometimes if we see a ship come we are very glad for we think we will have some letters. Sometimes we cannot wait until the ship is anchored.

Once we heard that there is a steamer come from the United States, and is around in the south harbor. It came and anchored there for four days and we didn't know, so Mother Wilson and Miss Olin went in a canoe with the Marshall boys to that steamer. They met it out on the ocean, and those who were on the ship gave them some newspapers but no letters.

I wish I could write you a long letter, but I have not much time, for the Hiram Bingham is going to sail pretty soon. We are waiting for the Morning Star these days, and if anything happens I will try and write and tell you. You know when Mother Hoppin asked me if I wanted to help her and write a letter to you, then I was very glad to write, though I didn't see your face. I wish you could understand all my words.

Excuse me for this letter. It is not very nice because it is written in a hurry. I must close for this time. Yours,

(Signed)

SRUE MENA.

WOMAN'S WORK FOR WOMAN.

(A paper read at the Kodaikanal Conference.)

BY MRS. H. C. HAZEN.

THE degree of religious life of any community is largely determined by the religious life of its women. Should any doubt this statement let them recall that first little community in Eden. Adam knew better than to eat that forbidden fruit, but Eve was really deceived, and thought she had found an easy way of becoming like God. Solomon was the wisest of all men, and yet he allowed the women who surrounded him to decide what form of religion should prevail. Jezebel was so jealous for her idol gods that Ahab dared not resist, and even Elijah, that man of God, was forced to flee for his life. India is full of wicked Jezebels and simple, deceived Eves, who hinder their own progress and that of their husbands and children.

Sanskrit writers have exhausted the vituperative adjectives in describing woman. They represent her as wily, hypocritical, lying, deceptive, artful, fickle, freakish, vindictive, vicious, lazy, vain, dissolute, hardhearted, sinful, petty-minded, jealous, addicted to simulation and dissimulation. She is worse than the worst of animals, more poisonous than the most poisonous of vipers. Tamil proverbs are not much more respectful. "A woman, a dog and a walnut tree, the more they are beaten the better they be," has an Anglo-Saxon ring, but the sentiment is truly Hindu.

In 1830 Dr. Duff said that to educate a woman in India was like scaling a wall five hundred feet high. Some Christian workers have scaled that wall, though it is so high. Some have humbled themselves and crawled under it. Some have pounded away until an entrance has been forced. Now we are reaping the results, and are finding more doors opening to us day by day than we are able to enter. Work directly for women was so small in 1878 that we find it unrecognized in the statistics compiled for the South Indian Conference of 1879. Statistics for 1898 are incomplete, but we find there are now in South India 50,860 girls in school, against 20,102 in 1878. There are 8 normal and 3 Bible training schools, in which 248 women are being trained for teaching or for Bible work. Beside these there are 41 wives of agents receiving instruction in the theological seminaries. There are at least 1,269 women at present engaged as school mistresses, possibly more, as 1,610 others were reported without stating the sex. Seven hundred and eighty-six Bible women are teaching the women in their homes. Just how many zenana pupils they have under their charge the statistics do not tell. In the Madura mission 70 Bible women had 2,994 pupils at the close of the year, an aggregate during the year of 4,054.

Medical work, also, has not been fully reported, so I can only state that the number of women and girls treated at the Women's Hospital in Madura for the past year was 18,735. The ultimate end of all this work for women is the presentation of Christian truth with the hope that many of the Eves and Jezebels may become godly Marys. But, keeping step with this one great hope and aim are a whole troop of minor benefits, which cheer our heart while we wait for the great harvest, which can only appear when husbands and wives together openly acknowledge Jesus as Saviour and King. Not least among these minor benefits is the revelation to these women (and to their husbands also) that they are capable of learning. It is well for them to realize that they are not really dogs, donkeys, vipers or monkeys. Those who have had the pleasure of opening up new work in dark places have heard first the scoffs and incredulous remarks of the men, not to mention the genuine opposition. We have watched scoffs and opposition change to indifference, indifference to curiosity, curiosity to pleasure, pride, and even to a kind of respect, as the despised woman has mastered perhaps a hundred Bible verses, fifteen or twenty hymns, or has learned to read as well as her liege lord. We know of one husband who even condescended to have his wife teach him to read.

Another benefit to the pupils is the cessation for even a brief time from the vile talk which fills a Hindu woman's life. But the benefit does not end here, for the mind is soon stored with new truths, and the daily lesson becomes a subject of conversation. Indeed, one of our aims is to teach the women so thoroughly that they may be able to repeat the Bible stories, verses and Christian hymns wherever they go, and so become preachers themselves in a way. The learning of a score or more of Christian hymns by so many of our women we consider a great victory. Hindu men have always been fond of music, and have not been afraid to sing even in the streets and the most public places. But Hindu women have been debarred from this privilege (with the exception of a few vile cradle songs) because the temple dancing girls were supposed to have a monopoly of this gift. But now there are hundreds of women in South India singing the gospel for the glory of God, the comfort of their own hearts and the enlightening of their neighbors' dark minds. Still more cheering is the fact that so many of the women are learning that the Christians' God really hears and answers prayers. They do not always ask wisely, nor do they always give Him all the praise and glory. Are we ourselves quite guiltless in these respects?

There are many discomforts connected with this work, too trivial to mention, but very annoying at the time. Ladies are not generally welcome in the morning and evening, so our visits must be made during the heat of

the day. Floors have been freshly washed in honor of our visit, and are still damp and fragrant. Even the garland with which they wish to propitiate us may prove to be overpowering in the close, warm rooms. Lack of sufficient light is a very common trial, and it is not at all uncommon for us to share a very limited space with the fowls, sheep or cattle. The stories that our pith hats could tell of bruises received from low doors and beams ought to call forth a poetical eulogy that would immortalize that much despised head protector. Curious, gaping crowds, with a generous sprinkling of crying babies, and incorrigible boys and girls crunching rock candy and fighting for a place in the foremost ranks, shutting off the last possibility of a breath of pure air, . . . all of these things are not soothing to tired nerves. Add to this the tale of unkind husbands, undutiful sons, daughters gone astray, hungry mouths and hungry hearts, and you will not wonder that I at least, often conclude that there is not money enough in all this world to hire me to do house-to-house visiting in the villages of India. And yet I have 11 Bible women with pupils numbering 350 or more under my care and I would gladly double the number to-morrow, if possible. Verily the love of God constraineth us, and makes fascinating what would otherwise be disagreeable.

The Bible women need to be faithful, persistent, patient, full of tact and godliness. Sometimes they have to go at 6 A. M. to catch the women before the dew rises and field work begins. At some seasons they must follow their pupils to the fields to hear their lessons. Again, the women are so busy all day that lessons can only be learned at night. Often the Bible woman has to walk the floor with a fretful baby, while the mother sits in the light to see the letters she is trying to learn. Sometimes the Bible woman stands near while the pupil pounds rice, and instruction is given with persistence if not with continuity. The entrance of husband, father-in-law or uncle generally puts a sudden end to all lessons, not necessarily because he objects, but because Hindu courtesy demands silence on her part in the presence of those particular individuals.

Hindu courtesy also requires that she should not mention any of their names, and hence the reading is often very lame with the words God, son, darkness, blackness, etc., all omitted. It is small wonder that some learn slowly. It is a marvel that they are willing to learn at all. It is a still greater marvel that they bear so patiently the sneers and gibes of their neighbors, and that some of them learn so quickly and so well. We have known several women to learn two hundred and forty answers of a Christian catechism in five months, beside all their other lessons. One woman was so anxious to read her new book, "Angel's Message," that she read it nearly

through, unaided, during the two weeks that the smallpox goddess required her to carry her sick child in her arms. Often we are surprised at the heroic way in which they bear persecution for Christ's sake. A poor, ignorant, low-caste woman and her husband heard the gospel of salvation, and decided to become Christians. The village soothsayer warned them that their fathers' gods would be angry, and as they heeded not, their infant child suddenly died. Convinced that their gods would punish them still further if they persisted in being Christians they went back to idolatry. A few years afterward, through the efforts of a Bible woman, the woman and her eldest daughter began to learn to read. So meagre was her vocabulary at first that the simple verse "God be merciful to me a sinner" conveyed no idea to her mind. *Devan* to her meant a man of the Maravar caste. *Kirubai* had to be changed to *Irukkam*. Sinner meant nothing to her. But if ever one was taught of the Spirit that woman was. It was a great pleasure to see her rapid improvement both in knowledge and in appearance. She was troubled with no doubts; she eagerly accepted each new truth, and in a few months she again decided to be a Christian. Her husband and the ever-watchful soothsayer reminded her how the gods had killed her child when she formerly attempted to leave her forefathers' religion. Her reply was: "Has no one else's child ever died? Have the mothers of all the babies that have died been Christians? I do not believe it was because I was a Christian that my baby died." Very soon her only cow sickened and died. The wise old soothsayer was at hand to say, "Did I not tell you the gods would punish you if you do not leave this strange religion?" For just a little she was staggered, then she rallied and said: "My cow is not the only one that ever died in this village. It is not the gods but some enemy that has done this. Jesus endured greater loss than this for my sake, I will endure this patiently for his sake." The soothsayer threatened still greater disasters. A caste meeting was called to determine what could be done with this woman. The husband attended the meeting and was treated to some rice and curry. Before he reached home he was taken violently ill, and in three days he died. The relatives denounced the woman as the cause of her husband's death, took her only son from her, and entreated her to return to her fathers' gods before they should all be annihilated. The poor woman came to the bungalow and poured out her grief with evident sincerity; but still her faith shone brightly. "I am convinced now that all these things are happening because I am a Christian. It is not the gods, but wicked men. What can I do, a woman, alone! I will not deny my Saviour, but you must not come to my village, and I must not come to the bungalow for some time. I have suffered much, but it is nothing when I

think what Jesus suffered for me. He died by the hands of cruel men. I am willing to do the same. But they will not kill me until the very one. I must live to see my relatives die, one by one, because I will not give up Jesus," she said. We waited a month and then sent to the village to inquire about the woman. They had given her two weeks to fast and pray for her husband, then finding her mind as firmly fixed on Christ as they had sent her to Burmah. Poor, ignorant, degraded woman that she was, she had learned her lesson better than some of us have, and she shone with a brightness that puts ours to shame. Her case illustrates how difficult, how almost impossible it is for these women to come out and acknowledge Christ as their Saviour. This accounts for an increasing number of those who may be called "Secret Christians" who cannot long remain secret, for their lives testify for Christ, and they are called by their neighbors "Bible Folk." Sometimes their books are torn and burned before their faces, oftentimes they are beaten, always reviled. Those who were dependent upon their own labor for a living have been boycotted. If they made cakes all were forbidden to buy. If they dyed threads all were forbidden to give them work. If money were due to them it need not be paid, for they are counted as dead as long as they worship Jesus. We do not urge them overmuch to make such a public profession as shall cut them from their families, but trust that they may be used of the Lord to bring new light and life to their dark homes. Some of us are hoping, however, that the day is not far distant when a home may be provided in the Tamil country, as there is already in the Telugu, where those who are led out by the Spirit may find a refuge where their lives will be safe, and they may receive further instruction.

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MINNESOTA	1,734 12
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Life and Light for Woman.

Vol. XXXI.

JULY, 1901.

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ABDUL HAMID II, THE SULTAN OF TURKEY.

Religious Head of the Mohammedans.

MOHAMMEDANISM.

BY MRS. C. M. LAMSON.

THE story of the life of Mohammed is most fascinating. Born after the death of his father, growing up in the wild desert life of Arabia, tending flocks through boyhood and youth, living a pure and ascetic life in the midst of heathenism, praying, fasting, longing for the unseen Divine, and then late in life, founding by the power of his own personality a faith which swept the earth like wildfire, no tale in the Arabian Nights is so romantic as his. For the influence of this one man, born so humbly, has grown and strengthened in all these fourteen centuries, till to-day it is true that the religion he founded, "the faith of Islam, is the strongest organized opponent of Christianity." The Koran, the book containing the revelations made to him, is to-day believed to be divine by more people than is any other book. Its dominion extends from the far east in the Philippines to Sierra Leone, the most western point of Africa, and from the snows of Russia to the jungles of tropical Africa. It holds sway over peoples of each of the great races, Semitic, Aryan, Turanian. It holds as its servant the one literary language of the Orient, the Arabic, and controls the commerce of Africa "the undeveloped continent."

In our thought we are apt to identify it with Turkey, but though it is true that the Sultan of that empire is also the Caliph, the successor of Mohammed and spiritual head of his believers, only about one eighth of the Moslem are under his temporal sovereignty. The new king of England counts more than twice as many Mohammedan subjects as the Sultan, more than any other ruler. Russia has ten millions, China has thirty millions, France ten millions or more, and smaller nations and wandering tribes add many more. How glibly we count over the millions and forget that we are speaking of human beings, each one the child of God with a destiny for eternity to face. Still more close to us, we have in the Philippines, as fellow-citizens, shall I say,—at least they are for the present our responsibility,—several millions of these brown men who say devoutly, "There is no God but one, and Mahomed is his prophet."

While it is true that politically the power of Mohammedanism is on the decline, and that the Sultan has lost much territory in the last fifty years, this is not at all the case religiously. There has been a great revival in the past few years, and the zeal and piety of believers has been rekindled to glowing flame. Islam is throwing itself with all its forces upon the lower races of Asia, Africa and Australasia, and wherever it touches heathenism is sure to win. There are to-day eight thousand students in the mosque at

El Azar at Cairo, many of whom will go as missionaries of their faith; they, too, have "student volunteers." They have a weekly paper published in London, they have a mosque in New York, perhaps also in Boston. Islamism is not likely to die of itself.

If we try to explain its marvelous spread we find that it conquered by the sword; "Believe or die" was the word. But, as Carlyle asks, "Where did it get its sword?" The missionaries of Islam bring to heathen peoples, sunk in idolatry and polytheism, the knowledge of the one true God; a God who is creator and governor of all, who is merciful and compassionate. He teaches them that idols must be given up; this true God must be worshiped in spirit only. Men must be kind to the poor, to orphans, even to all animals, because all life is the gift of God. The book he brings is divine in every word and letter, and there is no question of the "inerrancy of the Scriptures" among them, since they hold that the Koran was not only given by God, but has been, in all its copies, preserved by him from error. After the death of Mohammed a great number of the best reciters of the Koran were slain in battle, and Omar became convinced that this divine revelation must be preserved in some safer way than by simply human memory. So Zeid, the chief amanuensis of the Prophet, was commanded to collect the fragments. He worked diligently, bringing together Suras from every quarter, gathering them "from palm-leaves, stone tablets, the breast-bones of sheep and camels, but most of all from the breasts of men." Their code of law has nine commands instead of ten, as Mohammed thought it impossible for a pastoral people, having flocks and herds to care for, to abstain absolutely from work on any day. Much of the book is borrowed and adapted from the Old Testament, and much relates the revelations made to Mohammed personally. It has passages of great force and beauty, but much is obscure and confused, both in language and thought. It has about eighty-five per cent as many words as our New Testament, and a man's merit is reckoned largely according to the amount of the Koran which he can recite.

For most of us the concrete is easier to realize than the abstract, and it doubtless aids the hold of this religion that most of its stress is laid on outer conduct. The four main points emphasized are almsgiving, fasting, prayer and the pilgrimage to Mecca. The tithe of all one's property, not the income merely, is held to belong to the poor, and to give is to make easy one's way to Paradise.

There are various rules and days of fasting prescribed, but the one great fast is that of Ramazan, when for a whole month not one of the faithful may take any particle of any food or drink into the mouth from sunrise—from



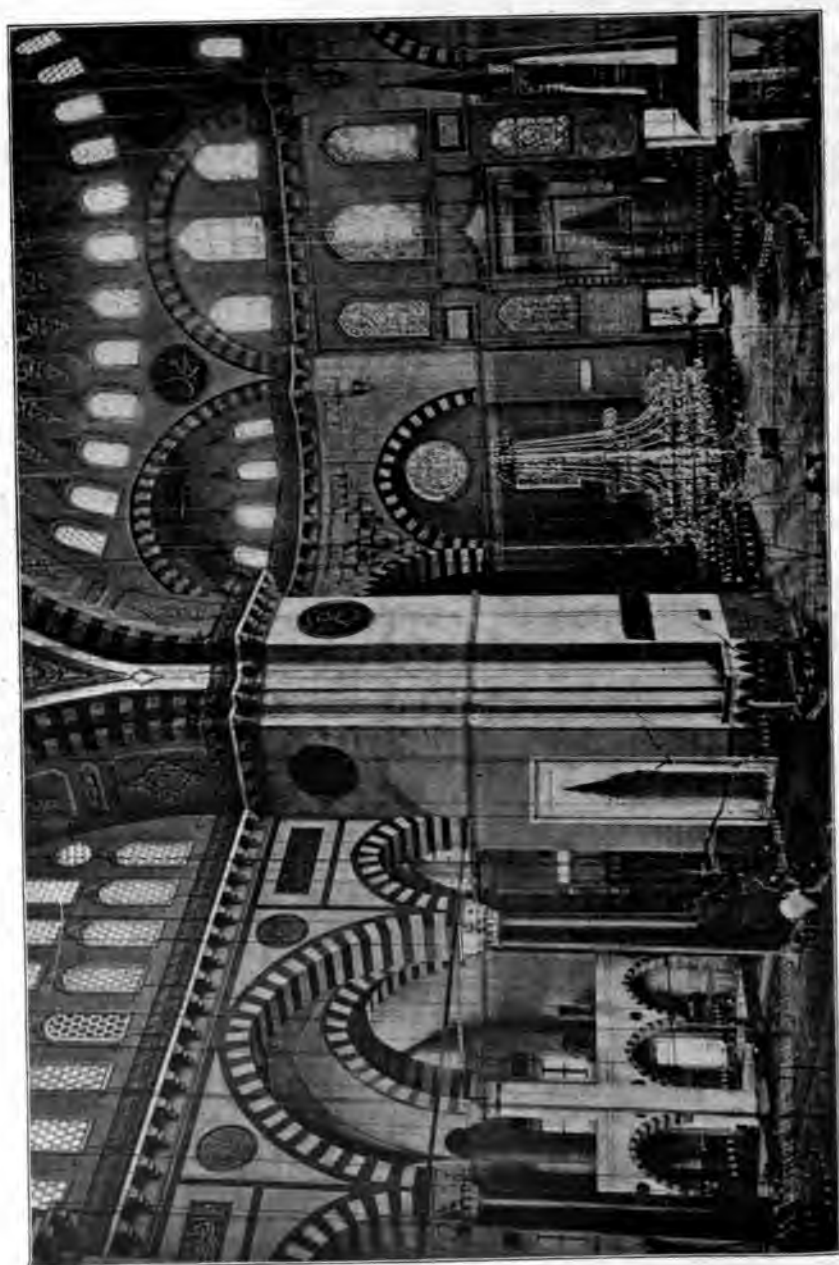
the time when one can distinguish a black hair from a white one—to sunset. They must not swallow their own saliva, nor inhale perfumes, nor smoke tobacco. This last is the hardest privation of all, as, all intoxicants being prohibited, they are greatly addicted to the weed. The wealthy soften the rigors of the month by feasting and reveling all night and sleeping the greater part of the day, but to the working classes it is a severe discipline; especially as their year being arranged by the lunar cycle, Ramazan sometimes comes when the days are longest. It is for the most part kept faithfully, any failure being held a civil as well as religious offense. It is a curious sight to see the tables spread in the poorer streets with people all ready to break their long fast at the very instant when the boom of the cannon shall tell that the sun has set.

The prayers are to be preceded always by ablutions of face, hands, arms to the elbows, and feet and ankles. They consist mostly of adoration rather than petition, and are to be said five times daily. The faithful prefer to pray in the mosques which are always open, but they never neglect the muezzin's call, wherever they may be or however occupied, and though doubtless much is merely a vain repetition, yet one cannot doubt in seeing some devout face that from many a heart goes up a prayer that is real and acceptable to the Father of us all.

The great pilgrimage to Mecca is the height of every Moslem's earthly ambition, and is the event of his lifetime. This journey, bringing together, as it does, those whose homes are widely scattered, has a great influence in welding into one whole men greatly varying in racial characteristics. As it is, there are more than seventy sects, bitterly jarring among themselves, yet presenting one front to all outsiders.

One cannot deny the high principles of this faith, nor that it has produced many men of spotless life and ardent devotion, and we must honor their fidelity to the religion into which they were born. We all would join in the "Lord's prayer of the Moslems," the gem of the Koran: "In the name of God, the compassionate Compassioner, the Sovereign of the day of judgment, Thee do we worship, and of Thee do we beg assistance. Direct us in the right way; in the way of those to whom Thou hast been gracious, in whom there is no wrath, and who go not astray."

Yet while giving all credit for the truth which it embodies, one must feel most pitifully the great deficiencies of the faith of Islam. It can tell us little of the love of God, and knows nothing of forgiveness and reconciliation brought to men by his dear Son, Jesus the Christ. A recent traveler says: "Its central idea as elaborated to-day is that of the Creator and Governor of the universe as a merciless tyrant, ruling after the caprice of a fathomless



THE CATHEDRAL OF ST. JOHN, BOSTON, MASS.

will, breaking the clay of humanity into pieces, throwing one to the right, saying, 'These into heaven, and I care not;' the other to the left, saying, 'These into hell, and I care not.'" The only heaven it can promise is purely sensual, and this is open to all "believers," however cruel or corrupt their lives may be.

Polygamy is allowed, divorce is easy, and as a necessary consequence womanhood is degraded. "Women do not need to go to the mosques; they have no souls," said our dragoman in Cairo. No one can see the faces of these women—usually hardly more than animal, but sometimes hauntingly pathetic—without a great longing to share with them our gospel of blessing and hope.

Slavery is not only allowed, but seems to be approved, mostly in a mild form as far as domestic servitude is concerned, a slave being usually well treated and able to rise to high power if he have the capacity. But all the horrors of the slave trade are under its protection, and such cruelties as cannot be told nor imagined go on with no protest. They have no sense of the value of man as man. To them humanity is divided into Believers and Blasphemers, and the duty of Believers is to subjugate or exterminate the Blasphemers. Says Dr. Dwight: "A long and somewhat intimate acquaintance has given me admiration and respect for many Mohammedans as friends. Many of their finest qualities may be traced to the teachings of their religion, yet they cannot set aside permanently the fact that God has commanded them to subjugate or exterminate all who refuse to believe in Mohammed. This divine command shapes their conduct toward aliens even when they themselves would like to forget it. The principle that the non-Mohammedan is an enemy, to be subjugated or killed for the glory of God, is the axiom of faith which underlies the whole chapter." We saw this command carried out in Armenia in 1895. We are likely to see it carried out again when time and place seem fitting.

Now, what is our duty, as Christian women, toward this greatest of all obstacles which hinders the spread of our gospel? First, since it is much easier to convert one from heathenism than from Mohammedanism, it will be strategic to *pre-vent*, literally, their missionaries, and hasten to carry the message to the dark parts of the earth before they are captured by the clutch of this strong half faith.

Again, we must see to it that at every point of contact, politically and socially, a real Christlike Christianity is shown to them. To quote again from Dr. Dwight: "The Mohammedan is a reasonable being, not psychologically different from other men, with like capacity for the finer feelings. The ordinary Moslem really believes that the non-Moslem world thirsts for his blood,

knowing neither righteousness, justice nor mercy. It may be asserted that when he discovers in a non-Mohammedan friend a true man, sober, temperate, pure in morality, and just and chivalrous in the treatment of others, he is astounded beyond measure, and tends to become a sincere and trusty friend." Therefore, we must show them that to be Christian means to be such men and women as will command their esteem. The sight of a Christian home is wonderfully effective, with its glimpse of the power of true womanhood, and with the irresistible influence of devoted lives. The medical missionary reaches all grades of society, and lives the gospel which they soon feel they need.

We must multiply and strengthen all Christian schools and colleges. These pupils scatter to be centers of light in dark places, and their influence is beyond reckoning. We must disseminate widely religious literature, most of all the Bible in Arabic. The Word of God brings life and light to them as to us, and many hearts are eager and glad to read its truth. Mohammed honored both Old and New Testaments, and his followers do not fear to allow their spread. Indeed, one old Koordish chief said, "Why do not the missionaries bind up the Bible and the Koran together, that so we may have the complete revelation?"

The winning of these millions to Christianity is a stupendous undertaking which calls for keenest minds and most consecrated hearts. Yet when Christians really set themselves to the task we shall succeed, for truth will banish error, and love will conquer sin.

TURKEY.

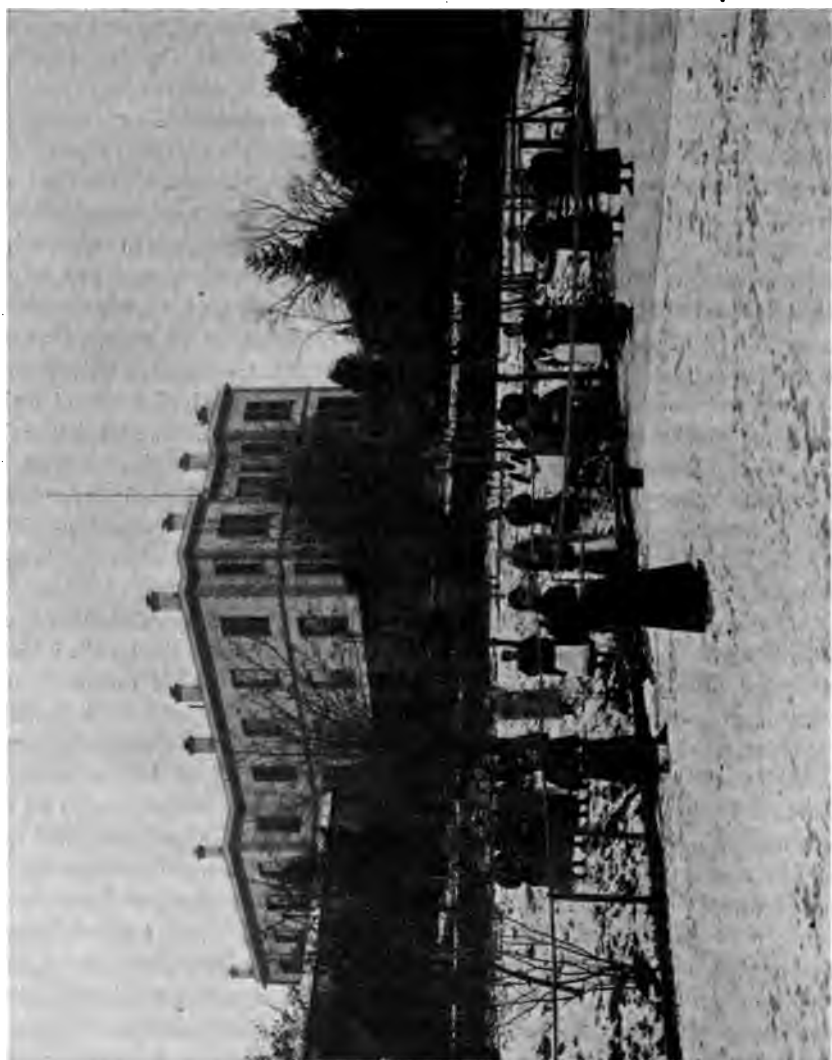
THE RELIGIOUS WORK OF THE AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE.

BY MISS GWEN GRIFFITHS, PROFESSOR IN THE COLLEGE.

THE American College for Girls at Constantinople numbers, including the Preparatory Department, one hundred students, about half of whom board in the college. Many of the boarders are from such distant points as Mecca and Athens, Trebizond in the Interior, Phillipopolis and Sophia in Bulgaria, and Batoum and Tiflis in Russia, although a large proportion come from the Bosphorus villages which form a real part of Constantinople. Thus the school is made up of many different elements. Probably nowhere else than in Constantinople could one find an institution made up of such diverse religions, and thus it seems to me that the principles of religious instruction worked out here must have a high significance.

While an enumeration of the special religious services of any community gives but little idea, perhaps, of its real religious life, still a certain estimate may be made from a knowledge of even this formal expression of that life. Each day the college inmates gather in Barton Hall for evening and morning prayers. The chapel exercises conducted each morning by Dr. Patrick, president of the college, consist of a chant by the choir, a reading from the Bible, often with some well-chosen remarks, a prayer closed by the chanting of the Lord's Prayer, and a hymn in which all join. The girls of the college remain at the close of the service, and this is Miss Patrick's time for intimate little talks with them about matters pertaining to college life and spirit, as well as more personal matters. The chapel exercises in the evening are conducted by the professors in rotation a week at a time, and are rather simpler than the morning service. The eighty or ninety girls who board in the buildings are divided up, more or less by classes, into six groups for their Sunday Bible work. These classes meet Sunday mornings, and are conducted by the professors. We find the girls religiously inclined, and quite willing to discuss the ethical questions raised. When Miss Fensham, the dean of the college, who is now completing her theological course in Chicago, is in her place a systematic course of week day Bible study is pursued. Thus the Sunday work answers very largely to the ordinary Sunday-school work in America, although it differs in that each teacher chooses the line of lessons which seems best adapted to her class.

At half-past eleven each Sunday the whole resident body of teachers and students assembles in Barton Hall for the church service of the week, which, conducted by different ministers in the city, offers us good music by our choir of girls, and usually a really excellent sermon. There is in the college a student Christian Association, organized much as a Christian Endeavor Society is at home. The pledge required of the members is similar to the Christian Endeavor pledge. The Lookout Committee invites a girl to become a member when, in their opinion, she is showing by her daily life that she has an earnest desire to do right. This prevents many of the younger girls from joining for a trivial purpose. Such an arrangement is necessary among a people whose ideas of religion lean toward the æsthetic rather than the practical. Sunday evenings the Christian Association holds a prayer meeting attended by all of the students in the buildings, and conducted sometimes by the girls themselves and sometimes by an older person. The girls take part voluntarily, both speaking and leading in prayer. Once a month these meetings become missionary meetings. The funds for missionary purposes are the results of a plan of systematic giving on the part of the girls, and of a bazaar they give once a year just before Christmas. The mis-



sionary work consists in supporting some Armenian orphans in school in the Interior, sewing for boxes for orphanages, and sending flowers from our beautiful gardens to the hospitals of the city. Besides the daily chapel services, and the Sunday services mentioned, the faculty have a prayer meeting on Sunday afternoons; a group of girls from the Christian Association come together in the parlor each Monday evening for a short, purely devotional service; and at a time when the day scholars may attend, Dr. Patrick has a large and enthusiastic prayer meeting upon which the attendance is purely voluntary. This completes the list of set religious exercises.

The students who live in the college are apportioned to the different teachers as wards or daughters. Each teacher is expected to look after the personal need of her wards,—physical, mental and moral,—and to be their especial adviser and friend. The girls' needs are many. Some of them need instruction even in habits of personal neatness. They lack the ability to think clearly and to reason quickly, which comes as a heritage to most children in countries where education is an older institution than it is here. They lack imagination in originating games and amusements; as well as the vigor and energy necessary to carry the games through, so that they have even to be taught to play. The great differences in the abilities of the advanced classes and the younger ones, however, serves to convince a newcomer that this college is doing a very noble and much-needed work. The girls of the higher classes are neat, self-possessed ladies. Religiously, the school stands for the highest ideals, so that I am sure that each earnest girl who goes out from this college must carry with her a force that shall act as a leaven of irresistible power in the mass of the people of her own faith.

To understand the value and usefulness of any mode of religious life for a certain set of people, one should have some little knowledge of the prejudices and habits of these people themselves and of their forefathers. In Constantinople one cannot escape gaining some knowledge of early Church history, since he is here surrounded by many of the several branches of the early Church, maintaining their worship very much in the forms of the fifth or sixth centuries. In all of the Christian churches of the Orient, the service is in the ancient language of its people, which is understood, of course, only by educated persons. The service seems crude and unattractive to the Western mind, while the music in some churches seems wholly discordant, the harsh male voices being accompanied by clanging cymbals. Yet no doubt the service in some way awakens a response in the people and satisfies them, since it is the outgrowth of their own national ideals. Our young Armenian teacher, who has spent her life in Protestant schools, and who is an earnest Christian, taking an active part in the college Christian Asso-

ciation, said in this connection: "The Protestant services are very cold. They instruct us and appeal to our minds, yet they do not express the worship that ours do, for our service appeals directly to the heart." Thus it would seem that the Eastern forms and ceremonies must express the temperament and nature of the people. Moreover, in some cases, the Church



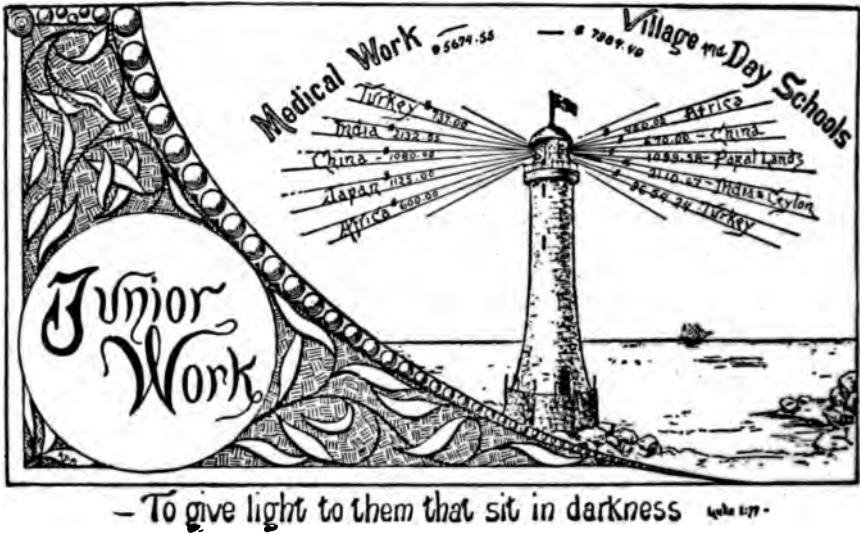
ENTRANCE TO THE COLLEGE GROUNDS.

is the nation, the Patriarch being the only national representative at the Porte; and in others, Church and State are so closely related that national festivals are celebrated by church ceremonies, and church festivals by *secular and military* ceremonies. It is difficult for an American to appreciate

that a person's loyalty to his country can be so entangled with his loyalty to his Church as to make them inseparable. This absolute unity of Church and State makes these churches well-nigh impregnable. A person who leaves his church is practically an outcast from his people, and for this reason he can have but little influence among them. In theology the Eastern Church does not differ widely from the Protestants of perhaps a century ago, although in forms and ceremonials the difference is great. These Orientals have a tendency to worship the Bible rather than to study it, and they have not yet learned to translate their religion into living. We should not enjoy their highly wrought services, but if it ministers to their innate love of ceremony and symbolism, and thus seems more worshipful and full of praise to God, it is a good to them and not an evil.

In America our colleges are open to persons of all Protestant denominations, to Catholic, Jew or Agnostic, and any one of these may expect to find religious liberty and brotherly tolerance. A broader religious tolerance is asked of us here, and yet added to this is the imperative necessity of giving a religious training which shall be positive and deep and strong. That President Patrick has found the way no one who spends many weeks here can doubt. Here are girls divided by strong race prejudice and by religions differing from each other far more widely than do the Congregational and Catholic churches, living together in the intimate daily intercourse which a boarding school imposes, yet in marked harmony and happiness. They have their prayer meetings and their missionary meetings together in peace and concord. They study their Bibles together, and enjoy the free ethical discussions which is encouraged in the Bible classes, and yet no antagonism is aroused, no wasteful theological discussions or animosities are started. While it would be hard to explain the cause, it is easy to realize that a distinct atmosphere has been created here, in which such barren contentions could not thrive.

A FRIEND went one morning to Sir Robert Peel's house, and found him with a great bundle of letters lying before him, bowed over it in prayer. The friend retired, and came back in a short time and said, "I beg your pardon for intruding upon your private devotions." Sir Robert said: "No; those were my public devotions. I was just giving the affairs of state into the hands of God, for I could not manage them." Try trusting the living God with your letter bag or your housekeeping.—*H. W. Webb-Peploe.*



TURKEY.

THE SELF-GOVERNMENT ASSOCIATION IN CONSTANTINOPLE COLLEGE.

BY MISS F. A. FENSHAM.

"THE College expects every girl to do her duty," is the motto chosen by the self-governing association of the American College for Girls at Constantinople. The subject of discipline in educational institutions has been for years one of serious thought and debate. The methods of severe correction and innumerable rules, held to be indispensable by our forefathers, have given way to new and more attractive ways of securing the comfort of a community of students who, because of their close relations, must give heed to respect for one another's interests. The object of order in any college is to insure an unselfish thoughtfulness in community life.

As long as measures were imposed by those in authority, the relation between teacher and taught differed little in principle from that of a child in the kindergarten to its teacher, and in fact in the modern kindergarten authority is veiled. Something else was needed for men and women who had passed beyond the stage of personal correction, and had yet not reached that of thoughtful consideration of the comfort of others. In the introduction, therefore, of the self-governing system an ideal has been reached which had long been held unattainable, and the responsibility was laid upon the student body, just where it belonged, to provide for such order in college as the good of all demanded.

Eight years' trial of the system in the college at Constantinople have proven effective in developing womanly dignity and self-control on the part of the students far beyond that attained under the older system of surveillance. Each student now feels herself personally responsible for the general order of the college, and this consciousness goes far toward making her watchful of her own movements. Another valuable effect of the system is that of establishing a relation between a teacher and student wholly free from the defects of espionage.

The self-governing association of the college was established in 1893.



YOVA MILOSHOVA, 1892-93.

The students met and formed themselves into an association, framing a constitution and by-laws, which were submitted to the faculty for approval. Every change in the by-laws secures the approval of the faculty before it goes into effect. The officers of the society are a president, vice president, secretary, an executive board composed of seven members, and eight proctors in charge of the various dormitories. The election of officers for



ZAROUHI KAVALDJIAN, 1897-98.

the ensuing year takes place at the close of each year, and the list of officers is submitted to the faculty for confirmation. The by-laws cover such regula-

tions as are needed for orderly conduct in the library, dining hall, dormitories and grounds, as well as promptitude in fulfilling college duties. If a professor or instructor notices a matter which needs correction she reports it to the executive committee of the society, and that body deals with the offender. Objection may be made that much good is lost here in the value of a word of advice from the teacher. This is not valid, for a teacher is free to give her



HOSANNA SARKISSIAN, 1898-99.

advice in any case, but will do so rather from the standpoint of friendly interest than from that of authority.

The cosmopolitan character of the student body in the college at Constantinople makes the association an especially interesting one. There is the Bulgarian girl who may represent the family of an honored ecclesiastic; the Greek girl whose ancestors have been renowned; the Armenian with the keen, bright mind of her race; the English girl with her careful home



PESHA KALCHEVA, 1899-1900.

training; the teacher who has come from one of the schools of the interior to complete her studies; the Italian girl whose parents have drifted to Russia, but hold to their allegiance to Italy. One might look for national jealousies to spring up here, but there is little of such feeling, as is shown by the fact that the presidents chosen by the students have been in turn Greek, Bulgarian, Armenian, English, etc., regardless of nationality.

Once a month a business meeting is held, and at this meeting additional matters relative to general conduct are discussed. It requires no little self-control to administer the duties which fall to each office, and there is possibility of friction and lack of wisdom on the part of each officer, yet from year to year the difficulties are being met and overcome by the members; the society is commanding a deeper respect from the faculty and instructors, and the students are developing into self-controlled women of executive power, who carry into their respective spheres of life the results of this, one of the most important educating influences of college life.

HELPS FOR LEADERS. CONCERNING PROGRAMMES.

THE most essential features of all programmes are preparation and forethought; the success of any meeting and the result of a year's work being alike proportionate to the care and skill expended in planning and execution. If a leader desires only to fill an hour and so call her duty done, she may hastily sketch her programme while the audience is gathering, depending upon them for material, and if it fail present the question, What shall we have for our next meeting? wasting in discussion the time that should be spent in having. But if the object is to gain that knowledge upon which genuine interest must be based, the value of the few short hours we give to study will be realized, and each be planned to give a definite increase to our understanding and purpose.

Many societies solve the problem by using the admirable programmes provided by our Board; others with the reputation of most interesting meetings prepare their own. One junior auxiliary appoints a committee, which during the summer arranges and prints subjects and leaders for each month of the ensuing year; giving a comprehensive outline of one field or glimpses of several, with references for individual study. In another the officers constitute a programme committee, meeting regularly to consider their work and the topics to be presented the next month. The secretary then neographs this programme and distributes it a week before the meeting. She also sees that speakers thoroughly understand what is expected of them, and have ample time for preparation. We give one of these programmes:—

Foreign missionary meeting. In the church parlors, Feb. 9, 1901
Leader, Miss Blank.

Subject: Japan.

Devotional exercises.

Reading: Position of Women in Japan.

Paper: Life of Joseph Neesima.

Reading: Glimpses of Home Life in Japan.

Talk: The Japanese Problem.

Influence of Christian Missions in Japan.

Questions and answers.

Offering.

Social hour in charge of the tea committee.

To secure the desired effect of any programme the time limit should be closely observed by all participants, and they must be chosen according to ability; bearing in mind that a story, a poem or a song may add as true value to a missionary hour as the clever essay. Draw upon all the talents at hand, for what one does often goes deeper than what one hears, and the girl who prepares a part is not the one who is kept by the weather or some other engagement from the meeting. That missionary programme is successful which uses the working material at hand, and the members of a society to bring their lives into deeper sympathy and closer relations with the work for which we exist.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Again we are obliged to report a falling off in monthly receipts, the amount being \$721.84 less than for the same month last year. The decrease for the eight months for the year is now \$3,534.86. The hope expressed with the last report of serious falling off that it was only an ordinary fluctuation has not been realized. We are very near the point of alarm for our treasury. It is still possible that a not unusual fluctuation will bring up the amount for another month, but the uncertainty should spur us on to every possible effort during the remainder of the year. We trust each one of our workers will ask herself prayerfully and earnestly what more she can do in her own particular field to ward off the disaster that would come to our Board from a depleted treasury.

A LIGHT SET UPON A HILL. As we take up the study of Mohammedanism in our August meetings, it is a pleasure to give our readers a description of the religious life of our American College for Girls in

Constantinople, by Miss Gwen Griffiths. Such an institution is a great boon to the girls of many nationalities in Turkey, and it is a satisfaction to know that his majesty the Sultan so far appreciates its beneficent work as to confer upon it the Irade which brings it under the special protection of the government.

**SEMI-ANNUAL MEETING
OF THE BOARD.**

The semi-annual meeting of the Board was held in Union Church, South Weymouth, Mass., May 22d. The general subject of the meeting was "The Importance of Education in Foreign Missionary Work." The consideration of the subject began where it should begin, with ourselves, in a most happy address by Mrs. F. E. Clark on the Knowledge of Missions in the Home Church. That her address hit the mark was shown by the fact that very many of the audience, including some of the best missionary workers, discovered that their knowledge was decidedly vague in some particulars. This was followed by an animated discussion on the plan for united study of missions, to be adopted by Woman's Boards of different denominations in Great Britain, United States and Canada. The closing address of the morning, by Dr. Pauline Root, gave a vivid picture of the Work of the Student Volunteer Movement among student classes in mission lands. The afternoon session was given to the educational work of the Board from the kindergarten to the college. The addresses were on "The Influence of the Kindergarten on Mission Work," by Miss F. E. Burrage, Cesarea, Turkey; "The Beginning of a Boarding School," by Miss Nellie M. Cheney, of Canton, China; "The Boarding School: Its Effect on the Individual Pupil and on the Community," by Miss Mary Florence Denton, of Kyoto, Japan; and "The American College for Girls in Constantinople," by Miss Florence A. Fensham, dean of the college. The perfect surroundings of the meeting, the beautiful summer day, with its vivid green and blossoming trees and flowers, the cordial welcome and unfailing attention of members of the two churches, combined to make the occasion one long to be remembered.

THE DEPUTATION TO INDIA. If all has gone well the deputation to India are just about beginning, June 10th, their labors with the Jaffna Mission in Ceylon. The latest word received was just as they were embarking for Ceylon at Marseilles. All were well and anticipations bright.

MISSIONARY PERSONALS. We have been privileged to welcome home the past month Miss Fidelia Phelps of Inanda Seminary, South Africa, who has come to this country for a well-earned rest. Two new missionaries have been appointed by our Board, Miss Caroline M. Frost for the Zulu Mission, Miss Frost is now at work in Umzumbe, having gone there last autumn

from one of the Mt. Holyoke schools in South Africa, where she has been teaching for several years. Mrs. Alice Gordon Gulick sailed for Biarritz, France, May 22d. It is a great satisfaction to know that there is reason to believe that her heroic effort for securing \$125,000 for a building for the International Institute for Girls in Spain will soon be crowned with success. About \$75,000 are already raised, so that she will be justified in making her plans for the school. It has been a matter of great regret to the Executive Committee of our Board that the pressure of other work and our limitations as to funds have made it impossible for us to undertake to raise the large sum necessary, but she has our hearty sympathy in her efforts. The Institute has been the child of our love and prayers and gifts for many years, and its prosperity is a matter of great rejoicing to us all.

EXTRACTS FROM RECENT LETTERS.

FROM MISS LAURA M. MELLEN, UMZUMBE, SOUTH AFRICA.

AT its annual meeting in July the Mission located me at Umzumbe, to assist in the girls' school. This station is literally surrounded and shut in by hills, which appear to rise in terraces from the central hill upon which the mission houses are built. Scattered over these hills are the homes of the natives, mostly upright houses,—very few kraals are in sight; one must climb the higher hills to discover them outside this oasis, sending out its "living waters" for miles around. To the west the view is magnificent; the hills rise to precipitous mountains, ever changing in color. The Umzumbe River runs through a gorge in these mountains, winds down at right angles toward the buildings, and making a sudden turn below the steep cliffs at the back of the house, swerves around the hill, takes another turn, and winds its way through the valleys to the sea.

The contrast between Christian and heathen here is striking; the degradation seems greater than on the north coast. The animal expression of countenance is heightened by hideous color patches, and with the women by hair besmeared with red clay and soot and hanging over the eyebrows, and garments scant and filthy. In almost every case there is little sign of ambition beyond that of gratifying physical needs and desires, but their minds are filled with superstition and often with cunning devices to outwit others, if not with plans for revenge on enemies real or imaginary; for to them almost every disease is the result of poisoning by an enemy.

Mark the contrast presented by the Christian natives,—the light of salva-

on shining through the eye, the clear forehead, body clothed in neat garments, the whole spirit and temper changed, God's Word read with eagerness, daily prayer, love for the neighbor instilled in place of hatred.

It is an inspiration to see the fruits of Mr. and Mrs. Bridgman's labors upon this station, and to realize in a measure the power of an endless life. We marvel at results obtained in so short a time. Here is a church established with a membership of one hundred and three,—a good brick and iron building which the congregation has outgrown and is now planning to enlarge; a pastor taught and trained from boyhood, whose own testimony, given in a sermon to his people the other day, was, "I studied daily under the Umfundusi (Mr. Bridgman), and when he died I felt as if I had lost myself. Then the Inkosikazi (Mrs. Bridgman) interpreted God's Word to me. I value their teaching above everything else in my life." The lay preachers also show the influence of Mr. Bridgman's training, with the result that the growth of the work has been remarkable. This is the more surprising because of the fact that Mr. Bridgman was always more or less of a sufferer from bodily weakness. When he could no longer travel about and visit the people, these men came constantly to him for instruction and advice, and through them he wrought, training them as workers. Could his study walls speak they would reveal much valued counsel given, beautiful lessons taught, just reproof to the sinner and pleadings to repentance, loving sympathy to the sorrowing, encouraging words to disheartened workers, and the fragrant incense of many prayers.

Mr. Bridgman dealt not only with the souls of men, but by his aid many sick bodies were helped, many healed. He was especially successful in the treatment of scrofula, often having individual patients under his care for more than a year at a time. The pastor at Esidumbini owes his being healed of this disease when a boy to Mr. Bridgman, also the foundation of his Christian life; he holds his first missionaries' influence and life in great and tender reverence, as do many not only here but throughout the Colony. His work lives after him in an unbroken influence from one generation to another.

The nucleus of a boarding school for runaway kraal girls, started in the Bridgman home, has developed into the "Umzumbe Home," with its chapel and recitation building, and a two-story dormitory accommodating one hundred girls. The school closes to-morrow for the summer vacation, but there is not the demonstration on the part of the girls that is to be seen in American schools upon the prospect of going home, for some fear the persecution they may be returning to; all are praying for strength to withstand the many temptations that will be thrown in their way. No one can estimate the influence of this school for good upon the heathen community.

Besides this and the station school there are three outstation schools assisted by Government, and one supported in part by the girls' "Home."

Mrs. Bridgman instituted a good temperance work here a number of years ago, and her efforts to arouse a public sentiment against beer-drinking and to lead young and old to sign and to keep the pledge have given stimulus all through the mission.

It has been an inspiration to see these encouraging results of faithful labor for the Master at Umzumbe. One longs for many consecrated lives given to His service in South Africa.

FROM MISS E. M. GARRETSON, FOOCHOW, CHINA.

Perhaps you did not know how very, very near we all came to a general massacre in Foochow. Our viceroy was unfriendly to us; we all knew that, but we did not know until afterwards how eagerly he waited news from the battle of Tientsin. Had the Chinese not been defeated there all the places on the coast south of Tientsin would have been visited with the same cruel treatment. The time was fixed five times to exterminate us, but each time there was some overruling Providence. There were some nights I could not sleep, and one or two especially, when we knew we were in imminent danger; but just when we had decided to leave, and I had spent the whole night in packing and settling accounts, came the word that the viceroy wanted us all to stay, and promised to do his best to protect us. He was the last of nine viceroys in Southern China to promise. We all go about our work now as usual, and oh, it seems so nice! But the sad thing is that the Powers did not take advantage of their successes. It would have been an easy thing to have penetrated into the heart of the country and captured the empress and the ringleaders, and that with no show of cruelty either, if only the Powers had followed up their splendid victory at Peking with fresh arrivals of troops. The Chinese were terror-stricken at the time, but now this delay in settlement is being used to prepare for a fiercer struggle later on. We do not think there is any doubt of this. We are only glad that now we have the opportunity to work, and we trust, too, that if danger threatens we may be apprised in time. . . .

For this present new year I am more than happy; I have the best set of teachers we have ever yet had, take them all round. They have fine teaching abilities, and withal are so consecrated. We are going to start a series of meetings for each Saturday evening, beginning April 27th, and continuing four weeks, the object of which is to help those not yet professing Christians to definitely decide for Christ; so our decision day will fall on Saturday evening, May 18th. I know this letter cannot reach you in time

for you to unite your prayers with ours. I wish it might, but I am assured you will pray for us when you know of it; and God does not fix dates as we do, so it may be our greatest blessing will come afterwards. Quite a number of our girls, twenty or more, have been associate members of our Y. P. S. C. E. for some time, and they seem so near the point of accepting Christ, and yet they do not get any further, so I want you to pray that God will help us to help them to a definite decision. We are to hold fifteen-minute prayer meetings each noon during the month, also beginning Saturday, April 27th. Just now we are very busy in our half-term examinations. We have eighteen music pupils.

FROM MISS THERESA HUNTINGTON, OF HARPOOT, TURKEY.

We hope to have the dedicatory service for our new college and high-school building in June, and to hold the commencement exercises there. The kindergarten and primary school will not be ready for use till next fall. Between the two new school buildings the walls of the teachers' house are beginning to rise. It is to be connected with both. Miss Daniels, Miss Platt and I expect to live there in our own quarters. We do not mean to "keep house," but expect to take our meals still with the missionary families.

We are placing our hopes now on some of our older orphan girls. Several of the brightest and most advanced scholars we have taken from the orphanage into the boarding department. We hope that they will make good teachers in the villages in two or three years. Having been as father and mother to them, we shall have some right to plan for their future. The parents of most of our girls are unwilling to have them teach, unless it be here in the city of Harpoot. They feel that it is not suitable for a modest girl to go away to a strange village alone. Besides, every girl must be married, and that as soon as is possible and convenient. So some of our best girls teach only one or two years, or not at all, and then are married. Hence we have set our hopes for teachers till now upon lame or one-eyed girls or widows. But now we have these bright orphan girls, and the missionaries can decide where they are to teach and when they are to marry. Not that they must be "old maids" for the sake of the schools, nor that we shall be hard masters. The girls would really have far less freedom if their parents were living.

There is one sweet orphan girl, who I hope, can begin to teach in one or two years. She comes from Diarbekir. Her father was a preacher in Koordistan. She has an unusually lovely Christian character. All the girls feel the genuineness of her religion and respect her; consequently her influence over them is strong.

Since I began this letter this Saturday evening my brother came in to tell me something that had happened. A few hours ago some Zabtiehs (a kind of soldier) went to the home of a Gregorian to demand money for taxes,—about six dollars. The family is very poor. The man was not at home, but his wife said that she had no money to pay them, and told him to take something from the house in place of the money. They took some pieces of carpet, a great copper vessel, etc. A neighbor came in and loaned about two dollars for the tax. What they took was worth more than the amount of the tax, so the daughter began to protest and try to take back the things, while her mother wept and lamented.

Then the soldiers struck the girl on her head and body till she was almost unconscious. As soon as they left the mother came to Dr. Gates for help. He sent the doctor to care for the girl, and would have sent to the kaimakam (the highest city official), but found that the man was out of town. He expects to bring the matter before the kaimakam on Monday. Such things have happened often in the villages this winter, but the city people have felt and really been safer. A certain sum is required for taxes of every Armenian community, and those who are here have to pay the tax of all those who have gone to America, as well as for dead relatives. For a few years after the massacres the government did not collect taxes from the Armenians, because they were in such a wretched condition. Now they are collecting all those back taxes.

One of our students, whose father died a year or two ago, has been put into prison several times this last year for his father's debts. The boy cannot be more than eighteen or nineteen years old. There are two other students in the college who have each been in prison for two years. In one case the boy is now hardly seventeen years old. He was attending an Armenian school. In the desk of the schoolmaster the Turks found a book containing some prohibited Armenian national songs. For this reason forty schoolboys and men were thrown into prison, this boy being one of the number.

FROM MISS CARRIE E. BUSH, OF HARPOOT.—TOURING EXPERIENCES.

After speaking of the hindrances to journeying toward Geghi, as at first planned Miss Bush says:—

We finally obtained muleteers for this direction, and we were off to spend the Sabbath in Arghuni, on the southern side of the Taurus Mountains from Harpoot. That poor, wretched place has not had a preacher for many years, and it was a joy to us to seek to give them a little cheer. We left on Monday, early, to continue our journey over the Mesopotamian

Plain to this place. It was often pretty hot, and we were glad to break the twelve hours by spending one night at a khan in a glorious valley where the air is cool and it is still and peaceful, and seems near to God and heaven's rest. I grew strong all the way here, it seemed to me.

We came directly to the Girls' Orphanage, and spent one day only to make ready for the tour farther into Koordistan, on which we were accompanied by the former pastor of this church—Pastor Hagope, as we still call him—and his wife. They are now superintendents of these orphanages, and doing a most admirable work. We visited four places, and then returned here. We were greatly blessed in opportunities for reaching souls and in seeing the results of our labors. Pastor Hagope's wife is beloved by everyone, and was a delightful companion for me in my labors. In Farkin, that curious, ancient walled city, we were obliged to speak mostly through an interpreter, as the natives of that city have lost the Armenian and speak the Koordish. I can hardly distinguish them from the Koords in looks and manner. Imagine Mariam and myself as one day seated in a plain house with these rough-looking people about us, listening to a wonderfully beautiful and encouraging story. There were an aged mother and her grown son there, who were Gregorian in faith and did not know how to read, but they were eager to tell us of the happy death of the oldest son of the household, which had occurred only a few days before. This man had been a good man, doing no one harm and speaking no evil words. He seems to have lived up to the light he had. Eight days before he was taken ill a neighbor came to the house and told that she had seen in a dream a beautiful tomb set up just by the fireside of this house, and in it was laid the body of this man, gloriously attired in white. The man soon became very ill, and eight days before he died he wished to see the priest and his own family and neighbors to tell them of his coming death, and to ask their forgiveness for any fault committed against them. He persisted that he was "called," and must go. Just before he passed away he rose with perfect strength upon his knees, and with folded hands and a face full of rapture, crossed himself as if in the presence of the Holy One. This he did, eagerly reaching forward and begging them to make way for those who were coming for him. "Don't you see them? Make room! Make room!" he cried. "Yes, I am coming!" and his spirit fled from the worn-out body and the cold, dark room and the weeping friends. I tell you this story to show you how in the most unexpected places one finds the working of the Spirit of God.

For the first time I saw, at Hainè, the regular vintage spoken of in the Bible. There was the treading of the grapes, the wine press, the storing of

the wine into leather bottles. Whole families stayed in their vineyards, and the fires burned day and night for the making of sweets. They spread the very thick syrup on the cloth, and there it dries in the sun, and when stripped off the cloth there is a thin sheet of sweet material which the children love to eat, and which, fried in eggs, is also used for food. Then nuts are cracked, and the meat strung together and dipped into this preparation of grape and starch, and hung on the trees to dry. This makes very good candy. . You can imagine that all are plastered over from head to foot with the sticky stuff; they eat grapes until they cannot bear the sight of one, and they become so tired from the work that it is no wonder that sickness often follows.

But how can I describe to you the tender little confidences of mothers about their children, of gentle little children as to their own selves, and the hospitality and kindness of all? It is beautiful to see how the Lord works and teaches in far-away places, where one would least expect to find any spiritual life. The preacher at Farkin had been twenty-three months in prison at Mardin. He was just released, and he and his family and the people were full of joy. His noble wife, whose countenance and bearing constantly remind me of what I think Sarah, the wife of Abraham, must have been, had borne this long anxiety for her husband most bravely. She is constantly seeking souls, and does not hesitate to speak even to Kōordish and Turkish women about the great salvation from sin. She is loved and honored by all.

Our Work at Home.

THE MISSION OF FAILURES.

BY LIZZIE DAY HOWELL, BURLINGTON, N. J.

"DID it ever occur to you, Mrs. Mendon," queried the pastor's wife of her faithful helper in all the woman's work of the Fulham Church, "to wonder why, when we begin to sew for our missionary box, our Home Missionary meetings are well attended, while, as soon as the box is packed and started on its way, the numbers fall off, one by one? Also, why we can never gather at our Foreign Auxiliary the number we have here to-night?"

"Yes, I have often puzzled over it," answered Mrs. Mendon, "especially

as our contributions are good, and those of the Foreign Society, which has the smaller attendance, exceed those of the other, proving that our people are not indifferent to the 'All-the-world' call."

"Well, as far as the amount of money is concerned, it is but right that the Foreign Board should receive the most, for its outlay covers all the various branches of work on the foreign field, while Home Missions is only one of many avenues of Christian benevolence in our own land," explained Mrs. Egerton. "The people are interested if the offerings in money are to be the standard of interest, but the first aim of this woman's work should not be to raise money. It ought to be to give the women such a thorough missionary education that they would be interested in spite of the many other things that claim their attention. And those who will put themselves in the way of acquiring this knowledge as a matter of fact are interested. But how to bring the rest within the charmed circle, that is the question."

"Get General Assembly to pass a Law of Compulsory Education in this department of church work," laughingly suggested Mrs. Mendon.

After a meditative silence Mrs. Egerton exclaimed, "I've a happy thought! Now that we have most of the women of the church here to-night, why not seize the opportunity to see if they know themselves where the fault lies?"

"A brilliant idea!" said the delighted secretary. "Out of their own mouths shall they be condemned. I'll call them to order and you prepare to take the floor."

The interested gaze of all was turned to this well-beloved mother in Israel as she rose and asked their attention.

"Mrs. Mendon and I have been puzzling over there in the corner about a question which concerns you all, and it just occurred to us that there was no reason why each should not speak for herself. As a church we somewhat pride ourselves upon our contributions to the Home and Foreign Boards, and I doubt if there is any other congregation with so few wealthy members that gives more in proportion to its means. We are a splendid object lesson in the 'power of the pennies,' and make a brave showing in the Presbyterian Treasurer's report. These free-will offerings prove that you acknowledge the claims of the work, but this is only one side of the shield—the golden side. 'These ought ye to have done, and not to leave the other undone.'

"In what other relation of life do we show ourselves so indifferent to the value received for any outlay of time, money or strength, as in this of Mission work? How many seek to know about the merits of this call as compared with the many others, or ever ask what their gifts are helping to accomplish. During the time we gather to sew for the box, which is one of the busiest seasons of the year, all the women of our church, some at a great deal of

sacrifice, respond to the call and give that added proof of their intelligent interest which is lacking the rest of the year. Now, we want to get the reasons why an all-the-year-round interest is not practicable. Let us pass over the objection of want of time, for you make time to attend these meetings, and probably would for the others if you felt the call as forcibly. Mrs. May, you generally can give a reason for what you do; cannot you help us to solve this problem?"

"I'm not so sure I always have a good reason for what I leave undone," frankly responded Mrs. May. "I come here to do a thing which I know how to do, and I am glad to help where I know I can be of use. In the regular monthly meetings I'm not needed, or, if you protest that I am, it is for work that I cannot do well. If there were anything to do there as there is here I would go, but when I have paid my subscription I seem to have performed my chief duty to Foreign Missions."

"When we come here we have an informal social gathering, and that is much more attractive than a stiff, prosy missionary meeting," said one who never gave herself the chance to discover what were the characteristics of the monthly meeting.

"Indeed, they are not stiff and prosy," indignantly protested a voice from a far corner. "Mrs. Mendon has induced me to attend lately, and I find them so interesting that I told her I would go of my own free will now. I wouldn't miss them."

"We cannot be charged with giving the preference to the sewing society because of the loaves and fishes, for now we only meet in the evening, and our enthusiasm is not fed even by a cup of tea, much less by fried oysters and chicken salad," volunteered a prim spinster from the midst.

"I believe Mrs. May has given the chief reason for the united effort here," Mrs. Egerton said. "All are glad to come and help, for they know how to do well what is asked of them; but the point now to get at is why they cannot see that they are just as much needed at the monthly meetings."

"I know I'm needed there," confessed a busy worker, half hidden by the curtains, "but it takes more courage to offer a prayer than to sew or cut a garment. In this you know you are going to succeed, in that you are sure to fail."

"Thanks, Mrs. Rand, for your frank confession," smilingly returned the president, "for I see by the general air of assent that you speak for more than yourself. But you should not forget that there are more ways than one in which you can help; you might play the organ for us."

"Oh," she exclaimed, "I'm too nervous! I should make all sorts of mistakes."

"Well, there are also needed writers of five-minute articles on the country under consideration for the month; item gatherers; a committee to furnish pictures or curiosities, one on maps, another on invitations to remind the forgetful ones when the day for the meeting comes around; singers, ——"

"Some interested listeners, I presume," added a timid voice.

"Yes; a very important part of the needs. So, you see, there is scope for everyone to work according to her several ability. I believe Mrs. Rand has unconsciously discovered to us the root of the difficulty. We are interested in, and stand ready to do, any work for the Lord which we are sure we can do with credit to ourselves, but we are not willing yet to fail for his dear sake. Now, to my mind, failure is sometimes more helpful than success. You all know me well enough to believe that I speak whereof I know when I touch upon this timidity in speaking for the Lord. The better the prayers offered by others the more hopeless it seemed for me to attempt the same, and I owe my first victory over self in this matter to a timid, disjointed prayer, full of repetition, offered in a trembling, tearful voice by one who thus proved her willingness to do what she could. No prayer ever so touched my heart as that apparent failure, and I resolved that I would no longer wait until I was sure of success before doing anything."

"I believe you are right, Mrs. Egerton," said a lady at her side. "I once heard a young girl try to pray and fail, and it sent a thrill of sympathy through all present that utterly broke up the cold formality, and turned the meeting into a regular love feast."

"Perhaps that is the reason our meetings seem to be more successful since we took our young minister's wife for leader," said a visitor from a neighboring town. "Our former president was so self-possessed, so efficient, we all felt she could get on whether we helped or not; but our present one is so anxious to do all she can, yet so evidently conscious of her inexperience, so brave in spite of her natural timidity, that we rallied around her, at first out of sympathy, and now we help because we really enjoy it."

"I was reading only the other day," said one, "that David Livingstone, after three months of probation as a missionary student, was judged incompetent because of hesitation in prayer and complete failure in preaching, and it was only on the earnest entreaty of one member of the Board that his probation was extended. If he had withdrawn in false humility, or through discouragement, what a grand worker would have been lost to the cause."

"My impression of those women who lead with such efficiency in our great annual conventions is that they are able to do so not so much because of any natural fitness, but because, through force of circumstances, they have been pushed to the front; and casting themselves upon God's promise,—‘I

will be with thy mouth,'—despairing of self, they let him speak through them, and so become, in the grandest sense of the word, successful. Do not think," the president added, "that I underrate success. I only wish now to emphasize the mission of failures, because I feel that if we reach a degree of consecration that makes us willing, if need be, to fail for the dear Lord's sake, we have taken the first step toward assured success."

"Mrs. Egerton, I will play the organ for you at the next meeting," courageously volunteered the nervous musician.

"I'll come and help sing," said another.

"I trust that by the time another month rolls around," said a trembling voice, "the Holy Spirit will have made me willing to fail if I cannot do anything else. I can promise to pray that He will."

"And I'll come and make one of the sympathetic listeners, at least," promised a modest little woman.

"You have helped us solve the problem," Mrs. Egerton concluded. "Now let us all resolve to be of service, whether as vessels of honor or dishonor, to the Master who 'made himself of no reputation' for us."

Need we follow the history of this society? The Lord is not slack concerning his promise, and its members having offered themselves as empty vessels for his service, do you doubt that they were filled and made meet for the Master's use?—*From "Woman's Work for Woman."*

In Memoriam.

MRS. MARY E. FAIRBANKS.

Now and then, too rarely, we find a character so strong, so high, so Christ-revealing, that we are kindled with a new sense of the possibilities of the humanity that can produce such souls, and with a new resolve to make our own lives more worthy. Such an one was she for whom to-day we give thanks, even through our tears. It is not possible to put in words, to set in print, the tenderness and reverence in which many loving hearts hold the thought of her to-day. It were useless to try to tell of the sweetness and dignity, the shrewd, practical sense, the fine humor, the depth of sympathy, the earnestness, the sincerity, absolute yet always full of tact, the clinging, abiding affection, the complete and joyful consecration to her Master, that were blended in this strong and gracious personality. But one may speak briefly here of her love and work for missions.

The gift of serving others with grace and discrimination came to her by inheritance and was developed by years of constant practice, and her study at Mt. Holyoke, as a pupil of Mary Lyon, added to this gift a deep consciousness of personal responsibility. One could not be under the care of the woman who said, "I fear only one thing—that I may not see and do my duty," without catching something of her spirit. Thus equipped, with the

generous heart and hand skilled in bountiful giving, with the sense that she must do her utmost for all mankind, it was certain beforehand that when the call for organized work of women in her own State should come, Mrs. Fairbanks would be quick to respond. So she was chosen in 1873 the first vice president in Caledonia county of the Vermont Branch of the Woman's Board of Missions, and her portion of the vineyard was faithfully cared for. By the contagion of her enthusiasm, through countless interviews and letters, she kindled the zeal of many women,—a zeal which in its glow to-day tells of her devotion. Three years later she was made president of the Vermont Branch, and this position she held for ten years. To this work she gave without stint of her best strength and wisdom. Shrinking from all publicity she saw what must be done, and, whatever the cost to herself, she did it. Her clear vision grasped the truth that much of the mission work must be done at home in rousing Christian women to a sense of their duty and privilege. With this fact in view she planned prayerfully and wisely, and carried out the plans most efficiently. That to-day the Vermont Branch stands second to none in generous giving and earnest prayer is largely owing to her training and influence.

Of the multiplicity of her personal benefactions she would not allow us to speak. She had a genius for doing kindnesses, and in such a way that it could not be talked about. Many a missionary worker to-day remembers gratefully the gift coming from her thought, that just met the need. Many will rise up to call her blessed.

The world needs such as she, for she was like her Master, who meets the need of all. We shall best honor her memory, and please her, still loving us, by carrying on the more faithfully the work she served so well.

H. L.

SIDELIGHTS FROM PERIODICALS.

"THE Ethics of the Koran" may be found in the *International Journal of Ethics*, April, from the pen of the President of our American College for Girls at Constantinople, Mary Mills Patrick.

Forum, June. "Governing the Orient on Western Principles," by Prof. Paul S. Reinsch.

North American Review, June. The tenth number of *The Great Religions of the World*, viz.: "The Outlook for Christianity," by Washington Gladden.

In same, "Poetry of the Chinese," by Dr. W. A. P. Martin, President of the Imperial University.

One other article upon China may be found in the current issues, and that from the experience and wisdom of Sir Robert Hart, upon "Reform and the Powers," in the May number of the *Fortnightly Review*.

The *Overland Monthly*, May, gives glimpses of "Life on the Gilbert Islands," by Arthur Inkersley, and "Mexico's Greatest Festival," the latter referring to September fifteenth and sixteenth, the birthday of President Diaz and the Mexican Fourth of July.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

July.—Confucius. See LIFE AND LIGHT for June.

August.—Mohammedanism.

September.—The Uprising in China.

October.—The Place of Japan Among the Nations.

November.—Thank-Offering Meeting.

December.—Review of the Year.

TOPIC FOR AUGUST.

Mohammedanism: Its Inception; Growth; Present Power.

From the enormous amount of literature upon this subject we have selected such books and magazine articles as can be most easily obtained.

The "Encyclopedia Britannica," Vol. XVI., contains a lengthy article from pages 545-606. At the end of the article is an index, which makes it very simple to read exactly what is wanted. Condensed articles will be found in Vol. VIII., page 192, of "Appleton's Universal Encyclopedia," and in "Chambers' Encyclopedia," Vol. VII., pages 244-251.

Among the books from which assistance can be found are: (1) *Ten Great Religions*, by James Freeman Clark, Vol. I., "Early Life of Mohammed" to the Hegira, pages 454-465; "After the Hegira," pages 465-472; "Doctrines and Practices Among the Mahommedans," pages 472-478. (2) *Mahomet and His Successors*, by Washington Irving; Vol. I. contains much of interest, especially Chapters 1, 5, 6, 7, 8 and 38 and 39. (3) *Mohammed, Buddha and Christ*, by Marcus Dods. (4) *Mohammedanism Unveiled*, by Charles Foster. (5) A curious book, written in defense of Christianity against Islam in A. D. 830, is *The Apology of Al Kindy*, translated by Sir Wm. Muir. (6) *Woman in Islam*, is published by the Mohammedan Tract and Book Depot, Punjab. (7) *Life of Mahomet*, Edward Gibbon, being Chapter 50 of Gibbon's "Decline and Fall of the Roman Empire." (8) *The Koran*, translated by George Sale. (9) *Islamism, its Rise and Progress*, by Fred. Arthur Neale. (10) *The Bible and Islam*, by Henry Preserved Smith. (11) *Message of the World's Religions*, Mohammedanism, pages 65-85, by George Washburn, D.D. (12) "Report of the Ecumenical Missionary Conference" contains fresh and extensive accounts of the present conditions; selections can be made from the index on page 475 of the second volume.

The magazine articles to which attention is directed are as follows: (1) "Mohammedanism in the Nineteenth Century," in the November number of *North American Review* of 1900, pages 754-768. (2) "Influence of Woman in Islam," in *Nineteenth Century*, May, 1899, pages 755-774. (3) "Present Center of Slave Trade," in *Missionary Review*, June, 1899, pages 423-429. (4) "Christianizing the Mohammedan World," by Geo. Washburn, D.D., in *Missionary Review*, April, 1901, pages 291-293. (5) "Notable Convert from Islam," in *Missionary Review* of February, 1901, pages 131-133.

M. J. B.

A NEW IMPETUS TO MISSION STUDY.

THE hundreds of thousands of women who, in various circles and clubs, devote a portion of each month to the study of missions will be glad to learn that the long-talked-of course of united study will formally begin with 1902. Miss Louise Manning Hodgkins, M.A., formerly professor of English literature at Wellesley College, will publish, under the direction of the Central Committee, a book which should prove the guide, philosopher and friend of all auxiliary presidents or programme committees. The title of the book is "An Introduction to the Study of Missions," furnishing outline studies covering the period from the Pauline missions to that of modern missionary endeavor. The general topics are as follows:—

AN INTRODUCTION TO THE STUDY OF MISSIONS.

NUMBER I.—PAUL TO CONSTANTINE.

From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century.

NUMBER II.—CONSTANTINE TO CHARLEMAGNE.

From the Christianization of the Roman Empire to the Establishment of the Empire of the West. Fourth to the ninth century.

NUMBER III.—CHARLEMAGNE TO BERNARD OF CLAIRVAUX.

From the Establishment of the Christian Empire of the West to the Crusading Empire. Ninth to the twelfth century.

NUMBER IV.—BERNARD OF CLAIRVAUX TO LUTHER.

From the Crusading Church to the Reformation. Twelfth to the sixteenth century.

NUMBER V.—LUTHER TO WHITEFIELD AND WESLEY.

From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the eighteenth century.

NUMBER VI.—WHITEFIELD AND WESLEY TO CAREY AND JUDSON.

From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions. Eighteenth to the nineteenth century.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18, 1901, to May 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	
<i>Bangor Branch.</i> —Mrs. J. S. Wheel-	
reas. Bangor, Aux., 168.15;	
Cong. Ch., Prim. Dept., S. S.,	
8, Aux., 10; East Machias,	
of Cov., 11.84; Garland, Cong.	
seville, Aux., 5; Houlton, W.	
7, Prim. Dept., S. S., 5; Ma-	
istre St. Ch., C. E. Soc., 22, S.	
land, Th. Off., Miss Hannah	
5, Allan and Alonzo Fox, 50	
land, Aux., 35.29; South West	
50; Union, Aux., 5,	
<i>322 78</i>	
<i>Line Branch.</i> —Mrs. C. C. Chap-	
as. Auburn, High St. Ch.,	
Bath, Winter St. Ch., Willing	
1; Bethel, Aux., 17.02; Bruns-	
ton, 52; Centre Lebanon, 3.25;	
W. M. U., 10; Freeport, South,	
5; Lewiston, Pine St. Ch.,	
st. L. M.'s Mrs. C. M. Geer,	
Scranton, 50; Otisfield, C. E.	
ortland, Bethel Ch., Friends,	
t. Ch., Aux., 52, M. B., 65, Sec-	
h Ch., Jr. C. E. Soc., 25, State	
ix., 1.79, Prim. Dept., S. S., 14,	
Ch., C. E. Soc., 25, Jr. C. E.	
illips, Cong. Ch., W. M. Soc.,	
Paris, W. M. U., 15.16; Water-	
9; Woodfords, Aux. (of wh.	
l. M. Miss Sarah C. Moulton),	
<i>435 85</i>	
Total,	758 63

NEW HAMPSHIRE.	
<i>Goffstown.</i> —C. E. Soc. and Jr. C. E. Soc.,	15 00
<i>New Hampshire Branch.</i> —Mrs. Allen L.	
French, Treas. Amherst, Aux. (of wh.	
25 const. L. M. Mrs. Mary F. Carleton),	
32.20; Boscaawen, Aux., 5; Brookline,	
Aux., 7.25; Derry, C. E. Soc., 2.50; Jaf-	
frey, C. E. Soc., 5.21; Lebanon, West,	
Aux., 19.25; Manchester, First Ch., Aux.,	
80, Second C. E. Soc., 5; Meredith, Aux.,	
8; Portsmouth, Rogers M. C., 40,	204 41
Total,	219 41
LEGACY.	
<i>Atkinson.</i> —Legacy Miss Abigail L. Page	
(in part), Mary A. and George A. Page,	
Exrs.,	1,000 00
VERMONT.	
<i>Vermont Branch.</i> —Mrs. T. M. Howard,	
Treas. Ascutneyville, 5; Berkshire,	
East, C. E. Soc., 5; Burlington, College	
St. Ch., 15.75; Fairfield, Young People,	
4; Fairlee, Th. Off., 5, Aux., 11.30, C. E.	
Soc., 3; Jeffersonville, Aux., 21.33;	
Johnson, Aux., 15; Ludlow, C. E. Soc.,	
10; Newport, Aux., 15; Randolph, Aux.,	
12, Ways and Means, 10; St. Johnsbury,	
North Ch., Aux., 15.71; Wells River, M.	
S. M. B., 10; West Rutland, Aux., 2, S.	
S., 8,	168 60
Total,	168 60

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Ballardvale, Aux., 10; Lexington, Aux., Mrs. C. C. Goodwin, 15; Lowell, Kirk St. Ch., Aux., 28; Malden, Aux., 50, Jr. C. E. Soc., 5; Medford, Mystic Ch., Aux. (const. L. M. Miss Mary Anne Clough), 25, Jr. C. E. Soc., 12; Freda and Harold Converse, 50 cts.; Union Ch., Int. C. E., 4, Jr. C. E., 1; Melrose, Aux., 16.63; Melrose Highlands, Jr. C. E. Soc., 5; North Woburn, Jr. C. E. Soc., 3; Stoneham, Aux., 21; Wakefield, Mission Workers, 10; West Medford, W. C. L. (of wh. 4.25 Cradle Roll, and 25 const. L. M. Miss Louise Crosby), 39; Winchester, Mission Union, 50, 295 13

Barnstable Branch.—Miss Anella Snow, Treas. North Falmouth, Aux., 22; Yarmouth, Aux., 7; Th. Off. at meeting at Sandwich, 20.53, 49 83

Berkshire Branch.—Mrs. Chas. E. West, Treas. Curtisville, Aux., 16.55; Dalton, Penny Gatherers, 10; Hinsdale, Aux., 16.36; Housatonic, Aux., 8.55; Lee, Prim. Class, S. S., 5; Pittsfield, First Cong. Ch., 14, South Ch., 31; Stockbridge, 20, 121 46

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux. (25 const. L. M. Miss Mary A. Osgood), 35, C. E. Soc., 5.50; Bradford, Aux., 48.32; Georgetown, First Ch., Aux., 25; Groveland, Aux., 30; Haverhill, North Ch., Aux., 8.03, Pentucket M. R., 73.54; Ipswich, Aux., 20; Newburyport, Aux., 3, Jr. Aux., Prospect St. Ch., 10, Campbell M. C., 7; Powell, M. C., 13.05; Rowley, Aux., 20; South Hyfield, 30, Cradle Roll, 8.70; West Boxford, Aux., 15; West Haverhill, Aux., 31.47; West Newbury, First Ch., Aux., 10, C. E. Soc., 7, Second Ch., Prim. Dept., S. S., 1.30, 401 91

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 30, Y. P. M. Soc., 15, Washington St. Ch., Y. L. Aux., 1.40; Danvers, First Ch., Aux., 7; Hamilton, Aux., 10, Prim. Dept., S. S., 2; Marblehead, Aux., 10.10; Peabody, South Ch., Mrs. A. F. Rowell's S. S. Class, 2.15; Salem, Crombie St. Ch., Aux., 11.65; Saugus, Aux., 4; Swampscott, Aux., 12.50, S. S., 6.12, "Haggai" Class, S. S., in memory of Miss Clara S. Redfern, 7.31, 119 23

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Prev. contri. const. L. M. Mrs. Albert C. Boyden: Ashfield, M. C., 1.40; Buckland, Aux., 23.06, Do-Something Band, 12; Conway, Aux., 10, C. E. Soc., 10, Jr. C. E. Soc., 3; Deerfield, Aux., 15.50; East Charlemont, Mrs. Whitney, 5; Greenfield, Aux., 122.70, Y. L. M. B., 2.02; Hawley, Aux., 10.17; Montague, Ladies, 5; Northfield, Aux., 12.35; Orange, Aux., 45.04, Jr. C. E. Soc., 4; Shelburne, Aux., 40, Jr. C. E. Soc., 4.15; Shelburne Falls, Jr. Aux., 30; South Deerfield, Aux., 22.25; Sunderland, 12.08, Jr. C. E. Soc., 2; Turner's Falls, 10; Whately, 22.06, 423 77

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 75 const. L. M.'s Mrs. Horace Norton, Mrs. Matthew Kingman, Mrs. Nelson Scott), 157.80, Jr. Aux., 68.48, Jr. C. E. Soc., 10; Chesterfield, Aux., 17.25; East-

hampton, Emily M. C., 15; Florence, Aux. (const. L. M.'s Mrs. Elizabeth L. Bliss, Miss Ida Louise Tucker), 50; Granby, Aux., 31; Northampton, First Ch., Aux., 199, Edwards Ch., Aux., 47.78, 59 31

Lancaster.—A Friend, 22 0

Leicester.—Gift of Mrs. Caroline W. Denny, deceased, 1,000 0

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Powisset M. C., 5; Wellesley, Aux., 5, 8 0 0

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. A Friend, 10; East Milton, Aux., 4; Hanover, Aux., 6.50; Hanson, Aux., 3.80; Hingham, Aux., 2.50; Kingston, Aux., 8.25; Milton, S. S., 5; Plymouth, Aux., 29.30; Pilgrim Stepping Stones, 13; Plympton, Aux., 2; Rockland, Aux., 5.50; South Braintree, Aux., 3.10; South Weymouth, Old South Ch., Aux., 43.60; Stoughton, C. E. Soc., 5; Weymouth Heights, 1; Wollaston, Aux., 25, S. S., 10, Prim. Dept., S. S., 6.10, 183 65

No. Middlesex Branch.—Mrs. L. R. Hudson, Treas. Concord, Aux., 17. Less expenses, 51 cts., 16 49

Old Colony Branch.—Miss Frances J. Rannels, Treas. North Attleboro, Aux., 3 61

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. May Rally, 4; Holyoke, First Ch., Aux., 12, Second Ch., Aux., Th. Off. (of wh. 50 const. L. M.'s Mrs. Jane Cochran, Miss Grisell M. McLaren), 56.79, Ladies' Prayer Circle, 5; Indian Orchard, Aux., 6.30, Willing Helpers, 4; Ludlow Centre, Aux., 8; Springfield, First Ch., Aux., 20, Opportunity Seekers, 50, Memorial Ch., Aux., 50; West Springfield, First Ch., Aux., 3.60, 219 4

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 47.12, Jr. C. E. Soc., 1; Arlington Heights, Jr. C. E. Soc., 1; Auburndale, Jr. C. E. Soc., 10; Boston, Berkeley Temple, Woman's Assn., 10, Jr. C. E. Soc., 2, Mt. Vernon Ch., Aux., 18, Y. L. M. Soc., 9.18, Old South Ch., Aux., 97, Tomaquawa Circle, 50, Shawmut Ch., Aux., 34, Shawmut Helpers, 10, Walden Porter Hobbs, 1, Union Ch., Aux., 100, Jr. C. E. Soc., 5, John Noyes Colby, 1; Cambridge, Prospect St. Ch., Aux., 53.13, Jr. C. E. Soc., 5, Wood Mem. Ch., Jr. C. E. Soc., 10; Charlestown, Winthrop Ch., Aux., Miss Abby P. Josselyn, 5; Chelsea, Central Ch., Jr. C. E. Soc., 5, Third Ch., Aux., 7, First Ch., Y. W. M. Soc., 10; Clarendon Hills, Jr. C. E. Soc., 5; Dorchester, Central Ch., S. S. M. B. and Jr. C. E. Soc., 10, Second Ch., Y. L. Soc., 3, Village Ch., Busy Bees, 10; East Walpole, S. S. and friends, 5; Everett, Mystic Side Ch., L. A. Soc., 7.30; Hyde Park, Aux., 76.27, Jr. C. E. Soc., 10; Jamaica Plain, Boylston Ch., Int. Dept., S. S., 4; Newton Centre, First Ch., Aux., 22.50, Jr. C. E. Soc., 11.65; Roslindale, Jr. C. E. Soc., 5; Roxbury, Elliot Ch., Jr. C. E. Soc., 3; Walnut Ave. Ch., Willing Workers for Christ of Jr. C. E. Soc., 5, C. E. Soc., 135; Somerville, Broadway Ch., Aux., 30, Highland Ch., Alden M. B., 2, Prospect Hill Ch., Jr. C. E. Soc., 4.50; South Boston, Phillips Ch., Jr. C. E. Soc., 12, Chapel, Jr. C. E. Soc., 2; Waltham,

Miss Child's S. S. Class, 4, Carous, 10; West Newton, Red n., 30; West Roxbury, Aux., ing Hands, 10, Green Dragon Co. Branch.—Mrs. Martha D. Freas, Baldwinville, Aux., ley, Aux., 1.60; Gardner, Aux., e Village, Aux., 5; Holden, 95; Hubbardston, Aux., 8; Aux., 2.50; Spencer, Aux., 14; ge, Aux., 34.71; Sturbridge, ; Uxbridge, Aux., 2.50; West- ., 20.80; Whitinsville, E. C. D. 4; Worcester, Adams Sq. Ch., entral Ch., Aux., 9.25, Prim- pt., S. S., 10, Park Ch., Aux., and, 5, Piedmont Ch., Aux., n Ch., Aux., 44, Union Ch.,

919 37

324 74

Total, 4,687 19

LEGACIES.

—Legacy of Julia A. Henry, Kirkham, Exr., 500 00
—Legacy of Roxalana C. Kib- , Henry W. Bosworth, Exr., 3,000 00

RHODE ISLAND.

nd Branch.—Mrs. Clara J. Treas. Mr. Henry L. Wil- kinson Mem. Fund, 10; Che- S., 1.65; Central Falls, Aux., E. Soc., 5; Pawtucket, S. S., Workers, 5; Weeden St. Ch., oc., 5; Providence, Academy Soc., 22, Beneficent Ch., Aux., M's Mrs. William P. Chapin, s G. Woolworth, Mrs. Eliza , Central Ch., Miss Lucy N. onst. L. M's Miss Hope W. ss Louisa H. Chafin, Miss ham, 75, Pilgrim Ch., Laurie st. L. M. Miss Marion L. Ar- tittle Pilgrims, 40, Cradle Roll, ith Ch., Dau. of Cov., 4.35; , Mem. Chapel, C. E. Soc., 3.12,

647 05

Total, 647 05

CONNECTICUT.

m. Branch.—Miss Mary I. Treas. Chaplin, Aux., 3; C. E. Soc., 3, Heart and Hand Franklin, C. E. Soc., 2.50; , C. E. Soc., 3; Jewett City, 3; Ledyard, Aux., 11, C. E. w London, First Ch., C. E. Second Ch., C. E. Soc., 6.38, , 10; Norwich, Broadway Ch., , 5, First Ch., Aux. (50 const. Mabel K. Smith, Miss Grace 1.43, Park Ch., Aux., 186.24; aux., 21.75; Putnam, Aux., ille, C. E. Soc., 5; Wauregan, Westminster, C. E. Soc., 1; Aux., 30.13; Woodstock, Aux.,

450 00

Branch.—Mrs. M. Bradford a. Hartford, First Ch., M. leor Ave. Ch., C. E. Soc., 10; , Aux., 50, C. E. Soc., 5.54, Plainville, Aux., 37; South l. C., 8; Warehouse Point, A 15,

200 54

—A friend,

55

Branch.—Miss Julia Twining, onia, Aux., 61.25, C. E. Soc.,

46.37; Bethany, Aux., 5; Bethel, Y. L., 30; Bethlehem, Aux., 5.25; Bridgeport, Park St. Ch., Full. Mem. Circle (const. L. M's Mrs. F. H. Fargo, Mrs. J. L. Tomlinson, Mrs. H. P. Boynton, Miss Ida May Burritt, Miss Emily S. Wooster, Miss Eleanor L. Beers, 150; Brookfield Centre, Aux., 18.25; Centrebroke, Aux., 22.61; Clinton, Aux., 5; Cromwell, Aux., 7; Deep River, Aux., 19.50; Durham, Aux., 35, Prim. S. S., 1; East Haddam, Aux., 7, Cradle Roll, 1.62, G. W., 2.85; East Hampton, Friends, 7.50; East Haven, Busy Bees, 10, Cradle Roll, 12.94; Ells- worth, Aux., 13; Essex, Aux., 5, Friends, 7, M. W., 10; Haddam, Aux., 2; Har- winton, C. E. Soc., 1.81; Higgenum, Aux., 2.75; Ivoryton, Aux. (with prev. contri. const. L. M's Mrs. Theodore F. Rose, Mrs. Julia Bull, Mrs. George H. Comstock, Mrs. Amelia Miller), 42.40; Kent, C. E. Soc., 10, Y. L., 20; Killing- worth, Aux., 4.75; Litchfield, Daisy Chain, 120; Madison, Aux., 7.50; Maro- mas, Jr. C. E. Soc., 2.45; Meriden, First Ch., Mission Cadets, 20; Middlebury, Aux., 25, W. M., 5; Middlefield, Friends, 17.25; Middle Haddam, Aux., 2, Cradle Roll, 2.25; Middletown, First Ch., Aux., 27.20, Gleaners, 70, C. E. Soc., 35, South Ch., Aux., 30, Good Will Soc. (25 const. L. M. Miss Helen M. Kirby), 30; Morris, Aux., 5; Naugatuck, Aux., 87.54, Y. F., 10, A. S. M. C., 10; New Haven, Ch. of the Redeemer, Aux., 140.90, C. E. Soc., 25, English Hall, Aux., 30, Ferry St. Ch., Aux., 13.80, Grand Ave. Ch., L. W., 6.50, Helpers, 20, Y. L., 60, Humphrey St. Ch., Aux., 93.80, Y. L., 30, Plymouth Ch., Aux., 35, L. B., 6, Sunbeams, 20, Cradle Roll, 20, Yale College Ch., Aux., 191; New Milford, Jr. C. E. Soc., 3.25; New Pres- tou Hill, Aux., 10; Newtown, Aux., 34; North Branford, Aux., 24; North Green- wich, Aux., 21; North Madison, Aux., 15.70; North Stamford, Aux., 7; North Woodbury, Aux., 35.50; Norwalk, Aux., 25; Orange, Aux., 26.50; Portland, Aux., 5, Builders, 13, Jr. Builders, 5, Cradle Roll, 4; Redding, Dau. of Cov., 7.70; Ridge- bury, Aux., 10; Saybrook, Aux., 28; Shar- on, Aux., 71.50; Sherman, Aux., 1; South Britain, Aux., 14.75; South Norwalk, Aux., 75; Stamford, Aux., 5.50, Y. L., 10; Thomaston, Aux., 15.50, M. C., 10, C. E. Soc., 20; Torrington, Aux., 29, H. W., 25; Torrington, Centre Ch., C. E. Soc., 20; Trumbull, Aux. (25 const. L. M. Mrs. William Arthur Thomas), 33, Y. L., 8; Wallingford, Aux., 70; Washing- ton, Aux., 51.35; Waterbury, First Ch., Aux., 100, Second Ch., Aux., 18; Water- town, Aux. (50 const. L. M's Mrs. Martha A. Woodruff, Mrs. Minerva Griswold), 56.25; Westbrook, Aux., 10.25; West- chester, Aux., 5.05; Westfield, C. E. Soc., 16.13; West Haven, Aux. (50 const. L. M's Mrs. Ida Louise Tolles, Mrs. Louisa Matilda Ormstead), 65; Westville, Aux., 26.25, C. E. Soc., 10; Whitneyville, Aux. (with prev. contri. const. L. M's Mrs. Elias Dickerman, Mrs. John Burton), 34.69, C. E. Soc., 6; Wilton, Aux., 8; Winchester, C. E. Soc., 12.29, Miss Hurl- burt, 12, Mrs. A. R. Perkins, 5,

2,884 21

Total, 3,535 30

LEGACY.

Griswold.—Legacy of Mrs. Mary K. Tyler,
H. L. Reade, Exr., 250 00

NEW YORK.

Brooklyn.—Mrs. George C. Stebbins, 10 00
Gloversville.—Minnie A. Ehrhart, 15 00

New York State Branch.—Mrs. F. M. Turner, Treas. Contributions to Dudley Memorial, 1,016.43; Antwerp, C. E. Soc., 5; Aquebogue, Aux., 8.50, Cradle Roll, 4; Baiting Hollow, Aux., 10; Berkshire, Aux., 16; Blooming Grove, Kyle Miss. Soc., 12; Bridgewater, Aux., 9.50; Brooklyn, Bushwick Ave. Ch., Aux., 5, Central Ch. (25 const. L. M. Mrs. George W. Bailey), 159.94, Immanuel Ch., Aux., 12, Lewis Ave. Ch., Aux., 30, Evangel Circle, 12, Earnest Workers (with prev. contri. const. L. M's Mrs. Elizabeth S. Day, Mary Louise Doughty, Eleanor Austin), 65, Martense M. B., 2, Nazarene Jr. C. E. Soc., 1, Plymouth Ch., H. W. Beecher M. C., 50, Mayflower Mission, C. E. Soc., 5, Jr. C. E. Soc., 5, Puritan Ch., Aux., 20, Jr. C. E. Soc., 20, Richmond Hill Aux., 21.58, Tompkins Ave. Ch., Aux., 10, Cradle Roll, 42.25, Mrs. T. R. D., 250; Buffalo, First Ch., Aux., 28; Bancroft, Aux., 15; Canandaigua, Aux. (250 const. L. M's Mrs. C. H. Dickinson, Mrs. Walter Hubbell, Mrs. Gideon Granger, Mrs. Harriette Lee, Mrs. Augustus Coleman, Mrs. Theodora Perkins, Mrs. Jean Burnett, Miss Eugenia Gibson, Miss Cornelia Warren, Miss Mary Antes), 290; Candor, Aux., 15, C. E. Soc., 5; Churchville, C. E. Soc., 4, Jr. C. E. Soc., 1; Chenango Forks, Aux., 4; Columbus, Aux., 5; Corning, W. M. Soc., First Cong. Ch., 11; Cortland, Aux. (with prev. contri. const. L. M's Mrs. Esther Tolman, Mrs. William Black), 25; Crown Point, Aux., 5.50; De Ruyter, Aux., 5; East Bloomfield, Mrs. Eliza T. Goodwin, 5; East Smithfield, Pa., 12.50; Ellington, Aux., 5.50; Flushing, Aux., 2.25, Acorn Band, 12.50, Home Dept., S. S., 1.62; Franklin, Aux., 46; Friendship, Aux., 5; Gloversville, Aux., 58.15; Hamilton, Aux., 25; Harford, Pa., Aux., 2.50; Honeoye, Aux., 11.90, Jr. C. E. Soc., 1; Homer, Aux. (50 const. L. M's Mrs. Clara O. Rindge, Mrs. William Beach), 95; Ithaca, Aux., 24; Jamesport, Aux., 6; Jamestown, Aux. (with prev. contri. const. L. M's Mrs. Emma F. George, Mrs. Nettie M. Gay, Mrs. Cyrus Underwood); Java, Aux., 3.17; LeRaysville, Ch., 5, Aux., 5; Lysander, Aux., 20; Little Valley, Jr. C. E. Soc., 2.50; Madrid, Aux., 5; Middletown, First Ch., S. S., 5, North Ch., Aux., 5; Millville, Aux., 1.75; Morristown, Aux., 15; Morrisville, Aux., 11; Newburg, Aux., 23; New Haven, Aux., 8.50; Newark Valley, Aux., 21.64, Juniors, 6.40; New York, Briar Cliff Manor, Aux., 10, Broadway Tab., Aux., 139, Christ Ch., Aux., 11; Manhattan, Aux., 17.06; Mt. Vernon, Aux., 10; North New York, Aux., 5; Niagara Falls, Aux., 25; Northfield, Aux., 21; Norwood, Aux., 19; Norwich, Aux., 12.50; Orient, C. E. Soc., 3.35, Jr. C. E. Soc., 5; Ogdensburg, Aux., 5; Owego, Aux., 27; Patchogue, Aux., 46; Perry Centre, Aux., 14; Phenix, Aux., 22.74, C. E. Soc., 12.50, Jr. C. E.

Soc., 5; Pulaski, Aux., 12.50; Poughkeepsie, Aux., 25, Jr. C. E. Soc., 6.30; Randolph, Aux., 10.75; Riverhead, First Ch., C. E. Soc., 10, Sound Ave., Aux., 10; Sandy Creek, Aux., 7; Sayville, Aux., 13; Seneca Falls, Aux., 5; Scranton, Pa., Aux., 20; Sydney, Aux., 27, S. S., 8.39; Sinclairville, C. E. Soc., 11; South Granville, Aux., 5, Suffolk Asso., Aux., 5.62; Summer Hill, Aux., 3; Syracuse, Geddes Ch., Aux., 17.81, Goodwill Ch., Aux., 25, Danforth Ch., Aux., 11, Pilgrim Chapel, Aux., 5, Plymouth, Aux., 27.60, South Ave., Aux., 2.50; Ticonderoga, Aux., 37.79; Utica, Bethesda Aux., 3.39, Plymouth Jr. C. E. Soc., 5; Wading River, Aux., 5; Walton, Aux., 13.90; West Groton, Aux., 20; West Winfield, S. S., 30, Cradle Roll, & Less expenses, 307.01, 3,144

Total, 3,173

LEGACIES.

Berkshire.—Legacy of Mrs. Sarah J. Hough, James S. Greves, Exr., through treasurer of New York State Branch, 2,850
Copenhagen.—Legacy of Mrs. John Cunningham, through treasurer of New York State Branch, 775

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. Washington, D. C., First Ch., Mission Club (with prev. contri. const. L. M's Miss Martha N. Hooper, Miss Minnie L. Doane, Miss Harriet M. Terry, Miss Clara O. Richards, Miss Helen A. Davis; Fla., Daytona, Aux., 10, Jr. C. E. Soc., 2.50; N. J., Bound Brook, Aux., 17; Closter, Aux., 12, Do-Something Band, 15; East Orange, Jr. King's Da., 5; Paterson, Aux., 10.43; Plainville, Aux., 59.85; Westfield, Aux., 45; Pa., Germantown, Prim. Dept. S. S., 10.42. Less expenses, 17.58, 170 35

Total, 170 35

FLORIDA.

Moss Bluff, Ladies of Cong. Ch., 1; Panasoffkee, Ladies of Cong. Ch., 50 cts.; Avon Park, Aux., 4, Jr. C. E. Soc., 50 cts.; Lake Helen, Aux., 1.50; Jacksonville, Aux., 11; Orange City, Cong. Ch., 3; Winter Park, A Friend, 1; West Palm Beach, A Friend, 5, 27 54

Total, 27 54

INDIANA.

Lowell.—E. N. Morey, 24

Total, 24

ILLINOIS.

Byron.—A Friend, 10

Total, 10

General Funds, 12,991 2
Gifts for Special Objects, 369 5
Variety Account, 34 2
Legacies, 8,375 0

Total, \$21,800 0

Mass.—Boston, Legacy of Mary E. Brimbecom, 900, and gift of heirs, 700, to constitute Mary E. Brimbecom Memorial Fund.



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MICRONESIA.

EXTRACTS FROM A LETTER FROM MISS WILSON.

(Concluded.)

On February 22d we celebrated Washington's birthday in true American style. Our neighbors dined with us. Little Eva Estella, dressed up as Martha Washington, made quite a picture. The small boys kept her company by representing George Washington. They looked very pretty in their old-fashioned costumes. We had in our possession a bolt of red, white and blue calico, which was just the thing for decorating our room and table. A red pigeon berry, which grows here, answered very well for cherries (that is, in looks). The hatchet found its place beside them. After dinner the older ones of our party amused themselves by guessing the names of celebrated men from pictures that had been cut out of papers and magazines. A large picture of George Washington had a prominent place in the room.

Easter morning the Gilbert and Marshall churches united in their communion service. The beautiful white lilies seemed to know it was Easter day, for they were more plentiful than we had known them to be before. As we looked at them they spoke to us in their flower language, in their purity and beauty, of what we may hope to become,—pure, spotless and like Christ. Grace Channon and three native babies were baptized. Our baby Freda was among the number. . . .

We have some amusing things in our lives as well as the more serious ones. Tikai came up one evening and asked permission to propose to Aribo. A number of the young ladies knew he was in the house, and also guessed what he had come for at that special time, but who his choice would be they had not the slightest idea. He was a general favorite with all, but had not paid any special attention to any one girl, so there was much guessing among them as to who the favored one would be. They were so curious, we thought it would be a good joke to keep them in suspense for a while until it was settled one way or the other; so instead of sending word to Aribo that she was wanted, we called five girls to come to the parlor, she among the number. After they were all there the door was closed, and Aribo was invited into the dining-room, where the young man was waiting. To the others we proposed a game of sand bags. Rebecca was called in to play for us, and it was funny to see how she gazed around the room when she first came in, before taking her place at the organ, to see which girl was missing. About half an hour after Aribo came back to us with a smiling face, a side whisper in her chum's ear told her that she had promised to become Tikai's wife.

Several cases of backsliding among the Kusaians have come to our ears. Na 1st, who has been one of the best of Christians and a most faithful teacher, died a most distressing death. He had been sick for quite a while, and for a time it was hoped he was improving; but several weeks before his death his mind gave way, and at times he was insane. It turned out that he had gone wrong some time before, and the very thought of the sin he had committed weighed so heavily on his mind that it affected his brain. This is the first case of this kind that I have heard of here. He no doubt realized as he never did before what an awful thing sin is in the sight of God. If he had only made an open confession, he might have received help and strength to begin over again. The other teacher, Kefwas, who is quite a bright man, also gave way to the tempter; but in less than two weeks after made a clean breast of it and acknowledged his sin, and announced his intention of making a new start, and of striving to overcome the Evil One. Of course he had to give up the teaching, and will be kept on probation for some time to come, before he can hold again the place he filled before. The Kusaians are not many in number, so there are few who have been fitted to fill these places, and when even one drops out it is hard; but when three go it leaves the work very much crippled. The several native pastors have been holding special services at the different villages with good results.

With most of our twenty-five new girls we are well pleased. It comes

pretty hard with some of them, who have had their own way all their young lives, to learn that they must obey when spoken to. There is one of the pupils who has a will of her own, and inclined to sulk. She had gotten quite in the habit of refusing to answer when she was out of humor. How were we to break her of this habit? For break it we must, not only for her own sake, but for some of the others, who, sheeplike, were doing as she did. A notebook and pencil were hung around her neck, and she was told she was not to talk to any one for a week, but to write all her requests. Not an easy task for her, for she has had very little practice as yet in the writing line. We often had to puzzle over her sentences to be sure of their meaning. We found this punishment an excellent one, and since then she has preferred to speak when spoken to. It does me good to see Lydia take hold and work. She is a sister of the king of Apaing, and chiefish people in these islands are not allowed to do much else but enjoy themselves, which generally means that they are kept away from common people and stuffed with food. But when one of them comes to our school, we make no distinction between the upper and lower class. They are all treated alike, and share alike in doing the work. To look at her you would never know but what she had always been used to working. She does seem to take real pleasure in it. There is a freedom about it she did not enjoy in her island home. I think these island princes must often wish they could do as other people do.

QUARTERLY MEETING.

* THE morning session of the quarterly meeting of the Woman's Board of the Pacific was held May 1st in a part of the annex of the First Congregational Church of Berkeley; a pleasant, sunshiny room, which was well filled before noon. Mrs. A. P. Peck opened the meeting, and the subject of the short devotional service was taken from John vi., "Feeding the Multitude."

The Treasurer's report for March and April showed total receipts to be \$1,144; disbursements, \$27; receipts for Twentieth Century Fund, \$391.33. Total receipts for Twentieth Century Fund, \$1,393.02, showing that the required sum is not yet quite made up. The Southern Branch, however, has been successful in raising its quota for this fund.

Mrs. H. E. Jewett gave a report from the Branches, at the same time conveying a greeting from them. In all the Branches the members are active and work progressing. Oregon pledged \$350; Washington \$500. With the reports from the Branches personal letters come, giving evidence of warm feeling. The Southern Branch, of which Mrs. Williams is president, raised their pledge of \$2,900, and at their annual meeting, held recently, an advance of \$500 was pledged. Two missionary libraries had been given, as loan libraries. It was extremely pleasant to her many friends to see Mrs. Jewett able once more to be in their midst.

Mrs. Foster gave the latest word from our missionaries.

Mrs. Peck spoke of the advantage of concerted prayer, and suggested that the hour between five and six o'clock should be set apart every Sabbath

afternoon by all, to pray for the Woman's Board, for the auxiliaries and for the treasury.

Mrs. W. J. Wilcox read a letter which had been sent her, inquiring how children might be interested in missions. Mrs. Peck said this was an important question. While in China she had been in the habit of bringing together her own children, with those of another missionary family, and teaching them about other missions till they were familiar with the work. Children ought to be educated in missionary work. Mrs. Jewett suggested that the *Dayspring* was a valuable help in interesting children, and ought to be taken regularly. Mrs. Scudder of Lorin told of the children's missionary societies in Washington, and said there should be some one person to start the Junior work in this State. Miss Piper of Alameda reported the organization of the C. E. Missionary Union, of which more may be said at some future time.

Mrs. Scudder of Lorin had charge of the opening devotional exercises of the afternoon. The hymn, "Come, Thou Almighty King," was sung, and the twenty-first chapter of John read from the fifteenth verse on. "Feed My Sheep" was the subject of the little talk.

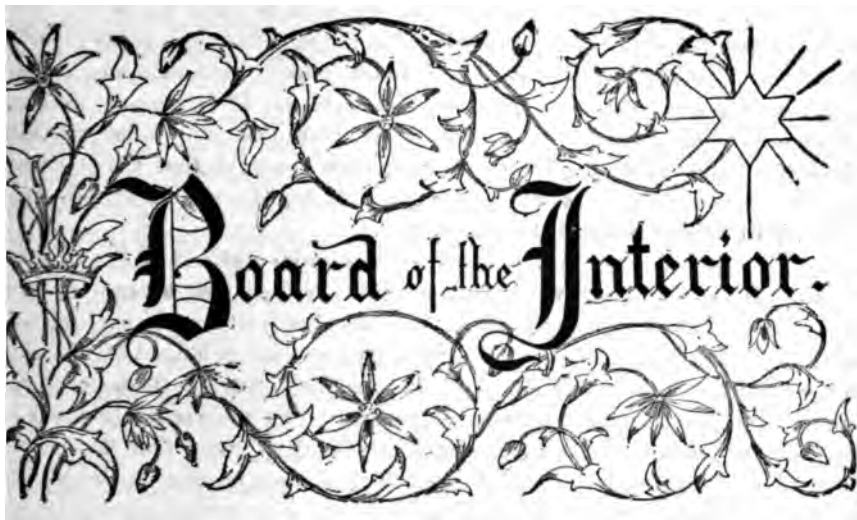
Mrs. Peck then introduced the Rev. Mr. Kawayi, of Tokyo, who said his heart was much strengthened by seeing who stand back of missions. Mr. Kawayi then explained the need of a good Christian daily newspaper in Japan. He and his friends wish to start a paper which shall be clean, and have a high moral and Christian standpoint. Japan has a responsible position among modern nations. Of course the paper could not be entirely supported by subscriptions for some time, so he was sent over here to lay the matter before Christians and ask their help, morally and financially. The paper will be non-partisan politically, will have an English column, with contributions from friends abroad. The appeal for help was signed by Congregational, Methodist and Dutch Reformed pastors, indorsed by others.

Mrs. Wikoff read extracts from Miss Wilson's last journal, dated February, 1901. Mr. Frear explained the delay of mail supplies in reaching Micronesia. A vessel for present use in Micronesia has just been purchased, her name the Carrie and Annie. She is being fitted up and will soon leave, carrying supply and lumber for homes on Ponape. The Hiram Bingham has done remarkably good work in going about among the Islands carrying boys to school, and doing her best to make good the loss of the Morning Star. A house has been sent to Guam for the Prices.

After the collection was taken Rev. Geo. B. Hatch gave an address on some of the Bible texts on missions.

Miss Gertrude Barker, who arrived from India only the day before, said a few words, bringing greeting from the Madura Mission, which she left the sixth of March, having been there seven years. As Miss Barker came to the platform she was received with the Chautauqua Salute. At the annual meeting in September we will hear of Miss Barker's work in India.

The meeting closed with prayer and benediction by Mr. Hatch.



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JAPAN.

EXTRACTS FROM A LETTER FROM MISS BARROWS.

The following extracts from a letter recently received from Miss Barrows, of Kobe, Japan, gives us a glimpse of missionary life and its interruptions that we too seldom think of.

I MADE the mistake of waiting till I was really at home in Kobe before writing to some of my friends, thinking the time was so near, and they would like to know that I was safely at my journey's end. I found so much to be done when I got here the first of September, and the house full of guests from China, and a new cook to teach, correspondence went by the board entirely except the most necessary letters. Then there were all the Japanese friends to see and one of our daughters to be married and the con-

ference in Tokyo, and such touring work as could be wedged in, besides Miss Dudley getting ready to go home. Since New Year's, besides my work in the school, which has been reduced to the least possible limits and still keep in touch with it, Miss Cozad doing the larger part of the work of both to give me time for the outside church work, I have been devoting myself as much as possible to work with the Kobe church Bible women, making calls and holding meetings, etc. This is Mr. Harada's church, and the one I have worked with during all these twenty-five years, so that I know very many of its older members, but in the years of my absence many new ones have been received whom I do not know.

Mr. Harada is doing excellent work in his church and out of it since his return. He has so much work outside of his church that he cannot have very much time for pastoral work, but he preaches very sound, earnest sermons. Mr. Osada, too, is doing well, and was much helped by his year in the States. A very different style of preaching prevails throughout the country from that of three or four years ago. The ministers who used to go about the country lecturing about Christianity say now that the people demand sermons, not lectures. A great deal of work has been planned and is being carried on since the coming in of the new century, partly by the local churches and associations and partly by the Christian Alliance of Japan, missionaries and pastors going together all over the country. A systematic visitation is also planned for some of its principal cities, going to every house. This city of twenty-four thousand is divided into ten districts, two, a missionary and a Japanese, being expected to take each district. I hear I am appointed for this work, though it has not really begun. I don't quite see how it is to be accomplished, but the promise is, "as thy days so shall thy strength be."

AFRICA.

FROM MISS HATTIE CLARK, OF AMANZIMTOTE.

THE semi-annual meeting was held here. It covered a period of thirteen days. Miss Mellen was appointed to take Mr. Ransom's part of the school supervision which he had had on the south coast. The schools had to be visited before March tenth. As soon as the minutes of the meeting could be gotten off to Boston, she and I started out to visit these schools; I, to see what Jubilee boys were doing as teachers and to be a companion for Miss Mellen. We were gone about two weeks and traveled about one hundred and ten miles.

You will be interested to know how we got about. Miss Mellen has a horse, I have a wheel. As the schools were within five, fifteen and twenty-five miles of the railroad, we decided to go by ox carriage to the railroad, ten miles from Adams, and ride by rail to the station nearest our first visit. I was to take my wheel by train, and Miss Mellen's horse was sent on a day ahead of us to meet us at the first stopping place. But before we started I decided not to take my wheel. It was the rainy reason and the hot season, and the roads were mostly hills. The first stop was within five miles of Amahlongwe. The horse was waiting for us when we arrived. I think it would have been perfectly willing to carry both of us, but we did not think that would be fair, so took turns in riding. We had a boy to carry waterproofs and necessary clothing.

There was a farmhouse within ten miles of Amahlongwe, at which we stopped to rest. We were most cordially received, and were invited to stop on our return and spend the night.

One of our graduates was teacher here. He had sixty-four Zulu children in his care. He had in his schoolroom no nice seats, with desks, for his children to sit upon,—only wooden forms. There were no blackboards and no maps or charts.

But Seth felt the need of all these things, I am glad to say. He was doing his best with what he had. He is an earnest Christian, and does much personal work with his pupils. The educational efforts were crude, but I was much impressed with the thought of the far-reaching influences of his work on that station.

Miss Mellen visited, with the native pastor of Amahlongwe, another school ten miles farther on, while I remained at the farmhouse.

We rode back to the railroad in the farmer's carriage, and from there we went to within four miles of Ifáfa, Mr. Ransom's home. Two refugee ladies are living there at the present time.

Here we found another Jubilee graduate. His school was not so large. He had a good wood and iron house, some desks, maps and blackboards.

From here we went to Umtwalume, fourteen miles south. Robert, one of our last year's graduates, met us there with a good horse. After one day at Ifáfa we went on.

Amahlongwe is one of our largest stations. We stopped here for three days, spending the time with a colonial family.

Lincoln, another Jubilee graduate, was at the head of the school here, assisted by an Umzumbe girl. They had eighty-four children, and were both doing beautiful work.

My first feeling upon going into our station schools is one of depression.

I see the tremendous opportunities for work. But before I leave I feel what a blessing to the people are these schools just as they are.

Miss Mellen looked after the needs of three other schools from this center, while I visited the homes of some of our old boys. I found this one of the most enjoyable experiences I have had in Africa. I met the fathers and the mothers of the boys, and the boys, too, in their home surroundings. Some of them were the picture of cleanliness, some were otherwise. At every place the welcome was most cordial. I hope future vacations will furnish opportunities for more of this kind of work.

When I returned home the days were full with the preparations for the opening of school—mending tablecloths, making new articles for bedding, a little here and a little there. The boys returned March 7th. We had fifty-seven the first night; now have seventy on our roll, but all are not here.

We lose some of the new ones every year. They run away. The life into which they are thrown here is very different from their life of freedom in the homes, or kraals. Regular hours for sleeping, eating, working, studying, playing, and locked doors soon produce an uncontrollable longing for the old life, and away they go, usually in the very early hours of the morning. I do not know why they fear to ask permission. The other way meets the needs of the case more perfectly, I presume. Three have run away so far. They may return next term and try again. We understand something of their difficulties and make no laws regarding runaways—Robert, one of last year's graduates, is taking some of the lower classes—He is an earnest Christian boy, and will be of much help to us both in and out of the schoolroom.

I must tell you of one of our pupils. A man of perhaps forty-five years applied to the theological school for admittance. He could neither read nor write, so they could not accommodate him. He remained in the station, working for his food, until the station school opened, and asked to be taught to read and write, studying with the little six-year-old boys. The station school-teacher thought of Jubilee, and came to ask if he might not be allowed to enter here. After some thought Mr. Cowles decided he ought to have all the help that could be given him, and that we would allow him to come if he could find a place to sleep away from Jubilee. The boys might not be just as kind always as they ought to be to one lower and yet so much older than they. We had received one big boy just learning to read, so there was a beginning for a class. The old man learned his letters the first week, so he could say them anyway, and began to write a little. Now, at the end of three weeks, he has a reader, and reads simple sentences. He

says he is getting what he has longed for for many years. His face is radiant with every new victory won. He is being taught to sing and belongs to the Bible classes.

A bright-faced little boy of nine years has just been brought to us by a refugee missionary from Johannesburg. He was stolen from his people far up in Africa and brought down to the mines in Johannesburg. He soon became sick and was abandoned. He was found by the good missionary, more dead than alive, and was nursed by him back to health. Then the little boy wanted to live with the missionary. The missionary has taught him to read his Zulu Bible and some English.

These two cases will give you an idea of the material we have to classify and deal with. They are all so needy we love to plan for them the best we can.

LETTER FROM GRACE WYCKOFF.

PEKING, April 12, 1901.

DEAR FRIENDS: Many days and weeks have passed since the sad events of last summer, and it is now almost a year since my sister and I left our home in Pang-Chuang to attend the annual mission meeting at Tsing-Chau, really little thinking we should not return long before this. We did not know then, and we do not know now, what is before us; but God knows, and his work is just as dear to his heart as to you and to us who are "workers together with him."

I am not going into details about those days' experiences, for your minds as well as ours are full of them still. Such wrong and untrue statements have appeared in the papers from time to time I fear you may hardly know what to believe. One thing is certain, it is almost impossible to picture the cruelty, and sorrow and desolation,—the very varied trials which the Christians throughout this empire have been called to pass through. The history of the Church during these many centuries, and the promises of God's Word, give, however, large cause for hope. In God's own time and way the Word is going to have free course and be glorified in China. Poor, dear China! did she but know the things which make for her peace!

Several days have passed since a number of us returned from Pao-ting-fu, where memorial services were held for our fellow-workers who died so bravely even at the hands of cruel, hateful, ignorant men. During the days of Passion Week, which is just ended, as I studied the last days of Christ's life, his awful sufferings before the Council, his unlawful trial, the insults heaped upon him, the shameful death, all these seemed so magnified and so much more real in the light of the sacrifice of our friends' lives.

It was sad to go over the ground over which they were so disgracefully led. The ruined temple where they were tried, and outside the city wall where seven, two of our own mission among the number, were made to kneel, waiting their untimely end, even the grave where all were rudely buried, spoke to us words which tore our hearts with grief. I can't make it seem true that the end of the nineteenth century witnessed such scenes in China, in Pao-ting-fu, where the gospel has been preached nearly thirty years.

Fourteen of us, representing the two denominations which had lost workers by the awful tragedy, left Peking, Friday, March 22d, and after eight hours ride on the train we reached the city. As we drew near, the ruins of the Presbyterian Mission came in sight. This mission was in the North suburb, and where five beautiful workers and three dear innocent children were burned to death; even the pleadings of the mother for her babe in arms availed not for her rescue and salvation. Those must have been awful hours, and to think that none could save! There must have been kind-hearted people in that crowd, but in the midst of such a frantic, self-deceived mob, what could such do?

Three services were held, one in Chinese and two in English, and they were wonderfully tender. The latter of the English services was an informal meeting,—a reconsecration service for us missionaries who remain to labor for those for whom our loved ones laid down their lives. Beautiful lives they were. Dear Miss Morrill's life pours forth such a fragrance, its odor is that of Christ's own love for sinful man. "She loved us," was the testimony of one old Christian woman, and she said it with full eyes. I was told that the summer before her death she said to a friend who was with her at the summer resort as they were speaking of China, "I wonder if some of us will have to lay down our lives to save China."

Little did we think that so soon not one, but many, would be called to die so ruthlessly. Miss Morrill of Pao-ting-fu, and Miss Bird of Shansi, returned to their work at the same time I did, three years ago this fall. Their loving, unselfish hearts were manifested in so many ways in doing for others.

The burial service at Pao-ting-fu was one I shall never forget. Twenty-six coffins were placed in a temporary mat house, such as are put up for such purposes. Just in front hung a black banner, draped in white, with the words "Joyfully bearing the cross," in gilt letters. There was the cross and crown below, and then the names of the martyred ones. Great Britain with its subjects, four names; America and her three martyrs; then China *with her thirty adults and twelve children*, who fell at the same time. These

were together in life, and they were not divided in death. A monument will doubtless be erected to their common memory. I love to think of these of the three nations as being together around the throne, praising their common Redeemer.

At the grave the twenty-six coffins were arranged for the service as rapidly as possible. Twelve were carried under six catafalques, and formed part of the procession, which for an object lesson to the Chinese took a roundabout way to the burial ground. That was a trying ride of an hour, with the crowds on either side. For the most part they were quiet, but we could but think of that crowd months before, and what it must have been to pass between. As we passed now a group or two of women I could but wonder if they had not at some time heard "gracious words" from Miss Morrill's lips, and I did breathe a prayer for them, that her labor in Pao-ting-fu might still bring forth abundant harvest. Oh, it will! I am sure good is to come to the church of God in China, out of this terrible turmoil. While the procession was on its way the other bodies had been laid in their last resting place, and when we reached the spot all preparation was soon completed. The burial service consisted of a hymn, "Light After Darkness," and then the most beautiful, Christlike prayer I ever heard. It was full of tender, loving petition for the enemies of those to whom we were paying our last tribute of love.

At one of the services the German band played "A Mighty Fortress is our God." Those tones, with the words they brought to mind, touched our hearts with new faith and courage. They struck the right chord, and even the sorrow and grief could not cause a discordant note.

My letter is already too long, and I must not write more. Miss Morrill and Miss Gould belonged to the W. B. M., but they are just as dear to you and to us as any of our number.

Shansi gave up Miss Bird and Miss Partridge, two of our dear workers. Dear, brave young lives; we wonder why it was necessary. My prayer is that all of us may learn the lesson God would have us learn from their lives and from the experiences of these past weeks.

Of Miss Morrill in a very special way it may be said, her life in China was summed up in this sentence, "This one thing I do," and she did love souls. She saw the immortal soul underneath the rags, and within all that which was dirty and repulsive and sinful, and she wanted to win that soul to Christ.

This should be the great object of our lives. Don't let us be discouraged; don't let us take one step backward. "He shall not fail nor be discouraged." "He shall see of the travail of his soul and be—satisfied."

WORK OF NATIVE CHRISTIANS

BY MRS. HITCHCOCK, OF CEYLON.

THE Navaly church, near Manepy, has received twenty-seven through faithful work of all the church members, as well as the pastor, with their relatives and neighbors in the village; and twenty more are asking for admission, but have to wait longer on probation, I think, as he said that the church members are waking up to the fact of their personal responsibility for the salvation of those about them.

The women of the Batticotta church held a missionary meeting this year, and joined a society for sending the gospel to more needy places among the Tamil people of South India. They were very enthusiastic about it, especially one of the most influential of their number, and thirty contribution boxes were taken, each paying a rupee to the society, and promising to put something into their box every day and pray for the new work which is to be their foreign mission.

This is a sort of auxiliary to a society which the Christian men, most of them Jaffna college graduates, have formed. One of our most earnest Christian workers, who has a good position as a college teacher here, has offered himself to go as their missionary, and be supported by a smaller salary than he is receiving here, and begin work in the little out-of-the-way place on the southern coast in the Mana Madura district. It is a needy place which the Madura mission offers to them, as it cannot get enough workers to fill that large field. He is to marry the head nurse of the Manepy hospital; one who is well fitted to go, and who is older and more experienced than the usual Tamil girl when she marries. We shall miss them both very much, but I think the new interest for those far away from here has already stirred up a desire to do more for those immediately about them. The women here seem more ready to go to their heathen neighbors with the gospel message.

Sometimes instead of holding our women's Tuesday prayer meeting at my house, we have two meetings in different Sivite houses where they are willing to receive us.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1901.

COLORADO	247 24
ILLINOIS	1,422 40
INDIANA	87 21
IOWA	433 12
KANSAS	169 78
MICHIGAN	235 41
MINNESOTA	123 78
MISSOURI	877 33
NEBRASKA	73 64
OHIO	481 91
OKLAHOMA	4 76
SOUTH DAKOTA	21 25
WISCONSIN	365 18
WYOMING	30 00
MISCELLANEOUS	19 67
Receipts for the month	4,592 06
Previously acknowledged	26,060 13
Total since October, 1900	\$30,642 79

CENTURY FUND.

Received this month	153 67
Already reported	1,969 78
Total since October, 1900	\$2,113 45

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	129 39
Already forwarded	513 56
Total since October, 1901	\$642 95

MRS. E. M. WILLIAMS, Ass't Treas.



Life and Light for Woman

August

1901

A Far Shore.

By Joseph Cook.

On a far shore my land swam out of sight,
But I could see familiar, native stars;
My home was shut from me by Ocean bars,
Yet home hung there above me in the night.
Unchanged fell down on me Orion's light;
As always, Venus rose and fiery Mars;
My own the Pleiads yet, and without jars
In wonted tones sang all the heavenly height.

So when in death from underneath my feet
Rolls the round world, I then shall see the sky
Of God's truths burning yet familiarly;
My native constellations I shall greet:
I lose the outer, not the inner eye;
The landscape, not the Soul's Stars, when I die.

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CHINA.

MEMORIAL SERVICE IN PAO-TING-FU.

BY, MISS LUELLA MINER.

I AM writing from a place close by the ruins of our hospital, Chih Fang T'ou, the premises of a wealthy Boxer. To go to Dr. Peck's quarters, where we take our meals, we pass the ruins of our main mission compound. Part of the walls and one tall chimney of the Ewing house are still standing,—a pathetic witness of the summer's desolation. One wall of the ladies' house is also standing, but only broken bricks mark the site of the house occupied by Dr. Noble and the Pitkins and of our chapel and schools. When we stood there last night I thought of the brave letters written by Mr. Pitkin and Miss Morrill early in June—letters which reached us in Tung-choy a few days before our own flight.

After Mr. Pitkin's death the mob went to the ladies' house, seized them and started with them into the city. Instead of going directly, they started out toward the hospital and struck diagonally across the field to the road running from the hospital to the river. It was where this diagonal across the field joins the road that Miss Gould fainted. This is told by a boy, a native of Christians in this village of Chih Fang T'ou, and confirmed by others in the village. The Boxers called for ropes from this village, bound her and carried her the rest of the way. Miss Morrill said: "You need not mind me. I will walk wherever you want me to go." They crossed the bridge, entered the city gate and were taken into the Ch'i Sheng Miao, directly east, near the south wall, not far from the southeast corner. This was in the morning. Later the Bagnalls and Mr. Cooper joined them. They were put through some form of trial, but no friendly villagers were in the background those sad hours, and we can give no details. There is no reason to suspect that there was special bodily torture or insult. Apparently all were able to walk when they were led outside of the city for execution at four o'clock in the afternoon, so we think Miss Gould must have survived. The sad procession moved out of the South Gate in the midst of the jeering mob. I believe they must have thought of that other "Via crucis," and rejoiced that they were called "to go forth unto Him without the camp bearing his reproach." Leaving the South Gate they turned eastward between the wall and the moat, stopping at a spot about sixty yards southeast of the corner, in the midst of Chinese graves. Here Miss Morrill liked to speak a few words, and told them how she had loved them and tried to save them. "And now will none of you save me?" . . . They



MUM OF MISS MORRILL AND MISS GOULD, WITH SEDAN CHAIR AND BEARERS.

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RUINS OF LADIES' HOUSE, PAO-TING-FU.

were buried where they fell, and an old man who lived near by heaped more earth on their bodies, after they became exposed. All of these bodies and those buried close by our compound were taken up and sealed in coffins sometime before we went to Pao-ting-fu. . . . This temple where our friends were imprisoned was completely demolished by the allies. We visited all these desolate graves and ruins, and what pictures memory and imagination painted! I picked a few green leaves amid the ruins of the temple, trying to see in them the token of the springtime and the harvest sure to come as the result of this costly sacrifice. . . .

Sunday at eleven o'clock there was held in Dr. Peck's great open yard a most unique international funeral. In a great matting booth were twenty-six coffins marked with the names of Mr. Pitkin, Miss Morrill, Miss Gould, Mr. Cooper, Mr. and Mrs. Bagnall and Gladys, Pastor Meng and all his children except Titus, Pastor Meng's sister and her children, the Bible woman, Mrs. Chang and Mrs. Kao and her daughter Jessica, and others less well known. On the banner in front of the coffins were inscribed the names of forty-three Chinese martyrs, all killed by the Boxers, except three or four, who died as the result of imprisonment or exposure or starvation in their hiding-places. These were all of our own mission. On this same banner were the cross and crown and the motto, "Joyfully bearing the bitter cross." (Le pei k'u chia.) There were wreaths of evergreen and a few flowers on the coffins, and pots of flowers, some of which were sent by the Catholic priest with a beautiful letter of sympathy, were arranged in front. The schoolgirls with loving fingers had lined the coffins of Miss Morrill and Miss Gould with white. . . . The new cemetery for the martyrs is on a large piece of ground recently purchased by Dr. Peck, between the ruins of our two mission compounds. The long procession would have covered the distance from Dr. Peck's to this cemetery several times over, so it made a circuit traveling the length of the principal street of the South Suburb, then going back of our two compounds and coming up from the east. In front were borne the thirty-four banners as well as the silk umbrellas and other things which usually accompany a great funeral. There were six catafalques, all the city afforded, with their gay embroideries, each bearing two coffins. The other coffins were taken directly to the cemetery. The men walked near the coffins, most of them dressed in mourning. Twenty or thirty carts containing the women brought up the rear. The road from Dr. Peck's door to the end of the principal street was simply packed with people. The pageant cannot have failed to have left an impression on the wicked city, and while caring little for externals ourselves, we can rejoice that our dear ones have been honored in the eyes of those to whom the out-

ward tokens of regard mean so much. We stood in the cemetery until the twenty-six coffins had been lowered into the graves. We faced the city wall with its ruined towers. Only the houses of the village concealed the spot where for months six of the martyrs lay in a common grave. Mr. Pitkin's first nameless grave was hardly a stone's throw away. We sang in Chinese :—

“ Light after darkness, gain after loss ;
Strength after weakness, crown after cross.
Sweet after bitter, hope after fears ;
Home after wandering, praise after tears.

Sheaves after sowing, sun after rain ;
Sight after mystery, peace after pain.
Joy after sorrow, calm after blast ;
Rest after weariness—sweet rest at last.

Near after distant, gleam after gloom ;
Love after loneliness, life after tomb.
After long agony, rapture of bliss ;
Right was the pathway leading to this.”

After prayer and benediction each threw a handful of earth on the coffins and we left the spot, which, like that other grave outside the city wall, will ever be holy ground—God's acre. It is not expected that other Chinese will ever be buried there. A monument on which are carved the names of these martyrs of three nations will some time mark the spot.

We left for Peking early the next morning. Miss Russell stayed two days longer with the women and schoolgirls, and the Presbyterians to select a new site nearer the city for their mission. The appeals of the women and girls for some one to come and mother them are pitiable. But conditions in Pao-ting-fu are such that it is not considered best for a lady to live there yet. Fifteen of the schoolgirls are there, studying as well as they can, with the Chinese teacher.

Pastor Meng was seized in our street chapel in the city three days before the martyrdom of our missionaries and taken to the same temple where they were confined. He was slowly done to death the second day, refusing to give the names of Christians or to admit that the missionaries were spies. His body was buried, without a coffin, a little southeast of the temple near the city wall.

When peace comes, that peace we long for more and more as these days of doubt go by, I believe there is no place in our mission where work will open with brighter prospects than in Pao-ting-fu, provided the people discriminate between us and the Catholics. Surely our people there have shown that they are not “rice Christians.” There were very few recanters to be

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dealt with, and even with these I have not heard that any actually performed idolatrous rites. The young Pastor Meng's wife and two beautiful boys went with us from Peking and remained in Pao-ting-fu. The teacher of the girls' boarding school told us that one day last June Miss Morrill was planning with her some work to be done in July, when Miss Gould, who was sitting near by, said "Mary, I think our work in China is finished." This teacher left only a few days before the end, and Miss Morrill gave her a card with three Scripture texts. The two ladies made an attempt to send last messages to their loved ones in the home land, but the bearer was caught on the way to Tientsin and his letters destroyed. How precious they would have been! But love will tell you what was written.

WOMAN'S WORK IN NORTH CHINA.

PRESENT CONDITIONS.

BY MISS MARY E. ANDREWS.

Just a year ago came the terrible Boxer outbreak, which so desolated our North China church and for a time threatened to sweep it out of existence. God's grace and power prevented that catastrophe, and, notwithstanding so many lives laid down for Christ, a remnant of the church still survives.

And now, after the lapse of a year, I am asked to write of the present aspect of the work and the outlook for the future. Doubtless those on the field could give a clearer account of the present condition of things than is possible for one at this distance. Perhaps, too, they see with clearer vision into the immediate future. But to me in the home land, looking out upon China from this standpoint, and judging of the work from the letters which come to me from the field, the present looks bright with promise, and the future hopeful of a great work and great blessings in the years to come.

The months since the close of the siege have been hard months to those who remained on the field, with so many perplexing questions to be settled; so many sad and difficult duties to be done. In Peking, Tientsin and Pao-ting-fu have been gathered most of the native Christians from all that region who survived the massacre. The little company in Pao-ting-fu, bereft of all their foreign leaders, have had only the care of a native pastor until the recent arrival of Dr. Peck in that city. But most faithfully and earnestly has the brave young pastor—whose brother and sister, with their families, were among the martyred ones there—cared for the interests, both temporal and spiritual, of his little flock. Dr. Peck, since his arrival on the field, writes hopefully of the outlook there. Of the work in Tientsin I can only say that Miss Porter and Miss Gertrude Wyckoff have been laboring

faithfully and lovingly for the girls in the school and the company of refugee women gathered there. Mrs. Smith has done a beautiful work of relief among the needy and suffering heathen of that place—money and grain having been put into her hands for the purpose by both Chinese and foreigners—while at the same time she has been busily scattering Bible seed broadcast for a future harvest. In Peking we have two little communities, one near the site of our old mission compound, where are gathered the surviving church members of Peking and its outstations. There Miss Russell is in charge of the women, while Miss Grace Wyckoff and Miss Sheffield care for the girls who remain of the Bridgman School.

But it is of the other community in Peking, the Tung-cho community, that I want especially to write, because it is the work being done there with which I am most familiar, Miss Evans, Miss Miner and Miss Chapin writing frequently of the doings and the happenings in that circle. There are gathered one hundred and twenty or one hundred and thirty of our native Christians, what remains of our Tung-cho church, and with them a large number of others—some their relatives and friends, others probationers, and still others those who have had to do with us in one way or another in the days past, and all of whom feel safer under the care of the missionaries than anywhere else. In all they number nearly four hundred, and it is among these that the principal work of the winter has been done. Owing to the changed circumstances some of our usual lines of work have not been attempted. No village work has been possible during the year, nor have any of the usual station classes been held. But, on the other hand, with such a company of women gathered together there has been opportunity for other work, which would have been quite impossible under ordinary circumstances. Perhaps most important of all is the regular, systematic teaching of these women, which has been recently organized there. Some of them have never been able to attend a station class, and in their village homes could have but very infrequent visits from either missionary or Bible reader, and hence have had very little, if any, instruction heretofore. This is their opportunity, and an effort has been made to give every one of them some teaching daily. In this work no Bible readers nor teachers have been regularly employed, but the time is all given freely. In the opening of the work volunteers were called for, and about thirty of our younger and better educated women responded willingly to the call. The other women were divided into little groups and assigned to the different teachers, each one of whom became responsible for her own group, the missionary ladies superintending the whole and hearing review lessons weekly. It was a part of the plan, also, to hold weekly classes for the further instruction of the teach-

ers, but I do not know whether that part of the plan has been carried out or not. In the meantime the children of the community have not been neglected; indeed, some schools were opened before there were any books for their use; for in the general destruction of everything foreign all Christian books were included, and very few of the refugees, in their hasty flight from their homes, took their books with them. Some, indeed, did not dare take them lest, if they fell in with the Boxers in their flight, the possession of such books should ensure their immediate destruction. I do not know what the children did study during those first weeks; perhaps the teachers reproduced from memory the books they needed, and had them written out for the children's use; at a later date books were obtained from Shanghai. We have now four flourishing little schools under the charge of teachers, all of whom have had the advantage of some years of training in the Bridgman School, and they are doing faithful and valuable work with their scholars.

A little orphan's home has also been opened for the care of the little ones who were left without father and mother through the Boxer massacres. The number is not large, as in most cases parents and children fell together. All this work for the children is under the constant supervision of the missionary ladies. Our boys' boarding school was opened at an early date, and later our college; but the number of college students is not large, only about forty when I heard last, and the work with them is rather hard and discouraging just now, owing to the lack of suitable accommodations, as well as of text-books, and the necessary apparatus and other appliances for teaching. However, we trust that all these needs will be supplied at a no very distant date, and that our North China college will be speedily built up to fill its former place in our mission.

The societies in our church have been newly organized during the winter. I suppose the college Y. M. C. A. remains unchanged, but the members of our church, both men and women, have been gathered into one large Christian Endeavor Society, which takes the place of the old-time Young Men's Christian Association and Woman's Christian Association. The women have their own committees, and have taken hold of their work, I hear, with great earnestness. The spirit of work among the Christians seems to me very hopeful for the future of our church.

Soon after our Tung-cho missionaries took possession of their present quarters one of the large buildings was set apart as a chapel, and fitted up for that purpose. It is capable of accommodating a larger number than our old Tung-cho chapel, and is, I hear, filled with an attentive audience every Sabbath morning. It is an interesting fact that among the attendants are the owner of the place, who is a nephew of the Empress Dowager,—but

rather an insignificant individual, apparently,—and his wife, who is said to be a bright, interesting woman.

Just what the future of our work is to be no one can foretell. What will be the result of the withdrawal of the troops and the return of the government to Peking; what the outcome of the earnest efforts made by some of our missionaries to secure the safety of our native Christians when they shall return to their homes; what the work that shall open to us after our people are scattered,—all these things are beyond our vision. But there is always God, and it is from him that the light shines out upon this unknown future; and we know him, even as we did not a year ago,—his power, his faithfulness, his love. Surely it is not in vain that He has brought our church through this fiery trial! Surely it is not without a purpose that He has spared so many of our workers both native and foreign! True, we seem to be walking just now in a shadowed pathway where only the nearest step is visible; yet since we know our Leader we can trust and “go forward” at his word.

IMPORTANCE OF WOMAN'S WORK IN CHINA.

EXTRACTS FROM AN ARTICLE IN *Woman's Work for Woman in China*.

BY MISS H. NOYES, OF CANTON.

OUR commission to preach the gospel to every creature leaves us free to make no distinction of class or sex, even if we wished to do so. Some years ago a missionary came to this field who held the opinion that all missionary effort in China should be directed to the men, and the women be left to receive the gospel message from their fathers, husbands or brothers. His stay in China, however, was brief, and he found his life work in a land where, if he continues to hold such views, he necessarily keeps them in the background, where they are harmless. Probably most of us know how bright the prospect would be for the women and girls of China if dependent upon the men of their families for Christian instruction. It would be easy to count on the fingers of one hand all the instances that have come to my knowledge of Christian Chinamen really setting themselves to instruct their wives or daughters in the teachings of Christianity. Numbers have come to us earnestly desiring that they should be taught, wishing them to be admitted to the schools, or that some woman might go and teach them; but that they should do it themselves seemed out of the question. Necessarily much time and patience are required, especially if the wife and children have no desire to learn, as is doubtless often the case.

While the command is clear that the duty of the Church is as far as possible to give the gospel message to every creature, the customs of China seem to make it necessary that so far as the foreign missionary is concerned women should generally be taught by women. I remember hearing a member of our Mission say that when he visited the out-stations under his care he did not even like to have the Chinese women attend the services held, on account of the unpleasant remarks made in consequence. He also said that he felt unwilling to receive a man into the church whose wife at least was not also a Christian, as otherwise the worship of idols would go on in the house the same as before; the man being powerless to prevent it. Theoretically in China the man is the head of the house, and his power is supreme; practically the true state of affairs in many households is well illustrated by the present condition of the unfortunate Emperor of China and the Empress Dowager. A missionary who knew more of the family life of the Chinese than most foreigners said that he found in nearly all Chinese families the ruling power was really in the hands of some woman, whose decisions with regard to domestic matters were final. Although in China the women must bear the yoke in their youth, in later years it is exchanged for the scepter.

Here, as in every land, the training of the next generation during the impressionable years of childhood is mainly in the hands of the women. No one who has enjoyed the lifelong blessing of the training of a Christian mother, or the help and comfort of a Christian wife, can fail to appreciate what these blessings would be to his Chinese brother. The work for women is really so closely allied to that for men that it is impossible to draw a line between and define the limit where one ceases and the other begins; and work for women in this generation inevitably becomes work for the men of the next through the mothers, who will teach the little ones good or ill. In a certain mission field the plan of teaching only the men was tried, with the natural result that the children followed their heathen mothers, and it was found that the next generation fell back to the original plane, making it necessary to begin again, adopting the different methods which experience had taught were imperative. Several years since an educated Chinaman in America wrote to me in these words: "My countrywomen should have the first claim on the attention, sympathy and charity of Christian people in more favored lands. That they have not had the consideration they deserve in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith in the providence of God is planted in his heart by his mother, and no one else can do it half as well, and the surest way of elevating and Christianizing China is by giving her daughters the advantages of a Christian education."

Thirty years ago when we faced the problem, "How shall we best give the gospel message to the women and girls about us?" there seemed to be only two possible ways: to carry it to them or to induce them to come to us; and we tried both plans. Miss Shaw and Miss Lillie Happer undertook the work of daily visiting from house to house with unbounded energy and enthusiasm. Regularly every day they went out up and down the streets, seeking invitations to enter the homes of the people. Oftentimes open doors would be closed at their approach, and sometimes they would walk the whole length of a long street without an opportunity of speaking to a single individual. But they persevered, and overcame much of the opposition, so that in some streets, where at first no one would receive them, after a time they were sure of a welcome in every house. Never was work more faithfully done, and some at least of the seed then sown has been growing and ripening during the passing years, and others have gathered the harvest. Although perseverance and tact and love won the good will of the people, so that they would welcome an occasional visit from the missionary, yet after their curiosity was fully satisfied, if the visits were too frequently repeated, they were likely to be considered a tax upon time; it became inconvenient to receive them, or the men of the family objected to having a foreign lady come to the house. It was quite impossible to give regular, continued or systematic instruction in this way.

Then how should we induce them to come to us? In those days this could only be effected by an appeal to their curiosity, inviting them to come and visit us and see our homes and listen to the organ, singing, etc. Those who were bold enough to venture would come sometimes twenty or thirty at once; numbers inspiring them with confidence. As they had come to see rather than hear much time was necessarily spent in showing them over the house, and explaining the design and use of articles new to them, singing for them, and entertaining them in all possible ways. When their curiosity was fully satisfied, and their numberless questions answered, we would try to improve the opportunity to lead their thoughts to something higher and more important. But soon some one who found this less entertaining than the former part of the programme would suggest that it was time to go home, or some other untoward circumstance would distract their attention, so that we found this method also had its drawbacks.

It was evident from the first that in addition to these two plans there must be a third which would really be a combination of the other two; places where we could go to them, which would not be their homes, and where they could come to us, which would not be our homes, where, on the one hand, we would always feel free to go, and those who might come would

not be surrounded by so much to excite their curiosity and distract their attention. This need was met by the day schools for girls and chapels for women.

It is as true to-day as when the words were written nearly nineteen hundred years ago, that "not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen; yea, and things which are not to bring to naught things that are."

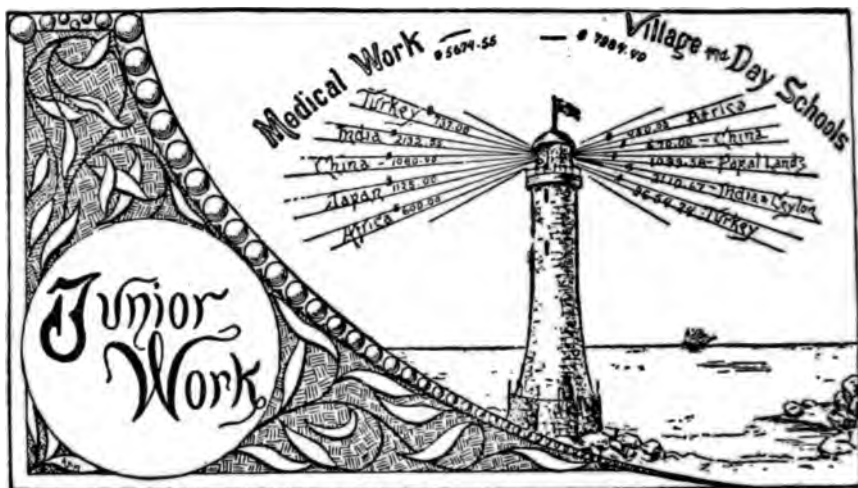
And every true believer through all the ages may claim the fulfillment of the Saviour's promise, "I will send the Holy Spirit unto you, and he shall teach you all things and guide you into all truth." So we may believe that no one who has obtained sufficient education to be an intelligent, earnest Christian need fail to be a Christian leader to some in this vast heathen land.

On the other hand, those who attend the union meetings for Christian women held in Canton once in six weeks, have the opportunity of listening to most excellent discourses from well-educated Christian women, which would compare favorably with any of the sermons preached by the native assistants. Some time since, when the Second Church was discussing the question of calling a native pastor, one of the elders said that the one whose sermons he would rather listen to than to those of anyone else was Mrs. Lan, a graduate from, and now a teacher in, the seminary. A few years ago three prizes were offered for the best exegesis of selected portions of Scripture, the competition being open to all the assistants, except the ordained ministers, and the first prize was awarded to another graduate from the seminary for girls.

As to the higher education of Chinese girls, for the present it seems conducive to harmony and happiness in after life that the education of the girls should correspond with that of the men whom they will marry. If we can give them now the knowledge which will make them wise unto salvation, with a fair education in other lines the higher education will surely follow, and more and more the influence of educated, consecrated women will become a powerful factor in the work of evangelization.

In a land where education for boys is so highly valued as in China, who can estimate the influence for good which may thus be exerted.

When the history of future years shall be written, it will surely show that it is as true in China as in other lands that "the elevation of woman is at once the measure and the means of the advancement of mankind."



- To give light to them that sit in darkness -

TURKEY.

SOME HOSPITAL PATIENTS IN AINTAB.

BY MISS ELIZABETH TROWBRIDGE.

MAY I introduce you to some of our hospital patients.

September 17th we took in our first indoor patient, a little Armenian village boy of about nine or ten years, who is still with us. He had both arms badly fractured in the summer, and was brought to Dr. Hamilton in camp; but the arms were in such a dreadful state after village treatment that she said he must come to the hospital as soon as it should open, for proper care. The father finally waited and brought the poor, frightened, helpless fellow with us when we returned. He has changed and developed wonderfully, and seems like another boy now. He is much stronger, and has not lost either arm, as we feared he might, though he has yet only partial use of them. His round, honest face is most happy and contented; he is learning to read, waits on the patients, runs errands, and, best of all, he is really learning to love and obey Jesus. We hope that in some way means may be found to send him to school, later. His father is a poor man with a large family.

There have been, as always, some very sick patients with us, and some

bad deaths, but also hopeful and encouraging cases. The Sunday services in the men's and women's wards have been kept up, and the clinic services for outdoor patients. We had the first Sunday evening meeting before there were any indoor patients, gathering the sick ones from the "khan" and a few friends and neighbors for an informal little service on the open porch of the hospital, in the beautiful September twilight. The next Sunday so many poor neighbors came, one after another, that we finally had to go out of the little entrance hall, which we had thought large enough, to the large waiting room, where we had a happy time together. The matron of the girls' school across the street had come, and spoke some useful words to the eager listeners. It seemed a good beginning for the work. A pastor from the city, Mr. Merrill, a college tutor, and the teacher now in charge of the city division of our orphanage, a fatherly, white-bearded old man, have helped us with this evening service. Dr. Allen spoke to the patients the Sunday before Thanksgiving on reasons for thankfulness. Dr. Hamilton has spoken frequently.

And the happiness while preparing to dress the wounds of one of the newly discharged patients, a young man who had led a wild, bad life, of letting him say, with real earnestness, that he feels he has now become a new different man. He had been willing to listen while in the hospital, and asked for a Bible, but he had not seemed to me responsive, or to realize he needed an entire change. He has little to help him in his surroundings and old, bad companions will try to lead him astray again; but I believe he has really a purpose to follow the Lord, and I know he will be kept if he does not lean on his own strength, and think he can reform himself or atone for his forgiveness with good works, as so many seek to do in the Gregorian church.

It is a great joy when we can feel that the Lord has used his words and the words spoken for him in the hospital, and when we are allowed to see a definite result. Often we meet with no response or mere empty religious professions more disheartening than opposition.

Another Gregorian, a poor man from Gurun, a town some distance to the north of us, came for a serious operation on the knee. The wound, in spite of treatment, became infected soon, and will keep the man in the hospital probably a long time. He has listened intently to reading and to the talks and sermons, and now wants to learn to read, saying that before this he has lived like an animal. His business was principally odd jobs, I think, but he often worked as a professional entertainer at weddings,—not a helpful occupation in this country. He uses bad words at times and is very ignorant of many things he ought to know, but he does seem to want to come to the truth.

Another Armenian, a poor man from Moosh, away off to the northeast, who has been working in a mill just outside of Aintab for two years, was admitted for a serious operation, but did himself a great deal of harm after the operation, pulling off bandages, trying to get out of bed. He was wild and rough, used the worst language, and was pitifully in the dark, but when better and able to listen to reading would sit or lie with a strange, steady, hungry look, as if he were trying to grasp these new thoughts; not only new, but doubly difficult for him to take hold of because of the language, his own being Armenian. By degrees he became so softened and changed that he would hardly have been known as the same man.

A young Turkish student was much interested in reading the New Testament, and took a copy with him when he went to his distant home; and a pleasant, kindly Turk, paralyzed in the lower half of his body, who was with us a long time, heard a great deal of the truth, and seemed to honestly accept much of it, at least intellectually. He, too, carried a New Testament with him when he went, for though he could not read, his younger brother could. He was very patient in his helplessness, and always cheery and friendly with the children and older patients, and most grateful for all that was done for him.

Shewing prayers have given many opportunities of presenting the truth, and of emphasizing and urging it personally. It is good and yet solemn to sing and read the words of Life, the King's message, before such men; men who have never before heard the truth, and who, after leaving the hospital, may never hear it again.

Our poor old Turk, though not apparently responsive or interested when spoken to, always sits up, or at least takes pains to arrange himself to listen to the reading of prayers, except when entirely too miserable. The boys often gather near me and make a kind of choir. I wish you could see the men and girls who have been or are still with us. Besides little gypsy women with her small, dark, piquant face, her delightfully grown-up talk and her pronunciation, and our Marash village boy, Avedis, we have a Circassian in orphan from Oortza, who was here last year, and gave us a great deal of trouble with sulks, bad temper and disobedience, but is now growing up quite another boy, trying to be cheerful and obedient, though of course still a very human boy; and Hagop, a twelve-year-old schoolboy, bright and merry, but a little conceited, and not always very kind to others. He is kinder as is Garabed, and as he was for a time in Cyprus he is quite a traveled gentleman in the eyes of the rest.

Several have gone, and we hear nothing from them. They are Ibrahim, a timid, silent lad from a far-away village, an orphan, and almost without

friends, but waking up to intelligence and affection as he became accustomed to us, and eager to learn to read, but not venturing to say so till near the time of leaving; Mustapha, a rough, impulsive Turkish boy of twelve or fourteen years from Marash, quick and bright, but superficial and impatient of real study, ready to listen to Bible stories and talks, which, however, seemed to make little or no impression on his naughty words and ways; Nerses, a nice, manly boy of perhaps fourteen, very gentle and affectionate, who was not in the ward long, but made himself loved by all, children and older ones alike; Zafiye, a little Turkish village girl, very fair and rather quiet, a nice companion for wee Mediné.

The little girls, and in fact all the children, have had great help from Yeva, a young married woman from Diarbekir, who entered as our second patient, and is still here, having a hard time getting well. She is an earnest Christian, is bright and sensible, and has had quite an education and opportunity to learn nice ways, so that she can be a real help to the children. They often gather around her near the stove in the women's ward, sing, chatter to her, have little meetings with her, and listen to the stories that she tells them. She was the first to win Mediné from the frightened, sulky state she was in for a long time into a little confidence, then more and more, till the child clung to her, then learned to love and trust others, and is now as merry and happy as a child can be, full of child nonsense, and in and out everywhere—our hospital pet.

The children have a little society, of which Hagop is president and Garabed treasurer, which is planned to be a Band of Mercy one week and a Missionary Society the next, but which is rather irregular about times of meetings, as also in some other ways, as the children cannot go ahead and manage things alone, and I am not always to be depended on. You would be delighted with the meetings, or perhaps I should say amused, for they are very unparliamentary. Mediné's original remarks in her very small voice, and Avedis' merry laugh, with lively discussions among them all, keep things from dragging. Their interest is hearty. We are collecting a little money to help some foundling Chinese girl. The *Mission Dayspring* and *LIFE AND LIGHT* have given them some ideas about China.

Pray for all the workers often, and for the patients, both while they are here and when they go out, back into the midst of darkness and temptation, that God may speak to them the word of life and power, and that they may be willing to give themselves to him to be saved and kept.

HELPS FOR LEADERS.

IS THERE A NEED OF DEFINITE STUDY OF MISSIONS?

BY MISS JOSEPHINE FRENCH.

To some people the question may be a matter of indifference, but not in the minds of those upon whom rests any responsibility for any missionary work, or concern for those who must take up and carry it on in the future. We find so few young people available; partly from lack of time, more often from want of interest, which can be awakened only by intelligent knowledge.

What can we do about it? Have we a right to urge young people to take up this work definitely and practically? We believe so, for if we take up a definite line of study we shall be more likely to cover the entire mission field; we shall be able to use tried and successful methods of work; it will lead to intelligent interest in unfamiliar lands and people; it will inspire us to better service in our home fields, and may prove the leading in decision for our life work; and it will make us better Bible students, for the more we know of God's work the more we must know of God's Word; the two are inseparable.

Let me tell you what has been accomplished in one class. After attending the Northfield Conference a Mission Study Class was formed of thirty or forty persons mostly under thirty years of age. The leader was a consecrated woman full of the missionary spirit, and capable of rousing enthusiasm, who, although busy, took time to do a good deal of reading, and brought new and interesting material into the class outside the regular lesson, so there was a distinct loss to any who failed to attend. The class met at the homes of the members, which we believe added to its success; the lesson always began with prayer and closed with a social hour, though no refreshments were served. We used the text-book on China by Harlan Beach, short papers or talks from memory were given on different topics, and quite a little time spent on biographies. One feature of interest was five minutes given to current events. It is a help to have some one sketch an outline map of the country, and fill it in as the study proceeds; and there are so many interesting missionary books it is wise to follow some plan of reading, like the Student Volunteer courses.

What has been the result of our class? It is too soon to estimate it wholly, but there was an attendance of about twenty-six, the interest increased week by week, and a larger class is requested for next winter. Three public meetings have been prepared and carried out by members, and

we all have a good general idea of the country, its people, customs, beliefs, religions, and the work of the different Boards in China.

And best of all, each member has had his or her outlook broadened and spiritual life deepened. What has been accomplished in one church by a small amount of personal effort may be in any other. Who will undertake the work in your church next fall? Will you?

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The monthly report of available contributions shows a gain of \$400.61. It is encouraging to take this slight step upward, yet we are confronted with a decrease in eight months of \$3,533.82. This can no longer be explained away as an ordinary fluctuation. It is an actual falling off in our contributions, and must rest upon all interested in our Board as a burden until the amount is made good. Let us not for a moment yield to the feeling that nothing can be done during the summer months among members of auxiliaries. The regular monthly meetings may be interrupted, but very few of our friends are beyond the reach of letters. If the president or treasurer of each auxiliary would write a personal letter to at least a large portion of its members who can tell the result? A self-denial week, when we can lay aside the money that would be spent in extra pleasures of riding or sailing or in the many ways in which money disappears from our purses might bring in a goodly sum. There is abundant leisure for making plans for a vigorous campaign when the autumn brings us back to our accustomed places. Best of all there can always be daily earnest prayer for the cause we all love, for its treasury and all its interests. Let us not be weary in well-doing even in our season of rest.

THE UPRISING IN CHINA. As the anniversary days of last year's terrible events in China come upon us it may be well to look upon the whole matter from a distance of time and space, and consider it as dispassionately as possible. In the limited space of our magazine we cannot take up the subject in any adequate way, but we commend to all the carefully culled references recommended on another page. We give, however, an account of the last act of the tragedy in our own Board, and a statement of the present conditions of our work in North China. For those who think that work

for woman in China is hopeless, we recommend the article taken from a periodical published in the field in direct contact with the work described. What "New China" will be we do not pretend to predict, but we do know that the purposes of God must be for good for the great empire, and that our part is to respond to the plain demands made upon us.

A NEW EXERCISE FOR CHILDREN'S SOCIETIES. One of the most attractive features of our Children's Missionary May Festival was an exercise called "Some Stories My Room Told Me." It met with such favor our committee on Junior work have published it as a booklet for use in mission circles. The plan of the exercise is that articles from foreign countries, such as may be found in almost any home, are supposed to be endowed with speech, describing conditions in the countries from which they came. The idea is ingeniously wrought out, and is most valuable in reminding the children in our families of the needs of many peoples, and the work done among them. The countries are represented as follows: Japan, *The Story of the Screen*; Africa, *"I am a little Piece of Ivory"*; Turkey, *"You call Me a Rug"*; India, *"The Pen Tray said"*; Spain, *"The Fan's Story"*; China, *"Where do I come from?"* said the cup; Micronesia, *"What the Banana said."* The price of the booklet is five cents.

MISSIONARY PERSONALS. It has been our pleasure to welcome home the past month Miss Alice F. Stillson, of the Zulu Mission, Miss Mary T. Noyes from Madura, Mrs. George H. Hubbard from Foochow (Pagoda Anchorage), Mrs. George Allchin and Miss Susan P. Searle from Japan. All returning to this country for well-earned rest. With much regret we have said good-by to Miss Denton, who has returned to her home in California, expecting to return to Kyoto, Japan, and to the Girls' Department of Doshisha University. On the twenty-seventh of August our beloved missionary Mrs. Bissell will have been fifty years in Ahmednagar. We plan to notice this anniversary quite fully in our Thank-offering number.

RUG-WEAVING IN AHMEDNAGAR. We are glad to say that the amount received for the teaching of rug-weaving in Ahmednagar now amounts to about \$300 in pledge and payments. This new experiment by which the famine waifs and other girls can be taught an industry by which they can provide their own support promises to be most valuable. Gifts for the remaining \$175 will be gladly received.

REV. JOSEPH COOK, D.D. As we go to press word comes that Rev. Joseph Cook, D.D., one of the most noted men in Congregational circles, has passed to his reward. Any adequate mention of his remarkable career is beyond our province, but we must be allowed a word of gratitude for his constant

rest in our work and in our magazine. A great soul like his could be erected in nothing less than the spiritual welfare of the whole world, and have considered ourselves much favored that he always expressed such hearty sympathy in our specific woman's work. His interest in *LIFE AND DEATH* was shown by an occasional contribution for "Our Book Table," a department which has been so ably conducted by Mrs. Cook for a long time. The hymn on our first page was one of the last productions of a pen which has been a mighty power for good in so many ways. "Blessed are they that rest from their labors, and their works do follow them."

TI-FOOTBINDING This vigorous society is making good progress among **CITY IN CHINA**. Chinese women. At its last annual meeting a large number of cases of unbound feet among the higher classes were reported. A number of interesting items were given. At Hankow there had been a shoe competition, and the first prize was given to the wife of a native doctor. He had urged her to unbind, until in defiance she exclaimed, "If you will cut off your pig-tail I will unbind my feet." He complied on the spot, and she was forced to keep her promise. She is now one of the most enthusiastic workers in the cause. At a meeting in Shanghai, the audience composed mostly of gentlemen, a unique feature was a speech from an official who suggested that every grown woman should pay one tael cent a day for having her feet bound. He estimated that this would give an income of three hundred million taels per annum, ten per cent of which could be given to the Empress Dowager, twenty per cent to replace like-minded twenty per cent to the society. The ordinary pledge card bears a beautiful design drawn by a student of St. John's College. A spider is spinning a way from a cobweb in the right-hand corner to the branch of heavenly bamboo in the left-hand corner, and symbolizes to the Chinese the escape from the meshes of a bad custom to heavenly happiness. Two figures at the bottom of the card signify the ideas of freedom, wholeness and perfection. One province prizes had been offered for best essays on the question "Which is preferable, natural or bound feet, and why?" Competitors were limited to one thousand words and each man to write but one essay. Some wrote three thousand words, and one sixteen essays. A few of the essays were apologies in favor of the custom. "Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses." "Bound feet are conducive to health and longevity. There are how many more old women than old men there are in China." The arguments against footbinding were strong and ingenious. "The custom was not introduced until China's degeneracy had commenced, and is to be condemned on account of its newness." (The custom has been in vogue only

about fourteen hundred years.—ED.) “Chinese women are inert, craved to receive blows without power to defend themselves or to retaliate. To-day in the hands of the allies China is like a bound-footed woman.”

DIFFUSING KNOWLEDGE A friend in a private letter writes as follows:
IN CHINA. I am devoting my time to literary work in connection with the “Society for the Diffusion of Christian and General Knowledge among the Chinese.” The literature reaches every part of China from the emperor to the day-school pupil. The emperor sent for a copy of every publication of ours just before he was imprisoned, and we have heard from reliable sources that he read them. The Viceroy Chang Chih Tung has recently written us that he proposes to examine candidates for official position in his jurisdiction, and in order to secure competent men he wishes to have proper books for them to study to be sent him as soon as possible, leaving the selection to the judgment of our General Secretary, Rev. Timothy Richards. This viceroy rules over fifty-two millions of people. This is not the only open door. At this stage of the peace negotiations two governments have written that “Ignorance is the cause of this dreadful flow of blood,” and in order to prevent a repetition of it, and bring China into a condition equal to other nations, the young men must be instructed in the best features of Western civilization. Their call is for books. Each of the governors proposes to found a university in his province. In these cases, also, the selection of books is left to our secretary. I could give other incidents to prove that not all Chinese hate the foreigner nor the missionary. Before the *coup d'état* in 1898 so many Chinese scholars—heathen—expressed a desire for an outline of Christianity from the earliest time, as a preparation for the careful study of our Bible, Mr. Richards asked me to prepare an outline Bible, somewhat after the plan of that prepared and published by the Salvation Army for their work in India, and which has proved most helpful. I prepared the outline and it was accepted by our society. The imprisonment of the emperor stopped all progress, and the manuscript with many others, was shelved until the tide turned. In December, at the Conference of Methods, the missionaries almost without exception expressed a desire for such an outline for use in their respective fields. Now that missionaries are returning to their stations and being honorably and cordially received by the officials and gentry, as well as with tears of joyful gratitude by the native Christians, it seems the right moment to take up the matter of publication. We hope to make it an uplifting influence throughout the length and breadth of China, and to have it as attractive as possible through good illustrations, for the literati are like children in their fondness for pictures.

REMEMBER THE SABBATH DAY. An old Chinese woman had become a Christian and wished to keep the seventh day holy, but could never remember when it came. After much difficulty she hit upon her own plan. Six chop-sticks were laid on a shelf and each morning when she arose she took one away. The day when the shelf was bare was Sunday and work was stopped. On Monday all six sticks went back again, and so the fourth commandment was kept.

EXTRACTS FROM RECENT LETTERS.

FROM MISS PHEBE L. CULL, MARSOVAN, TURKEY.

AMONG the classes which I teach is one called the third English. It is the upper preparatory, just below the freshman class. I have learned to look upon that class as one of the most important with which I have to do,—perhaps the very most important. This year it numbers twenty-three. There were more last year. Three of the twenty-three have become engaged to be married since the opening of the school year. This is probably their last year of study. It was said to one of these girls, “You will be obliged to drop one study; would you not better leave off your English?” She answered, “Whatever else I drop I wish to keep on with my English.” It will be for the girl her one accomplishment, and will be so considered in her own family and in that to which she is going. She will be able to read, write, and to some extent speak simple English. Every business man values a knowledge of English in his wife. Mr. Nigohossian, who is repeatedly mentioned in Mrs. Farnam’s article, “A Visit to Broussa,” published in the April number of the *LIFE AND LIGHT*, says, “My wife was my best teacher of English.” His wife studied as a child in a school carried on in Constantinople by a Mrs. Newman, an English lady. Mrs. Nigohossian married in early life without ever completing a course of study, but she had acquired idiomatic English, and the value of the lessons she learned is being tested with every visit of the foreign friend of missions to the church of Brousa, when her husband is invariably called upon to act as interpreter; and this is only one small illustration of the open door used by a versatile and wonderfully active man of business.

When our girls became engaged I looked for flightiness or preoccupation in class. On the contrary, the new relation upon which they have entered has had the most steadying effect upon every one of them. The very next day, after an elaborate public betrothal, they were found in class attentive in manner and faithful in preparation. The teacher in such cases feels, “These are my best chances for touching and quickening lives.” The varied

lessons of the reading book furnish some admirable texts, and the personality of teacher and pupil must act and react upon one another.

There is much work in just this growing, expanding stage of the mission that can be best done by the missionary lady. There is not time for a slow development through decades of years. The people are bringing their daughters to be taught; they want to overtake the Christian civilization that has left this land so long so far in the rear. They long to get for their children what no school established simply for the teaching of languages and sciences can give them. The lessons must be driven home by one who believes in the absolute truth of the things she teaches. Frequent reinforcements among the teachers are needed that the vitality of the school may be kept up. And what shall one say of Mrs. Smith's department, the young college boys' home, of the two orphanages to be superintended; of the great crowd of women from the city always coming and making demands upon the sympathy and the judgment of their missionary; of the indirect, no less than the direct aid that is always being required in the hospital work? One missionary lady is always acting as the representative of those seeking medical aid. I look at the faces worn to attenuation by this very burden of sympathy and responsibility for lives and souls. . . .

FROM MISS EMILY HARTWELL, FOCHOW, CHINA.

"Will you come and see my roses?" asked a pleasant voice. "The crimson velvet, matchless mermets and golden Marshal Niels all grow equally well under the gardener's care; and the greater the care the sweeter they seem to grow." "What a contrast from the white wild roses that cover the hillsides," I remarked; "they have no fragrance, and the petals fall in a single night. They are not worth gathering, with all their thorns." "Ah, these sweet ones have not lost all their thorns, either," she said, smoothing her pricked fingers as she arranged a bouquet for me. "But the thorns surely grow less as the petals grow more," I replied, "for the wild bush is a perfect briar."

How much like our women are the roses, thought I. Like wild briars, they await the gardener's care to perfect them; fragrantless and thorny, but roses yet, capable some day, after Christian nurture, of being transplanted into God's garden for perfect development under the Master Gardener, who can add fragrance as well as beauty. And as I took the crimson, blush and gold, their fragrance seemed to whisper, "Somebody cares."

With the gifts of those who "cared," over one hundred of these neglected ones have been gathered into women's station classes in connection with the city station this last year. The station classes sift out the best women, and also provide for the training of many who cannot possibly be spared from

their families to enter a boarding school. These station classes are not feeders for the Woman's school only, but as these mothers are brought into the church they bring their children into the day schools, and from the day schools they advance into the higher schools. This past year two boys entered Foochow College whose mothers had been brought into the church through the two station classes last year, and two or three more will enter this year, while others are preparing. So we can feel that the women's station classes not only bring in future Bible women, but, we trust, future teachers and teachers also.

In each of the five station classes one or more girls have attended without pay. In most cases these have learned to read faster than the women. Sometimes, as they are large girls, they cannot be spared from home to go to boarding school; but three girls have gone to the Ponasang school from the city station classes, and more would go if there were room at Ponasang; we hope the new building will soon be erected.

The Christian Endeavor convention of last year led several women to unbind their feet, as it showed them the great advantage the large-footed women had over them in being able to attend the meetings; with others the sight of those great numbers was the needed inspiration to keep them brave and fearless during the bitter summer. Certain it is that all the preachers testified that while some of the men inquirers fell away, the women came faithfully in spite of all the threats. The most remarkable instance was at Meng-muang, a country village, where some of the women walked two miles and more, and about ten women attended class for two months during the troubles and extreme heat, and this without any financial aid, simply because they were so anxious to continue their study.

A good proportion of the women in the station classes are professed inquirers, enrolled on church records; all are interested in the truth, and most if not all have given up idolatry. In all the classes some have united with the church, but the proportion has been larger in the three classes of two years' standing than in the two opened in 1900, showing a gradual development and growth in Christian life. A mother and daughter who had been members of the A-da-cang class joined the church at the communion when the excitement was highest, and all the churches were guarded by Chinese soldiers.

Although many of these women are poor widows, and cannot help much financially, is not the fragrance of their prayers and testimony just as sweet to the Master? Could you have attended the "echo" meeting in the A-dang woman's Endeavor Society after the convention, or heard the helpful thoughts gathered by the women of the other classes, all centering around

the theme of personal consecration to the Master's service, would you not have been encouraged? Shall we not all carry it on our hearts to *care* more, and lead others to care too, that more of these neglected ones be nurtured for God's garden, ready for the angels to gather for you to meet in that land which is "fairer than day"?

FROM MRS. HENRIETTA S. CHANDLER, MADURA, SOUTH INDIA.

I have been greatly encouraged this last year by the growth in Christian activity and love of the women of the West Gate church. The pastor's wife is one who is never weary in well-doing. The women support a Bible woman entirely themselves. This woman, whose name is Mary, works for the sick, the poor and the afflicted of the church, and also among the Roman Catholic women living near the church. She has a very few Hindu women on her list, but her chief care is for the women of the church.

We have been much interested in the conversion of an old heathen woman who was most bigoted and a kind of sorcerer. She was for a long time very violent in her opposition to Christianity, but the Truth finally conquered her. She saw the Lord Jesus coming to her in a wonderful dream and calling her to follow him. After this she turned from heathenism completely, and in one of my meetings gave up her implements of exorcism. They were a brass plate for mixing sacred ashes, which were considered very holy after her prayers over them, brass cups for burning camphor and incense, one also for sandal-wood paste, and a brass trident on which she would spike limes which were particularly pleasing to the god. After various incantations with this trident, and prayers, she would tie a small yellow cord around the neck of a sick child, and the child was supposed to get well! She was baptized by the name of Lydia, and her fervor and faith are really wonderful. She is very old and getting very feeble; evidently has not long to live. Once when she had fever she went and lay down on the porch of the church, thinking that in God's house health would surely be given to her. Her son has completely cast her off and will do nothing for her. It seems to me that such heartlessness must merit the curse of the Lord. It seems, however, to be the influence of his wife more than his own wish. How much power these ignorant women wield!

FROM MISS CLARA L. BROWN, NIIGATA, JAPAN.

The children have come to understand in part our true motive and love for them in teaching them of Christ and his love for them. As I always have to tell you, there are some, yes, many, who misinterpret our motives, and are ready at any time to throw a stone into our midst; but it is wonder-

ful how soon even the worst of them will become captivated by the Bible story, and listen with mouth and eyes wide open, entirely forgetting the mischief they had planned.

The Saturday night preaching services are becoming better attended as the weather is growing warmer, though we never failed of an audience even in the coldest winter night. We were favored with a comparatively mild winter; on the other hand there was much of sickness.

I am trying to do what I can for the young men, teaching two classes a week in English, and these followed by an hour's Bible lesson for those who wish to stay; nearly all of them do with hardly ever an exception. Mr. Nagasaka, my helper, is preparing a series of lectures to give to these young men's classes, and by personal conversation with them in their homes is gaining an influence for good over their lives and habits. It is very difficult for a young man to come out and openly confess Christ here in Niigata, but when they go to Tokyo, and come in contact with Christian life in the metropolis, the faith that they have secretly nourished is no longer a thing to be ashamed of and they are ready to receive baptism, and, on their return, take a strong stand, even against the opposition of parents.

In the church Sunday school we have this year begun to use the International Lessons, and I find the interest in my class of young girls has been much increased by the change. They are now anxious to study for themselves, and have a praiseworthy pride in the interest they take in preparation.

With the assistance of my helper I am sending two sets of Bible lessons to women in the country, and I have reason to believe they are well studied. Last year one class finished the Gospel of Matthew, and with these we are now taking up a special study of the parables. In some of these country towns there is no Sunday school or regular religious service which they can attend; and even here in the city, where there is an established Sunday school and Sunday service, the women often have to stay at home to "keep the house," for it is almost an unknown thing in this land for a house to be shut and fastened with lock and key while the whole family go to church. The custom of the country does not allow the house to be left alone, and if, perchance, both husband and wife should be away when a guest called, it would occasion most profuse apologies at the time of the next meeting. You can readily see how difficult it is for a woman to go out or to have much society outside her own home, and to be a regular attendant at Sunday school or church service is next to an impossibility. So for some of these women I am trying to start home lessons, using the same International Lessons as in the church Sunday school; by all studying one and the same portion I hope they may come to it with more interest.

Our Work at Home.

HOW FAR ARE WE PERSONALLY RESPONSIBLE FOR RETRENCHMENT?

BY MRS. L. E. LEARNED.

(Read at a meeting of the Eastern Connecticut Branch).

A FEW months ago, when April and March seemed to have suddenly changed places, and the crocuses and daffodils, and even venturesome little dandelions, were surprised with the snow coverlid that was tossed over them, the birds shared in the bewilderment, and wondered where they were to find breakfasts. In pity for them we scattered food in a sheltered nook, and then watched with much pleasure its acceptance. One robin delighted us with his friendly confidence, and when he flew off we thought he would surely come back with his brothers and sisters and cousins; but back he came, time and time again, with no brother robin, until we voted him a selfish bird not to spread the good news and share his good fortune. Poor robin! I suppose he did not realize that over the river, where so much more snow fell, the robins were hungry and had no such feast offered. Little Ruth says, "I think he might know, and I think he is very selfish."

As the angels look down upon us, do they sadly say: "How can they be so selfish, feasting themselves and not calling their brothers and sisters to share the bread of life? Don't they know of the famishing ones? They surely might know."

Yes, we might know; and in a general way we do know that over in China and India and Africa there are sad hearts and homes because we have not sent the tidings of Christ's call to the weary and heavy laden. We pity them, too.

We knew that there was great suffering among the poor in New York last winter, and we were very sorry; but when a letter came telling us that a maid who used to be in our family was living there in great destitution, with a sick husband and starving little ones, we put sentiment into action, and hastened to send substantial relief. And if we had let the letter lie unread until one of the children actually died of starvation we could hardly have forgiven ourselves.

But isn't that exactly what we are doing when we fail to read our *Missionary Herald* or our LIFE AND LIGHT, which so carefully gather the news, that we may see just where and what the need is?

When gifts for the treasury slacken, and the Board has to report a shrinkage in receipts, is it not probable that if we could trace the connection we should find that some one of us, with lessened income, feeling some expense must be curtailed, concluded she would do without *LIFE AND LIGHT* this year, and so missed the thrilling series of heroism and martyrdom in China. Was there one of us who read these through without a throat aching with suppressed sobs? Shall our missionaries, our substitutes, scrimp and deny themselves, and give every penny they can eke out to make good our shortcomings? Is the work any more theirs than ours that we should allow, compel, them to do it? We thought when we made our ten per cent advance, in response to the urgent call, it was about all we could do; but if it is a question of life or death—and it surely is—are we sure that we cannot give a few cents more a month? Most of us would far rather give more if possible than take the time and strength and patience to interest and enlist others, but if we actually have no more money to give, this remains for us to do before it can be said, "She hath done what she could."

We must not think that our mite will make so little difference that it is scarcely worth while. It would do every one of us good to sit beside our Branch treasurer, and with her go over the year's accounts, comparing the gifts from each auxiliary with those of previous years, and see the joy with which a little gain from each is hailed, or how small a deficit on the part of each it takes to make a sorrowful loss in the aggregate.

More than any words which could be written here would it deepen the sense of personal responsibility for retrenchment.

"AN HUNDRED FOLD."

BY MRS. ABBY C. LABAREE.

ONE of my earliest recollections is a small Ceylonese basket that always occupied a prominent place in our parlor. It contained a sampler, some miniature Hindoo garments, and two small books in the Tamil language, together with some letters, now faded and yellow, bearing the signatures of the sainted Dr. Spaulding and Miss Agnew.

It was not specially ornamental, and I often wondered that mother cared so much about it. Yet we children were familiar with its story, and knew that the sampler and the garments were the work of Mootoopully (Pearl Child), a little girl in Miss Agnew's school at Oodooville, supported by our mother, and according to the custom then obtaining in regard to beneficiaries, named Margaret N—, after my grandmother. The sampler bears date of 1842, and Margaret had then been in the school five years.

In 1846 she left to marry a Mr. Arnold, a graduate of Batticotta Seminary. Both were Christians. For a while Mr. Arnold wrote to my mother for Margaret, but after a time the correspondence ceased, but mother still followed them with her prayers.

In the nineties the Woman's Board met in Boston, and it was my delightful privilege to listen to Mrs. Howland, as she told most interestingly of the work among the women of Ceylon. My blessed mother had just gone to her reward, and I felt a strong impulse to learn something of her protégé, and sought an interview with Mrs. Howland, but she had left before I reached the platform. Later a letter addressed to her, and answered by Miss Howland, gave me the following facts: Margaret and her husband, a man greatly beloved for his character and for his work's sake, had both "died in the Lord." Their children were Christians, and had married Christians. Their grandchildren are Christians. The letter closed with this sentence "Your grandmother's name is precious on the other side of the globe, and we can be sure those children and grandchildren have been blessed in answer to your mother's prayers."

I write this simple story as I have often told it, sure that the gift and prayer, followed by such an abundant reward, will be an inspiration to others. Surely one of the blessings of advancing years is that so often, even here, "faith is lost in sight." What a foretaste of the glad surprises of the Better Land, if only we "sow bountifully"!

SIDELIGHTS FROM PERIODICALS.

It seems to be the belief of editors that the reading public needs "Fiction Numbers" in the summer. Few sober discussions of missionary lands, customs, problems, are discoverable in this gay society. Prof. G. Fred Wright, of Oberlin College, *Review of Reviews*, July, writes upon "The Russian Problem in Manchuria."

Forum, July. "A Plea for the Integrity of China," W. C. Jameson Reid.

Contemporary Review, June. "The Missionary in China," H. C. Thomson.

Outlook, June 22. "Eight Months of Parleying in China," Arthur Smith.

The *Missionary Review*, as always, will furnish much material for general missionary studies.

TOPICS FOR AUXILIARY MEETINGS.

August.—Mohammedanism.

September.—The Uprising in China.

October.—The Transformation of Japan.

November.—Thank-Offering Meetings.

December.—Review of the Year.

TOPIC FOR SEPTEMBER.

The Uprising in China: Its Results; Present Condition; The Future of Woman's Work; Duty of Home Societies with reference to it.

This subject for the opening meeting of our auxiliaries in the fall is so full of interest and so recent in its development that little assistance is needed by leaders. All the secular papers and magazines of 1900 and the early part of 1901 have been full of articles upon the subject written by the most eminent writers. While the missionaries and members of the different legations have had the most prominent places in all newspapers, we scarcely need call attention to any special articles, but leave to each society entire freedom of selection.

The Missionary Review of September, 1900, has an article on "Anti-foreign Uprising," by H. P. Beach. The February number, 1901, of the same magazine has a very comprehensive article on "The Noble Army of Martyrs," by John R. Hykes.

From the great amount of matter in *The Missionary Herald* we direct attention to "Our Missionaries in North China," in July, 1900. "Present Situation," by Rev. Dr. D. Z. Sheffield, March, 1901. Two interesting articles will be found in December, 1900, "Shansi and What Remains," and, "After the Rescue at Peking," by Rev. Dr. A. H. Smith.

A series of Articles on "Why the Chinese Dislike Foreigners," by Dr. A. H. Smith, will be found in *The Outlook* of January 16, February 16, March 16, 1901.

The Congregationalist of March 2, 1901, contains an article by Rev. H. P. Perkins on "Justice to Native Christians in China." In the same paper of Feb. 2, 1901, is "Transformation of Peking," by Dr. A. H. Smith. In the paper of June 29, 1901, is an article by Hon. John W. Foster on the "Mission Question in China."

The paper given by Secretary Judson Smith at the last annual meeting of the American Board on "China, the Situation and the Outlook," can be obtained at the rooms the Congregational House. It will prove to be of great value.

"The Appeal of the Century to Christian Women," by Mrs. C. M. Lamson, will be found on page 461 of the October, 1900, number of *Life and Light*. On page 442 of the same number is an appeal from Miss Ella J. Newton for the work in China. The memorial of Miss Morrill and Miss Gould, which tells of the sad ending and beautiful living of these our martyrs, will intensify any interest and rouse enthusiasm in those who listen to its pathetic pages for the first time. It may be obtained for twenty cents by applying to Miss Hartshorn, Congregational House, Boston.

Various other leaflets will be found useful, and may be obtained in the same place, such as "A plea for the King's Treasury," by Mrs. E. R. Montgomery; "Relative Issues," by Mrs. C. M. Lamson; "Present Urgency in Missions," by Mrs. Joseph Cook; "Obligations to the Pledged Work of the Board," by Miss Kyle, Miss Carruth and E. Capron.

The A. B. C. F. M. publishes in its Envelope series a leaflet entitled "China: Its present appeal: Missionaries defended;" Handbook A. B. C. F. M. M. J. B.

ANNUAL MEETING.

THE thirty-fourth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Pittsfield, Mass., on Wednesday and Thursday, Nov. 6 and 7, 1901. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 5th.

The ladies of Pittsfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desired entertainment are requested to send their names before October 5th to Mr. James W. Hull, 40 Appleton Avenue, Pittsfield, Mass. For delegates and others who may desire to secure board suitable places at reasonable rates will be recommended on application to the above address.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1901, to June 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Brunswick.</i> —Mrs. Charles A. Perry,	30 00
<i>Castine.</i> —Desert Palm Soc.,	33 40
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 48.60; Belfast, Aux., 30; Boothbay Harbor, 45.31; Ellsworth, Aux., 40; Foxcroft and Dover, Miss. Soc., 6.31; Hamden, Aux., 60, Extra-Cent-a-Day Band, 16.75, M. C., 5.25; Machias, Friends of Missions, 20; Searsport, Ch., 20; Skowhegan, Aux., 13.50; West New Portland, 50 cts.,	306 22
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Baldwin, C. E. Soc., 2.50; Cumberland Centre, Aux., 9.45; Farmington, C. E. Soc., 10; Harpswell Centre, Aux., 6, Cradle Roll, 10; Lewiston, Aux. (with prev. contri. const. L. M's Mrs. C. M. Geer, Mrs. W. H. Scruton); Litchfield Corners, 8.50; Phippsburg, Ladies, 6.90; Portland, A. M. F., 5, Bethel Ch., 10, High St. Ch., 2, Mr. Horatio Staples, in mem. of Mrs. Staples, 10, State St. Ch., Int. and Prim. S. S., 4.29, West Ch., Aux., 5, Woodfords Ch., Aux., 3.50, Prim. S. S., 2; South Berwick, Aux., 26.20; South Freeport, Aux., 34, C. E. Soc., 1; Watford, Friends and S. S., 15; West Falmouth, Second Cong. Ch., 12; Westbrook, Aux., 16, Warren Ch., Aux., 10,	209 34
Total,	578 96

LEGACY.

<i>Bangor.</i> —Legacy of Mrs. Nancy P. D. Wyman, additional, Charles B. Wyman, Exr.,	50 00
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NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Brentwood, Aux., 3.50, M. C., 50 cts.; Concord, Aux., 10, Willing Workers M. C., 15; Farmington, Aux., 18.22; Lempster, Two ladies, 1; Lyme,

Prim. Dept., S. S., 5; Manchester, First Ch., Wallace Circle, 5, Franklin St. Ch., C. E. Soc., 25; Nashua, Aux., 77.11; Park Hill, Friends, 5.20; Warner, Aux., 6,

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, Aux., 10.50; Barton, C. E. Soc., 8; Bennington, First Ch., 36.32; Berkshire, East, 5; Brookfield, Second Ch., C. E. Soc., 5; Burlington, First Ch., 55, M. B., 28.13; Enosburg, C. E. Soc., 5; Franklin and Grand Isle Co's Conference, 5.45; Greensboro, C. E. Soc., 5; Hartford (with prev. contri. const. L. M. Miss Elizabeth Howard), 21.74; Newport, Cradle Roll, 8.50; Randolph Centre, C. E. Soc., 7.10; Springfield (of wh. 50 const. L. M's Mrs. M. L. Lawrence, Miss Jennie E. Baker), 61.50; St. Johnsbury, North Ch., Aux., 8.60, S. S., 12.67, South Ch., Miss Ely's Class, S. S., 8.50; Westminster West, 17.30; Woodstock, 25,

Total,

MASSACHUSETTS.

A Friend, 30 cts., Miss Norton, Th. Off., 3.30,

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Ballardvale Union Cong. Ch., Jr. C. E. Soc., 3; Lawrence, South Cong. Ch., Cradle Roll, 5.65; Lexington, Aux., A Friend (to const. L. M. Miss M. Alice Munroe), 35; Maplewood, Aux., 28.06; Melrose, First Ch., C. E. Soc., 6.12; Melrose Highlands Cong. Ch., W. C. League (with prev. contri. const. L. M. Mrs. W. C. Bates), 138.26; Hinsdale, Aux., 18; Housatonic,

<p>Aux., 18.86, Cradle Roll, 3; Lee, November Club, 30, Jr. C. E. Soc., 46, S. S. Class, 3.22; Lenox, Aux., 36.11; Peru, Aux., 10, Top Twig, 9.42; Pittsfield, First Ch., Aux., 7.50, Coral Workers, 26, Memorial, 50, Pilgrim Mem., Aux., 12, South Ch., Aux., 16.48; Sheffield, Aux., 18.15, C. E. Soc., 4; South Egremont, Aux., 26; West Stockbridge, Aux., 15, Two friends, 225,</p>		
<p>Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Bradford, Aux., 2.06; Haverhill, Centre Ch., Harriet Newell M. C., 15, Cradle Roll, 5; Newburyport, Powell M. C., 7.56,</p>		901 18
<p>Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. Miss. Soc., 4.25, Washington St. Ch., Aux., 6.70; Cliftondale, Aux., 5; Danvers Centre, First Ch., Mission Study Class, 25; Danvers, Maple St. Ch., Aux., 22; Gloucester, Aux., 36.26; Lynn, Chestnut St. Ch., Aux., 3.75, Central Ch., Aux., 3, First Ch., Aux., 30; Manchester, C. E. Soc., 15; Middleton, Aux., 3.16; Peabody, Aux., 33; Salem, Tabernacle Ch., Aux., 5.80, Pro Christo Soc., 10; Swampscott, Aux., 1,</p>		30 12
<p>Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 7.70, Mission Study Class, 5.70, Sunshine Band, 5.39; Millers Falls, S. S., 2; Shelburne Falls, Aux., 43.57, Light Bearers, 10,</p>		205 92
<p>Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, First Ch., Jr. C. E. Soc., 5, Second Ch., Aux., 16; Amherst, South (25 const. L. M. Mrs. William Dickinson), 36.10; Easthampton, Cov. Band, 9.80; Granby, Aux. (with prev. contri. const. L. M. Mrs. R. C. Bell); Hatfield, Wide Awakes, 10; Haydenville, 7.75; North Hadley (with prev. contri. const. L. M. Mrs. R. M. Montague); Northampton, First Ch., Aux., 3, Edwards Ch., Aux., 15.55, Jr. Aux., 25; South Hadley, Mt. Holyoke College, Y. W. C. A., 406, Aux. (25 const. L. M. Mrs. Norman Preston), 38.81; Southampton, Aux., 26,</p>		74 26
<p>Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 140.75; Holliston, Aux., 21; Milford, Cong. Ch., Ladies' Ben. Soc., 35; Natick, Aux., 23, Ruth and Alice Mulligan, 2.50; South Sudbury, Helping Hands Soc., 10; Wellesley, Aux., 32.40, Sale of coin, 1.75,</p>		42 26
<p>Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 25, Wendell Ave. Ch., Jr. C. E. Soc., 1; Hanover, Aux., 1.75; Whitman, Aux., 5.41; Wollaston, Mission Study Club, 10,</p>		593 01
<p>No. Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. Pepperell, W. M. Soc., 5; Shirley, Cong. Ch., Helping Hands, 5; South Acton, Aux., 2.50; Westford, Aux., 7.28,</p>		286 40
<p>Old Colony Branch.—Miss Frances J. Rannels, Treas. Fall River, Aux.,</p>		42 16
<p>Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 12, Third Ch., Aux., 15; Feeding Hills, Golden Rule M. C., 16.25; Holyoke, First Ch., Aux., 66, C. E. Soc., 10, Second Ch., C. E. Soc., 5; Springfield, First Ch., Aux., 426.59,</p>		19 78
		330 00
		550 84
<p>Suffolk Branch.—Miss Myra B. Child, Treas. Arlington, Aux., 20.11; Auburndale, Jr. C. E. Soc., 15; Boston, Miss Atkinson, 10, Mrs. Chase, 5, Central Ch., Aux., 24.25, Mt. Vernon Ch., Aux., 1, Prim. Dept., S. S., 7.50, Old South Ch., Cradle Roll, 9, Park St. Ch., Aux., 432, Shawmut Ch., Aux., 307.25, Union Ch., Aux., 50, Y. L. Aux., 70; Brighton, Jr. C. E. Soc., 15; Cambridge, First Ch., Aux., 41.53, Shepard Guild, 6.27, Captains of Ten, 5, Pilgrim Ch., Aux., 11.54, Prospect St. Ch., S. S., through Aux., 21.21, Jr. C. E. Soc., 10, Wood Mem. Ch., Aux., 6.17; Chelsea, Third Ch., Jr. C. E. Soc., 1; Dedham, Aux., 42.77, Allin Jr. C. E. Soc., 15; Dorchester, Second Ch., Aux., 2.40, Y. L. M. Soc., 127.43, Village Ch., Aux., 31, S. S., 10; Everett, First Ch., Ladies' Miss. and Aid Soc., 25; Jamaica Plain, Boylston Ch., Y. L., 10, Central Ch., Dau. of Cov., 45; Needham, Aux., 12; Neponset, S. S., 5; Newton Centre, First Ch., Maria B. Furber Miss. Soc., 65; Roslindale, Aux. (25 const. L. M. Mrs. Mary R. Tyzzer), 36.55; Roxbury, Walnut Ave. Ch., Aux., 20; Somerville, Broadway Ch., Martha E. Whitaker Mem., 10, Cradle Roll, 6.50, Prospect Hill Ch., Jr. C. E. Soc., 50 cts., Winter Hill Ch., Aux., 15; South Boston, Phillips Ch., Aux. (25 const. L. M. Mrs. J. W. Haskell), 30, C. E. Soc. (const. L. M. Miss Katharine S. Haskell), 25; West Roxbury, Cradle Roll, 19.40,</p>		1,622 38
<p>Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Baldwinville, Aux., 18; Clinton, Aux., 14; Leominster, Aux., 6.05; North Brookfield, Aux., 21.35; Princeton, Aux., 19; Rockdale, Aux., 35; Sturbridge, Aux., 21; Worcester, Plymouth Ch., Aux. (const. L. M. Mrs. Warren H. Joslyn, Mrs. G. Frank White), 50, Union Ch., Aux., 50,</p>		334 40
		Total, 4,943 58
LEGACIES.		
<p>New Bedford.—Legacy of Mrs. Susan P. Mayhew, final payment,</p>		747 05
<p>Upton.—Legacy of Mrs. Delucia Ward, to Worcester Co. Branch, to const. L. M. Mrs. Lucy K. Eames, Mrs. Alice M. Benson, Mrs. Josephine S. Walker, Mrs. Laura A. Claffin, Mrs. Lydia S. Chamberlain, Miss Mary E. Chamberlain,</p>		400 00
<p>Westborough.—Legacy of Mrs. Nancy A. Burnap, final payment, Mr. F. E. Corey, Exr.,</p>		166 67
<p>Weymouth.—Legacy of Miss Helen M. Rhines, John B. Rhines, Exr.,</p>		500 00
<p>Worcester.—Legacy of Albert Curtis,</p>		40 00
RHODE ISLAND.		
<p>Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Pawtucket, Park Pl. Cong. Ch., C. E. Soc.,</p>		5 00
		Total, 5 00
CONNECTICUT.		
<p>Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Ashford, Aux., 22;</p>		

Rozrah, C. E. Soc., 5; Brooklyn, Aux., 21.38; Central Village, Aux., 9.50; Colchester, Aux., 42, Miss Study Club, 3.18, Cradle Roll, 2.75, Wide Awake M. C., 6.72, Boys' M. B., 5.15; Goshen, Y. L. Aux., 3.05; Greeneville, Aux., 37.65; Groton, Aux., 43.41; Hampton, M. C., 2; Jewett City, Aux., 10; Lebanon, Aux., 20, New London, First Ch., Aux., 65.10; Second Ch., Aux., 32.75; Norwich, Broadway Ch., Aux., 432.50, First Ch., Y. L. Aux., 12.55, Park Ch., Aux., 158.13, Second Ch., Aux., 50, Thistle-down M. C., 148.21, C. E. Soc., 18; Plainfield, Aux., 18.15; Preston City, Aux., 14, Preston Long Soc., Aux., 14; Putnam, Aux., 15, Cradle Roll and Sunbeam M. C., 10.50; Salem, C. E. Soc., 7.58; Scotland, 3.37, A Friend, 2; Taftville, 12.45, Jr. C. E. Soc., 28.05; Thompson, Aux., 18.40; Watregan, Busy Bees M. C. (const. L. M. Miss Ethel Swan), 25; Woodstock, Aux., 1; Woodstock, East, Ben. Soc., 10; Woodstock, North, Aux., 13, 1,343 62

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 24.71; Ellington, Aux., 16; Farmington, Aux., 30; Glastonbury, Aux., 235.80; Hartford, Farmington Ave. Ch., M. C., 5, First Ch., Aux., 16, Park Ch., Aux., 13, S. S., 30, Windsor Ave. Ch., Miss Clara E. Hillier, 1,000; New Britain, First Ch., Aux., 77.72; Rockville, Aux., 50; Simsbury, C. E. Soc., 8.75; West Hartford, C. E. Soc., 10, Cradle Roll (const. L. M. Miss Martha A. Waterman), 25, 1,541 98

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Jr. C. E. Soc., 3; Barkhamstead, Aux., 15; Bethel, W. B., 2, Bridgeport, Olivet Ch., B. M., 10; Canaan, Aux., 4.50; Chester, Aux., 61.90; Derby, First Ch., Aux., 37.70, C. E. Soc., 31.38, Second Ch., Aux., 12; East-champ-ton, Aux., 42.28, Snowflakes, 40 cts., Cradle Roll, 4.45; East Haven, Aux. (25 const. L. M. Mrs. Frances E. Bradley), 39, C. E. Soc., 3.16, B. B., 13; Easton, Aux., 11.55, S. S., 3; Essex, Aux., 38.40; Falls Village, C. E. Soc., 6; Georgetown, Aux., 12, Friends, 12; Guilford, Third Ch., Aux., 13; Kent, Aux., 22.40, Cradle Roll, 1, Jr. C. E. Soc., 1.80; Meriden, First Ch., C. G., 5, Cradle Roll, 15, C. E. Soc., 15, Jr. C. E. Soc., 5, Centre Ch., Aux. (with prev. contri. const. L. M's Mrs. John Sutliff, Mrs. John Tait, Mrs. George M. Barnes, Miss Mary A. Wood, Mrs. John Merriam), 111, Liberty Club (const. L. M. Miss Alice R. Pratt), 25; Middlebury, Aux., 2; Milford, First Ch., Friends, 6; Milton, Aux., 16; Monroe, Aux., 10.50; Mt. Carmel, Aux. (const. L. M's Miss Emma E. Dickerman, Mrs. S. H. Conklin), 50, C. E. Soc., 10; New Hart-ford, C. E. Soc., 10; New Haven, Centre Ch., Aux., 750.64, Y. L., 155, Jr. M. C., 67.45, Chn. of the Redeemer, Y. L., 40, B. B., 50, Davenport Ch., Aux., 28, Cradle Roll, 6; Fairhaven, Second Ch., Aux., 23.11, Dwight Pl. Ch., Aux., 93.22, C. E. Soc., 25, Grand Ave. Ch., Y. L., 4.38, Helpers, 7.07; Torrington, Centre Ch., Aux., 113.75, 2,043 74

Total, 4,929 34

NEW YORK.

New York City.—Friends, **New York State Branch.**—Mrs. F. M. Turner, Treas. Twenty-fifth Anniv. Silver Off., 903.87, Dudley Mem., 1,000; Berkshire, Aux., 1; Brooklyn, Beecher Mem., Jr. C. E. Soc., 6; Flatbush, Aux., 12.50, Park Ch., Aux., 5, Tompkins Ave., Aux., 100, Jr. C. E. Soc., 5; Buffalo, First Ch., C. E. Soc., 10; Canandaigua, Aux. (with prev. contri. const. L. M. Miss S. L. Bristol); Columbus, Aux., 3.50; Elmira, Park Ch., Aux., 48; Fairport, Aux., 50; Flushing, Aux., 9.63; Gloversville, Aux., 11.75, Miss McGregor's S. S. Class, 3.75, Jr. C. E. Soc., 2; Jamestown, Aux., 5; Niagara Falls, C. E. Soc., 15; New York, Bethany Ch., Cradle Roll, 5.25; Neath, Pa., Aux., 5.62; Patchogue, Aux., 15; Pottersville, Pa., 1.78; Rochester, Mrs. Geo. W. Davison, 5; Syracuse, Danforth Ch., C. E. Soc., 5, Y. L., 10, Geddes Ch., Willing Workers, 1; South Hartford, Aux., 10; Utica, Plymouth Ch., Aux., 5; Walton, Aux., 18; Wells-ville, Aux., 2.15, Busy Bees, 2.50; West Warren, Pa., Ch., 2.19. Less expenses, 84.76, 2,194

Total, 2,368

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 12; Fla., Melbourne, Jr. C. E. Soc., 5; Ormond, Jr. C. E. Soc., 8.50; N. J., Asbury Park, Aux., 5; Montclair, Children's League, 55.90; Newark, Belleville Ave. Ch., M. B., 3; Orange Valley, Y. L. M. B., 11.15; Passaic, Aux., 18.65; Paterson, Auburn St., Prim. Dept., S. S., 1.77; Pa., Germantown, Mr. Hom-illier's Bible Class, 5, 123

Total, 123

ILLINOIS.

Monmouth.—E. E. Barakat, 4

Total, 4

FLORIDA.

Winter Park.—Pine Needles M. C., 10

Total, 10

CANADA.

Montreal.—"F," 12; Emmanuel, Aux., Quebec Br., 2; Granby, Aux., Quebec Br., 7.50; Canada, Cong. W. B. M. 353.13, 374

Total, 374

General Funds, 10.00
Gifts for Special Objects, 3,063
Variety Account, 63
Legacies, 1,908

Total, \$15,712

Legacy.—Berkshire, N. Y., Legacy of Mrs. Sarah J. Hough to the Woman's Board of Missions "for the use of the International Institute for Girls at San Sebastian, Spain," paid to Edwin E. Baker, Treasurer of the Institute, on June 5, 1901, \$655



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THE LIFE OF A HINDU WOMAN.

BY JAMES C. PERKINS.

It is not a happy hour in a Hindu home when it is announced that a daughter is born. The mother sighs, the father looks cross, and no one congratulates him. A missionary who had recently welcomed a little daughter into his family received a call from an influential Hindu, who commenced the conversation as follows: "Sir, I have come to commiserate with you over the unhappy event that has taken place in your family." It did not take the missionary long to assure the Hindu that the birth of a daughter gave him precisely as much pleasure as the birth of a son. The Hindu could not comprehend how any one could look upon the birth of a daughter as anything other than a calamity.

Some years ago, before the British Government stopped the cruel practice, you might have detected a mother throwing her little baby into the river, and if you remonstrated with her the reply would probably be, "It is only a girl; I wish my mother had done so with me." But that is done no longer, so the little girl grows up with her brothers, and until five or six is a merry, romping child with the rest.

Her mother, a typical Hindu woman, rises in the morning very early to

pound the paddy and sweep and tidy the house. Later the father and the sons arise, and are ready to be waited upon by the mother and the daughters of the household as they partake of their morning repast. The males of the household sit down on mats, their legs crossed, with a plantain leaf for a plate before them. Then the mother and the daughters bring the curry and the rice, with the various sauces, and stand patiently and quietly while the "lords of creation" eat. No word is spoken till all is done, when the father and sons arise and leave the room, and the mother and daughters are at liberty to eat what is left. Not only in the matter of eating, but in everything, the position of woman is most servile.

But the months have flown by, and our little girl is, perhaps, six or seven years of age. Offers are now made for her in marriage. Some one of these offers her father gladly accepts, for every woman must be married, and it would be a great disgrace for any girl in his family to pass the age of twelve without being married. The bridegroom may be six, sixteen, or sixty. He and his little bride are paraded around the streets of the town in a fantastically decorated car, they themselves being wreathed with flowers and dressed in the finest of gayly colored cloths. The marriage festivities last for several days, during which time the little bride is enjoying herself intensely, eating rich food and sweetmeats by day, and at night riding about the city in the wedding car, attended by a band of musicians. Afterwards the bridegroom returns to his own house, and the bride goes to her father's house, where she is to remain until she is eleven or twelve years old, when she is expected to go to her husband's house. She wears jewels in her ears and in her nose, a necklace, and bracelets on both wrists and ankles. The Hindu, as a rule, puts all his money in jewelry to decorate his wife.

It may be a year or so later, on some day while the little girl is playing about the house, that she hears a wailing within, and presently the announcement is made that her husband is dead. Immediately the jewels are torn from her ears and nose, her bracelets taken, and her beautiful black hair cut off close to her head. She is supposed to have sinned in a former life, and the offended gods, to punish her, have taken away her husband. She now becomes the household drudge and an object of scorn and loathing. We pity her in her present position, but we would have her remain there if it were possible. But with many, with so very many, it is not possible. So when she is older she is pushed off into another life—a life worse than death.

Occasionally we are able to save one of these widows. One morning I was called onto my veranda to see a mother and daughter. The mother wanted me to take the daughter in my boarding school, and said she would

relinquish all right in her. The girl was about fifteen and a bright, attractive creature, and I could not understand it. The matron of our boarding-school was called, and she found that the daughter had been married when about five years old to a boy of seven, and that the little husband had died when about ten years old. That, now that the widow had grown, her unnatural father was taking steps to have her follow the usual life of the Hindu widow, and that the mother was determined to save her. We admitted her into our girls' boarding school, and in a few years thereafter she was married to one of our trusted helpers. She was saved, but thousands are lost.

What the Hindu women themselves think of their life can be judged by the action they took when the practice of burning widows on the funeral pyre of their husbands was stopped by the British Government. When the matter was being considered by the Government many petitions for the continuance of the practice came from the different classes of the people; and, strange to say, a petition came from the women themselves begging the Government not to take away the privilege of ending "our miserable lives with our husbands." The Brahmins have taught the people that second marriage is, for a widow, a crime. I have asked Hindus for the ground of this belief, but the only answer I have ever been able to get is the following: "If our wives knew they could marry again, when any quarrel arose between husband and wife, as she prepares the food it would be an easy matter for her to poison her husband. But when she knows she can never marry again, and that her life as a widow will be perfect misery, she is very careful to do her utmost to keep her husband alive and in good condition." A somewhat similar reason is given for the non-education of women. "Why, if we educate them, they will know as much as we do, become bold, and we will not be able to keep them in subjection."

Wife-beating is still a far too prevalent custom. I was horrified the first time I ever saw it. I had been in the country only about three weeks, when one day, while driving along one of the streets of Madura, I saw a brute of a man whipping a woman, who was sitting on the ground with her head bowed on her breast, meekly receiving the blows. I stopped my house and intended to have a hand in the matter myself, but the man, seeing the white man, stopped.

On one occasion, while talking on this subject with an educated and apparently refined Hindu, I said to him, "Of course this abominable practice of wife-beating is confined to the lower castes and the uneducated, is it not?" "Oh, no," he answered; "it is not confined to the lower castes." "What," I said, "do you mean to say that an educated Hindu of the upper

classes will strike his wife?" "Yes; they sometimes will," was his answer. "Did you ever strike your wife?" I asked. With rather a sheepish look he replied, "Well, I have switched her ankles a few times when she was stubborn and would not go to the well for water." Strange to say, the women among the lowest castes seem to like it, in moderation, for if a man does not beat his wife other women mock her, and say, "Your husband does not care what you do, is not jealous of you, and does not love you, for he never beats you." I will not vouch for the truth of that last statement, but that is what I have been told by the men, and they are not disinterested witnesses.

The women can stand beating, but they cannot stand being thrust aside to make room for other and younger wives. Bigamy is allowed by many castes, and when other wives are added to the household, the misery of those who have to step aside is so unbearable that many commit suicide.

When I first took charge of the station at Arrupukottai I was startled to have the news brought me one morning that a mother had taken her two little children and jumped into a well the night before. I thought then that was a rare occurrence, but there were many instances during the years of my stay there; and in the very month I left the place for my furlough two sisters, the wives of the same man, took their lives on successive days by throwing themselves into wells.

The statistics give the number of widows in India as twenty-four millions. There is no record made of the number of unhappy wives.

TIRUMANGALAM, SOUTH INDIA.

SOME FACTS FOR THINKING CHRISTIANS.

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000 people.

In the United States there are 70,000,000 people and 80,000 ministers besides other Christian workers.

Out of every 100,000 church members in America, only twenty-one go to the foreign field.

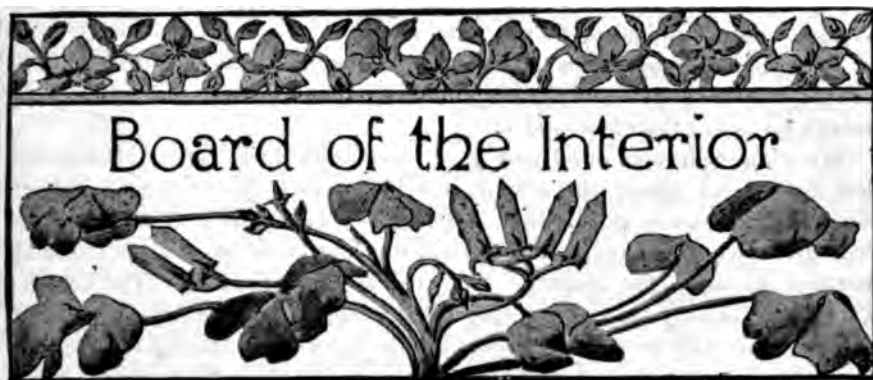
Forty million heathen die every year.

They are dying at the rate of 100,000 a day.

Christians are giving at the rate of one-tenth of a cent a day.

Of every dollar given for Christian work, we spend 98 cents on our home work and two cents for the heathen.

We give one cent a year for each heathen soul.—*Selected.*



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FROM MISS FRANCES K. BEMENT.

SHAO-WU, April 11.

I WENT to visit one of my day schools in a village three miles down the river. We started early and went up to the house on Crystal Hill, for Sister had heard that the apple trees planted there were in bloom. She wanted to see the apple blossoms; she said it would seem like home. The little boy whose father had been watchman at the Hill house went with us, and as we were coming back he said, "I'll take you across the river, that will save you going way up to the ferry and then walking back again. The boat was very small; when our cooleys and sedan chairs were on, there was hardly room to move. Just as we started some boats were coming up, and their ropes crossed our boat as the men were towing them along. We

hardly knew for a few minutes whether the little boy, about twelve, was going to be able to get untangled and cross the river or not. But we crossed safely, and had saved nearly an hour.

There were fifteen pupils in the school; the village is very small. The chapel was destroyed during the trouble in the summer, but it has been rebuilt far better than it was at first.

We examined each pupil and gave them some little cards. Before we left the chapel where the school is held a crowd had gathered around. Several urged us to go to their homes. We finally went to see the little baby boy, two weeks old, whose arrival was the cause of Sister's spending her first Sunday in the country. They call the baby Samuel. The Chinese Christians are very fond of choosing Bible names for their children.

The father had to tell over some of his experiences during the trouble, when the pastor and most of the Christians had fled, and his friends urged him to do the same. He had to remain, being too sick to leave, but he and his old mother knelt down and spent the whole night in prayer, and the next morning the mob had dispersed. Yesterday afternoon Miss Walker was not well, so I went alone to the women's class. My usual helpers were not able to be present, so I took two of my smaller girls upstairs to help out. You would have enjoyed seeing them: the women, two of them over sixty, studying, and the two little girls helping me teach them. The girls seemed to enjoy it as much as the women did. The women are really happy at having this opportunity of learning even a little. I hope it may do good.

You would think there was a great deal of confusion if you could visit my school. The smaller ones have a room, or rather sort of open court, to themselves, and they all study out loud. The Chinese think that is the only way to study; so I am not attempting to have the smaller ones study quietly until I get a building and can see that they do it.

When one of the smaller ones has learned her lesson she goes to the teacher and lays her book on his table, and turning her back she recites, often swaying back and forth with the rhythm of the verses, and with the different tones it is rather musical I admit. I suppose these different tones in the Chinese language make it more necessary that the pupils study aloud so they will be more exact. I told the cook the other day that if we waited breakfast I was afraid the cat would get cold, instead of saying cereal, by using the same word, *mei*, in a different tone. Perhaps if we foreigners studied aloud more we would get along better. As it is we make not a few mistakes. Sister, the other morning, told the woman to take all of her nose out and air it, instead of using the right tone and saying bedding.

I wish you could visit our Woman's Bible Class. There were twenty-one present to-day. They come because they want to learn. The first hour was taken up by the prayer meeting. The subject was, "What am I thankful for?" Many were thankful that during the trouble in the summer no one was killed in Shao-wu, and that many who have not been interested before are now coming and wanting to hear the gospel. They prayed that the persecutors might be led to believe and be saved.

The women are very thankful for the opportunity of learning more of Jesus and his love. They seem to think it strange and new that they can go to God and talk with him about anything that troubles them, and to know that he is interested in the smallest details of their lives seems almost more than they can believe. Pray for them that they may really learn to be of service in bringing others to know the true God.

THE RETURN TO SHAO-WU.

MISS FRANCES K. BEMENT, Dr. Lucy P. Bement and Miss Josephine Walker, after a trip of only thirteen days from Foochow to Shao-wu, find themselves again at their own station. The trip occupied about half the usual time, and is pronounced by Mr. Walker and Dr. Bliss, who are also returning, the best trip the missionaries ever made to Shao-wu. The young ladies prepared the meals for the party in a room eight by nine feet, which room served not only for kitchen and dining room but for sleeping room for the ladies and their Chinese woman.

They found the missionary house at Shao-wu in better condition than they feared. The proximity of the church and the missionary house to other houses had saved it from being burned; had they been fired the fire would have taken the homes of the Chinese also. They found there was still a roof over their heads, and parts of the wall, and that there was some flooring in one of the halls. There was also three feet of flooring left in two rooms, across the end, where a partition had made it difficult to remove the boards. More boards were laid down and it became the sleeping room of the young ladies. Thirty workmen were immediately engaged to repair the missionary house, and it is hoped it will be more comfortable in a few weeks.

Miss Frances K. Bement writes:—

I am so pleased with the work the girls have done while I was away. They are certainly in earnest about their work, and I was surprised to find so many of the forty-five girls still in school. A few new ones have come.

Some of the old ones cannot return until we have a building, but forty is good number to work with.

The girls take turns in leading the morning prayers. I wish you could have heard the one this morning as she prayed for China, and that she might be taught by the Spirit and made able to help others to learn of Jesus and come and follow him. I brought them some slates, and you should see how proud they are with them, working their problems in arithmetic. I am teaching Isaiah to the two girls who studied a little in Foochow. We enjoy it very much. They are also studying arithmetic, astronomy, universal history and they hope to graduate at the time their class does Foochow. The next class of five will be at least two years behind them but they are working very hard and doing well. One of the preachers was in yesterday, and said since I have forty pupils when I have no building when I get a building I must plan for at least four times as many, or one hundred and sixty.

Of all our personal and household property there were rescued one chair and a comb, and half of an iron bedstead, so we can start out new again, but we are thankful no more harm was done. If our church and house had not been so near the other houses they would doubtless have been burned to the ground, and I should hate to see our beautiful church entirely destroyed. It was injured more than the house; the sleepers were torn up so it will take more to repair it.

Miss Walker's teacher has come this afternoon for the first time, and she has begun to study. She speaks well though, and that is the important thing.

We are just opening a woman's station class and hope to have several soon. The first week after arriving sister Lucy was called up three nights out of seven and treated twelve people in their own homes. This seems to show that there is not the hatred of foreigners that some suppose. In addition to these patients a large number came to the house each day. We have had a string of callers from morning till night. My sister counted twenty-five crowded around my chair the other afternoon as I sat just outside the front door while the workmen were tearing off plastering. I am sure several hundred come in a day. They all regard the trouble of last summer as a great calamity and something to be regretted, but as far as the present goes everyone is most friendly. Now and then a neighbor brings in a book or a frying-pan that was rescued and evidently saved for us when we should come back. The women seem quite anxious to study, so Miss Walker and I are starting a station class. It opens to-day.

A CEYLONESE TRIP.

BY MRS. MINNIE F. HASTINGS.

ABOUT two weeks since some of our number made a short expedition to two of the larger islands in the Batticotta field, under the care of the native Evangelical Society. Our party of six included Miss Howland of Oodoo-ville, Dr. Isabella Curr of Inuvil, Mr. and Mrs. Brown from Udupitty, Mr. Hastings and myself. All spent the night at Batticotta in order to get an early start the next morning.

We rose before daylight and had tea at a quarter past five. Half an hour later we were off in two horse bandies, taking with us lunch, camp chairs, two or three sofa pillows, etc. A ride of two miles brought us to the ferry, where our carriages were exchanged for a native boat, where we bestowed ourselves and our belongings.

The ride across the water at that time in the morning was delightful. But even then, though all were provided with pith hats, we had to use our umbrellas as well, as a further protection against the sun. We reached the shore of Velany, the first island to which we were bound, and found two ox bandies awaiting us. Mr. Hastings had notified the catechist of our plans, and the vehicles were sent on purpose for us. On the bottom of one was spread a mattress, and in the other were several pillows and some straw. As there are no seats in these carts and they are without springs, this thoughtfulness on the part of the catechist's wife made our five mile ride much easier than it otherwise would have been.

Our first stopping place was the schoolhouse, where teachers and scholars, with the catechist, were assembled to meet us. Some of the Christian women also appeared and we had a little talk with them and then adjourned to the catechist's house, where we were served with tea and plantains (bananas).

The sun was getting very hot, and we still had quite a trip before us. So as soon as we had finished our tea and distributed a few tracts to the bystanders we entered our carts and jogged on across the island. At the shore we found a boat, and entering it were poled across another stretch of water to Pungervative, the island which was our final destination. As we neared the shore we found the water too shallow to allow our boat to land, so two ox bandies, which had been sent for us, were driven down into the water, and we climbed into them from the boat.

We had now before us a ride of three miles through glare and heat before we could reach the house of the native pastor and his wife, Rev. and Mrs.

Isaac Paul. Arrived there, however, we found a cordial welcome awaiting us, and everything possible had been done for our comfort. A room apart from the main building, furnished with floor mats, two or three chairs, and a long table, was placed at our disposal.

Although we were now only fifteen miles from Batticotta, we had been about five hours on the way and every one was ready for breakfast. We unpacked our lunch baskets. Mrs. Paul added to their contents rice and several delicious curries, and we made an abundant meal. A meeting of Sivites and Christians had been appointed in the church only a few feet distant, and, breakfast over, we adjourned to that building to find a good audience assembled. Prayers, hymns and addresses from the pastor and missionaries took up over an hour, and at the close we were able to meet the people personally, and also to dispose of a number of tracts, papers and picture cards. Miss Howland also had an opportunity of seeing several of her old pupils. Of our party of six Mr. Hastings was the only one who had ever been to these islands and his last visit was nearly eighteen years ago, just previous to our marriage and before he was transferred to Udupittur. As this district, though under the care of the native Evangelical Society, belongs to Batticotta, Mr. Hastings and I were particularly anxious to make this short tour, and the others were all glad to see some of the stations of the Society.

When the people dispersed some of us walked to the Government Dispensary, and from there to the school bungalow, both buildings being near the church. While at the school we were told that several weaver birds' nests were to be obtained from a tree near by, and we ventured to go after them in company with a number of the natives. We found four or five, all deserted, which we procured, and then hurried back to our room to escape the fierce rays of the sun. These weaver birds' nests, by the way, are very wonderful. Each one is composed of two divisions, one a long, circular passage; the other is the nest proper, opening out from this, much as a room might from a hall in any house at home. We rested as well as we could for an hour or two, but with curious natives appearing unannounced and standing in the doorways watching us, or trying by various questions to satisfy themselves concerning us, rest was rather difficult.

About half past three we had lunch, packed up our things and started towards home. We were again refreshed by tea prepared by the catechist's wife who had treated us in the morning, and, knowing we did not want to be detained long, it was kindly brought out to the bandy for us. We reached Batticotta at nine o'clock in the evening, having been absent some fifteen hours, ten of which were spent on the way going and coming. Everybody

was very tired, but all agreed that they had had an enjoyable day. I wish before long we may go again, but am afraid there is very little prospect of it. The work right at our doors presses all the time, and there is so much of it, it is almost an impossibility to spare a day for anything else.

The Jaffna College Y. M. C. A. does special work on one of the seven islands. There are two good pastors, native helpers, including Bible women, teachers, etc., on others, and the work is deputed to them almost entirely, though of course the missionaries help with counsel and advice.

FROM MISS NELLIE O. PRESCOTT.

PARRAL, MEXICO.

MR. OLD's family are expecting to move next week into their new home.

That means that we will close the school in our home. We will use the rooms as they are till vacation. How the children will enjoy having a place to play in! And how nice it will be to be shut in from the street!

Miss Dunning expects to come down in July to help decide what changes it will be best to make. We want her to have a pleasant room for her kindergarten, and need her opinion as to where it shall be.

As we are repairing for years I feel that we must do the best possible for the school. We have had to use just anything that would do at all so many years that we will enjoy having things comfortable, convenient and pleasant in our future home.

Miss Hammond of the Chihuahua school wishes to send one of this year's graduates to be our assistant next year. She is a girl who went from here years ago, and she will be welcomed by all our people.

Maria Nambo, a graduate from Chihuahua, has been here two years, and we would be glad to have her continue were it not for helping a new teacher. Maria is well prepared to take a school alone now. She is engaged to one of our Parral boys but has expressed a desire to teach another year before getting married. She wishes to give at least three years of her time to teaching her own people.

One of our Parral girls began a country school to-day.

The Mexicans have so little confidence in their own people that it is difficult to get the consent of parents to let their girls go away from home into other families.

The brother who receives this girl into his home is poor, but he is so anxious that his children shall learn that he gives her her board and five dollars a month.

He invites other people to send their children, but they do not have interest enough to help pay her salary.

I hope to visit several ranches during vacation, where we ought to have schools; perhaps I can arrange to give them teachers. There is no provision made by the government for the education of children at these ranches, and the need is felt very much by our brethren, and they are willing to make great sacrifices in order to provide a room for the school and board and pay the teacher.

Gabirela Gardea, a Parral girl, but for several years in the Chihuahua school, has taken the public school in Lascueras and has a large attendance. All the Protestant children go to her, and she is known as a Protestant herself. She is an active worker in the Sunday school and the two Endeavor societies. Three of the four graduates in Chihuahua this year are from Parral. They all are anxious to teach, and we think they will make faithful Christian teachers.

SOME of the maxims of the ungodly are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly man says, "I am number one." But God is number one. Take care of God's interests first, and he will look after yours.—*J. Hudson Taylor.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1901.

ILLINOIS	654 87
INDIANA	158 42
IOWA	449 94
KANSAS	113 78
MICHIGAN	498 31
MINNESOTA	210 65
MISSOURI	40 83
NEBRASKA	159 80
NORTH DAKOTA	35 00
OHIO	263 83
OKLAHOMA	11 94
SOUTH DAKOTA	93 28
WISCONSIN	336 48
FLORIDA	25 00
TEXAS	2 00
MEXICO	1 00
MICRONESIA	5 00
MISCELLANEOUS	238 11
Receipts for the month	3,298 02
Previously acknowledged	80,642 79
Total since Oct. 20, 1900	\$33,940 81

CENTURY FUND.

Received this month	158 12
Already reported	2,113 45
Total since Oct. 20, 1900	\$2,271 57

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	74 18
Already forwarded	642 95
Total since Oct. 20, 1900	\$717 13

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

Vol. XXXI.

SEPTEMBER, 1901.

No. 9.



THE EMPEROR OF JAPAN.

JAPAN'S TRANSFORMATION SINCE HER HERMIT DAYS.

BY REV. WM. ELLIOT GRIFFIS, D.D.

PROVERBS are the mirrors of experience. In these we can "see ourselves as others see us." The Japanese have a gallery of mirrors in which they have truthfully seen themselves, first to their chagrin, then to their merriment, and finally to their improvement. They used to laugh at both "The frog in the well that knows not the great ocean," and "The hermit in the market place." To-day the former "frog" travels in all oceans, and the quondam "hermit" is in all market places. In both cases he speaks Japanese.

"Japan will never be content with her own ideas," said a bright-eyed subject of the Mikado in New York, on the day before the first twentieth century birthday of our country. He was one of several commissioners that were making the tour of the world for purposes of inquiry and information.

Well, it does seem wonderful to find the hermit nation of less than a half century ago standing shoulder to shoulder with the United States and Great Britain in the world politics of the far East. Indeed, Japan has been the chief agent in moving the center of history from the Mediterranean to the Pacific. Japan is comrade of the English-speaking nations. Her most eager politicians are strenuous to secure, if possible, the British, rather than the Prussian system of national government. Her people like American methods of taxation and representation. Every year the ideals of Christian nations are molding and reshaping the social life of Japan. Steadily the leaven hid is working, and Japan looks wonderfully more like a Christian nation, even though vastly far as yet away from the perfect ideal, than was apparent twenty, or even ten years ago.

The rose smells just as sweet, even if in the garden the single plant, the clumps of bushes, and the towering climbers rich in masses of beauty and perfume, have not the name, or names, familiar to us. Though the Mikado ascribes all national progress to the virtues of his divine ancestors, though native patriots even fanatically eager to avoid the term Christian, attribute all power, change and betterment to the Japanese genius or to civilization, what odds? What if all our missionaries and their work, the prayers and gifts and genuine altruism of Christ's followers, be ignored? Can we not stretch a hand across the centuries and be glad with Paul? "What though notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." If the harvest ripens, why shall we grieve if the sower be unknown? Has it not been well said of our civilization that it is "largely the product of the forgotten?" The English landscape is a joy to the eye. "To whom are Englishmen

1901.]

JAPAN'S TRANSFORMATION SINCE HER HERMIT DAYS

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to-day indebted for bringing the primeval forest into this condition? To more than fifty generations of forgotten toilers. It is largely the magnificent gift to the present of dead and unremembered men." So may we say concerning results in that gospel enterprise whose field is not only Japan but the world.

Yet the Japanese themselves are beginning to acknowledge the debt they owe to Americans. Years ago, when the writer uttered his belief that the Japanese would themselves yet rear to Commodore M. C. Perry a monument in recognition of the blessings he brought them, the assertion was greeted with a hearty laugh, and in some quarters referred to with jeers. Yet to-day there stands at Kurihama, fronting the Bay of Yedo, in the midst of "Perry Park," a monument of Sendai stone, chiseled deep with a grateful inscription of acknowledgment from the pen of Japan's premier, Marquis Ito. In honor of the event of July 9, 1853, besides oratory and poetry of the celebration, the steel battleships of Japan and a double-turreted war vessel of the United States Navy added in 1901 their diapason in fraternal and memorial salutes. Rear-Admiral L. A. Beardslee, once a midshipman on a frigate in Perry's peaceful armada, was there, besides a throng of our own countrymen and high officers of state. This is what the Japanese themselves say:—



THE EMPRESS OF JAPAN.

"This visit of Commodore Perry was the turning of the key which opened the doors of the Japanese Empire to friendly intercourse with the United States, and subsequently to the rest of the nations on similar terms; and may in truth be regarded as the most memorable event in our annals: an event

which paved the way for and accelerated the introduction of a new order of things; an event that enabled our country to enter upon the unprecedented era of national ascendancy in which we are now living."

Yet what has been Japan's line of progress? What the order of events? Let us inquire.

Taking our stand in imagination at Kurihama in 1854, let us look at the social and moral conditions armed now with the X-ray of historical research, and do the Japanese full justice apart from foreign and Christian bias. Let us acknowledge first of all, there was a despotism at Yedo which gave priestcraft, stupid officialdom, reactionary mediocrity, and all the Devil's forces of the exclusion of ideas and the inclusion of the people, their full opportunity, while every principle of progress, every hope of imprisoned or murdered reformer and all native possibilities of improvement were sternly repressed. Let us frankly confess that the Japanese genius and hereditary forces, in the light of nature, would of themselves have done much to re-create and improve. Let us even imagine, if we can, that possibly without foreign influences or Christianity, the condition of the population (kept immorally stationary for a hundred years), the slavery of woman in harlotry, the rule of the sword, the elaborate oppression of the people, the existence of a pariah (*eta*) class, the low state of woman, kept so by religious dogma, the ravages of unnatural disease, the disastrous social heresies might have been profoundly modified for the better. Yet after making full allowance for interior potencies unfertilized from without, we declare it to be impossible, with them alone in view, to account for the Japan of to-day, or even as much as half of her moral potency. Without Christian civilization and more particularly of active Christian effort, by the men and women borne from Christendom to Japan by the gales of prayer and working there sustained by the Holy Spirit and the praying and giving Christians at home, there would have been no such Japan as we see to-day, with a promise and potency of moral progress almost equal to her advance in things material.

Without one Christian man on the soil, the clans most hostile to the Yedo government might have upset the old order of things political, and given unity and a new outlook to the nation, but, personally, we doubt it. They might, in Japanese phrase, have changed the mats but not the floor. As matter of simple fact, it was Christianity that gave Japan new foundations.

Let us recall and remember. At Nagasaki, in 1858, an American missionary layman from China and interpreter to Commodore Perry, S. Wells Williams, the U. S. naval chaplain Henry Wood, with Rev. E. W. Syle, sailors' chaplain at Shanghai, all American citizens, heard officially that the Japanese were "ready to allow foreigners all trading privileges, if a way



TRUSTEES OF DOSHISHA UNIVERSITY, 1899, WITH HON. N. W. MCIVOR.

could be found to keep opium and Christianity out of the country." Thereupon "we three," one of them writes, "agreed to write home for missionaries for Japan who could teach the people what true Christianity was." There is a kind of Christianity that has plenty of ecclesiastical opium in it. There is another which, believing in Christ alone as the Great Physician, is the giver of health drug-free. As the direct result of that first Protestant missionary conference in Japan, four Christian men of light and leading reached Japan in 1859. As we now discern them in the perspective of history, they became, all unconsciously to themselves, and for the space of ten years almost alone in their work, a committee for the making of a new Japan. They trained up hundreds of the young men who have since become the statesmen, physicians, men of science and introducers of new and better things, "beginners of a better time," re-creators of the nation. The pupils of these four missionaries were not indeed a majority of the overturners of the old *régime*, not iconoclasts merely; but we can say without fear of successful challenge, that they did form a majority of the men most influential in the constructive work required in the new state.

After 1869 these four influential men, Verbeck, Brown, Hepburn, Williams, were no longer alone. The Revolution, or the Restoration, having become a fixed fact, and the Mikado, now sole executive, having taken oath to reform the nation on modern principles, the missionaries of the American Board, men and women, poured into the country. With other fellow-workers, these also began the training of hundreds, yes, thousands, of boys and young men in self-government, in parliamentary usage, in the rudiments of social order, making their churches, Sunday schools and general meetings institutes for self-support and self-control, so necessary in a country wherein old absoluteism and the reign of the sword were to make way for enlightened government. These men and women from Christian America laid down the principles for the re-making of the Japanese, body, soul, spirit, home and society. Without the Christian missionaries, we believe it would have been absolutely impossible for Japan to have gained anything like the rate of progress which she has been for years enjoying.

For consider, for example, the condition of native womanhood—one half of the Japanese—in 1853. From empress to eta, the status of woman was unspeakably lower than that of to-day. To have suggested then that even the Mikado's wife was an empress in the Occidental sense of the term, would have angered a Japanese. An imperial marriage had no special sanction, being outwardly merely an item in the Government gazette, and morally of no meaning in the harem. In the lower ranks the customs in regard to women were largely those of barbarism, even as they are so largely yet—

one divorce to every three marriages, and conjugal union too often only partnership over a tub of rice. Woman's status and possibilities were summed up in "the three obediences." Relatively, poor women were more on an equality with their lords and masters than their sisters socially higher. The more wealth and rank, the more were women treated like dolls and babies. When heirs or more progeny were desired, and often when the man's mere whim made law, the wife had few rights which a husband was bound to respect. Women could be called in, hired as servants, and after their duties of motherhood and nursing were over, were discharged, being allowed to know no more of their offspring than the forgetful brutes around them. No wonder the numerical distributive term *hiki* was employed, as I have heard it, for oxen, men and women, or any and all draught animals and beasts of burden. The laws governing the myriads of women shut up from childhood in the brothel quarters or settlements in every large city, were, in many of the most vital particulars, exactly like those of actual slavery. The foreign and Christian notions about love and reverence toward woman were hooted at as absurd. To love one's wife "as Christ also loved the church" has given many a Japanese Christian learning to follow the Master deep searchings of heart, until he might say to such, winning back many of the wavering, "Will ye also go away?" Happily the victories of the conquering Christ in this arena of the heart are many.

To-day those who actually saw the old pagan situation, who know it from having lived in it, and who can look through the spectacles of research, can hardly believe their own eyes. "What hath God wrought?" was the exclamation, in 1872, of Townsend Harris, our first envoy in Japan from 1855 to 1860. He thought it wonderful that one native Christian church was organized. To-day there are many hundreds with myriads of worshipers. I hold in my hands, as I dictate, two slender volumes entitled "The Civil Code of Japan," containing the text in Japanese, and translation into English of the new laws, which with the other codes, when passed by the Imperial Diet, won Japan's recognition as equal in the sisterhood of nations. This, with the constitution, now nearly twelve years old, came only after terrific struggles, and both are victories of Him who leadeth the nations, whose name is the Word of God. Both of these great political instruments cut directly across the grain of those hoary systems which made the state all, the individual a cipher, the family everything, the individual nothing, against systems which were what they were, with all their social horrors, because founded on the idea of impersonality.

The educated and consecrated womanhood of Japan is a new and permanent force. There are no more pariahs. The law prevents a son of a con-

cubine from inheriting property, title or rank, and this from the lowest nobleman up to the heir to the throne. Only the son of the true wife can be the legal heir. In the recent marriage of the crown prince and the birth in the home, and not in the herd, of an heir to the throne we read a happy augury for the future. Hereafter there are to be no legal concubines, even to an emperor. Throughout the empire not only the Christian women are banding together, but eloquent lecturers and writers, pupils of the missionaries, are urging the cause of one morality for both sexes.

Japanese civilization lacked as its corner stone the glorious ideas of the personality of God and the individuality of man. These ideas are now,—having been introduced, enforced and illustrated by the Christian missionaries,—as steadily as leaven in meal, transforming the Japanese people. All the silly Chauvinism, all the hysterical and false patriotism, all the owls and the bats that thrive in the darkness of insular ignorance and Oriental conceit, cannot ultimately hinder the growth of Christian Japan. In the Sunrise Empire we have now the new home, the new family, the new patriot, the new book, the new political and social principles, the new faith based on the idea of God as spirit seeking spiritual worshipers, upon the idea of a loving Father to whom his Japanese children are very dear. As we write, the news of the spiritual revival in the cities and the national capitol, bringing hundreds of new-born souls into the Master's kingdom, seems to waft Amen!

Banzai! Banzai! (ten thousand generations) to the new state in the new Asia.

THE WOMEN OF JAPAN.

BY MISS MARY FLORENCE DENTON, OF KYOTO, JAPAN.

You know how we hold street meetings in Japan? We rent a house—a corner house, if possible—on a busy street, take out the sliding doors that serve as wall, and with the floor of the room for your platform—you soon have an audience around you. Some time ago I had the privilege of sitting on such a platform from which two of the missionary gentlemen preached. The next day a hairdresser told one of her patrons that she had attended a meeting the night before and had seen three foreigners,—two of whom wore Japanese clothes,—one of whom was dressed in the garments of the west. This patron,—a Christian,—who knew us very well, questioned the hairdresser closely. It is not the custom of foreigners in Japan to wear Japanese clothes, and our friend wanted to know how two of us happened to do so. The bright boy of the household finally asked, “Did

the two wear the officers dress?" *i. e.*, coat and trousers; and "Yes" was the answer. The dress of the Japanese school-teacher, officer, soldier, professional man is so prevailingly the Western garments that this working-woman in a country village called it "Japanese dress." My feminine garments she recognized as something different. And this is the key to the whole situation. It is hard to tell "what Christian thought has accomplished for Japan," for Christian thought has become so a part of Japanese thought that the average young Japanese will tell you "this was always so." The



A CHRISTIAN FAMILY, OSAKA, JAPAN.

truth is, Japan has been as truly "set apart," as truly a chosen nation, as was Israel of old. Why should Japan have taken such hold in so few years of all the best thought of Christian civilization had she not been specially ready to receive it?

Who was it that said "Japanese do not need religion, for the impulses of their hearts are pure?" While there is much that grates in this assertion, there is the grain of truth that restatement makes. "The Japanese are peculiarly fitted for Christianity, for they have open hearts and seize and assimilate the best."

In all lands the "Woman question" is a delicate one, and I hesitate to discuss the question. Each year that I am in Japan I grow to love and admire Japanese womankind; and when to all the virtues of the Samaritan woman you add the blessing of Christian experience, it seems to me you reach about the best development that this mundane sphere has yet realized. And how Christian women of the West can let any chance pass for work that brings such reward as this work in Japan, passes my comprehension!

Comparisons are always odious, so I will not try to tell you what Japanese women were; but I will give you a quotation from the *Yorodzu Choho*, a Japanese newspaper, that you may hear what a Japanese thinks of them:—

"Japanese women prefer to shine at home rather than abroad, and it is we men who should be grateful for this self-abnegation of choice. A good wife in this country of ours means more than anywhere else the world over. Her first thought is for the pleasure, ease and personal gratification of her husband. To secure his welfare she deems no sacrifice on her part too great, no demand on her time or patience too large.

"Pre-eminent among the qualities of the women of this our native land is that of submissiveness and docility. Young and inexperienced females are essentially malleable, and may be moulded into almost any form. Given an honest, true-hearted preceptor, and they will eventually become women of rare qualities of heart and mind; given a bad conductor or early trained to gaze upon any form of vice with leniency, and the result will be as deplorable as it is inevitable. There is no inherent depravity, no excessive amorosity, no inborn viciousness. Yet nearly every one of these lamentable characteristics can be developed by environment and evil training; for in Japan, as in all other lands, as the tree is bent so it will grow. Man being acknowledgedly, in accordance with the canons of our ancestors, the better and worthier animal, it would seem both unnatural to our women and strange to us to pay them that excessive and often strained respect characteristic of Western social circles.

"As for diligence and promptitude in the performance of duties, there is, we hold, little to be said. Our women are proverbially neat and cleanly in their ways and habits, and they seem to take pride in keeping all about them in accordance with these laudable tastes. In the drudgery of household duties they are deft, nimble and quick. As sempstresses they often excel, while the majority possess no small degree of culinary skill. In the politer arts, the arranging of flowers (*ike-bana*), music, painting and frequently in dancing according to Japanese style, they are skillful, sometimes adept. Less well may we speak of their education, though in this direction great progress has been made in the last decade or so. It is no longer thought sufficient

a young girl can write poems in elegant *hiragana*, or read, without too many blunders, any of the newspapers of the day. Young women of the middle and higher classes are now required to have some knowledge of foreign tongues, English in particular; they must play the organ or piano; they must have more than a little acquaintance with the foreign style etiquette now becoming so fashionable; they are more thoroughly instructed in history, geography and the keeping of accounts; their physique is more intelligently taken care of, and they are encouraged to indulge in gymnastic exercises. All this has by no means unsexed our women, but has served to give them if anything an additional charm, while better training them to



TWO CHRISTIAN JAPANESE LADIES.

serve as intellectually fitted wives and mothers. Their horizon has broadened, in a word, and the old-style semi-zenana kind of seclusion is becoming obsolete and confessedly behind the times. Still our women preserve withal their remarkably docile and attractive qualities. And with this has come a decline in the fortunes of the *geisha* sisterhood. Our women becoming more companionable and better than ever able to please, we husbands no longer crave for the dubious exhilaration of the society of mercenary Aspas. We are here, of course, speaking in general terms; there are still thousands for those for whom the sprightly *geisha*, venal though she be, has charms—to the detriment of their lawful spouses. And yet it is undeniable that this sort of society is becoming steadily less popular; and, all things

considered, it is well that it should so be. Nor is the average *geisha* of to-day at all comparable with her predecessors of half a century ago. There is unquestionably greater laxity of morals, less refinement, less actual skill in the arts of pleasing, more open sensuality. Hence men of upright character and stricter views are not fond of being seen or recognized in such surroundings.

"On the whole, therefore, we take it that the women of Japan are essentially lovable and laudable. And we feel that our countrymen will echo the opinions we have, if imperfectly, expressed. As mothers, wives or sisters, we would not change them with the fairest and best of the West; nor would we have them anything but just what and as they are."

And here are the words of a Japanese woman:—

"During my stay in America, the one thing which struck me particularly and filled me with admiration is the position American women hold, the great influence that they exercise for good, the power given them by education and training, the congenial intercourse between men and women, and the sympathy existing in the homes between brothers and sisters, husbands and wives. There has seemed to me no reason why this should not be so in my own country, for in Japan there has never been any great prejudice against women such as we find in many countries of the East, but the customs of the Middle Ages, the introduction of the doctrines of Confucius and the religion of Buddha have all had their blighting influence, and the present women of Japan are far below the men in theory and in actual practice.

"Japan has made phenomenal progress in late years. Universities, colleges and schools have sprung up, and all that Europe and America had to offer in learning and science has been eagerly seized and introduced. But with much advance for the nation and progress for the men, no corresponding advantages have been given to the women, and little has been done for their education, for helping them to meet the new conditions of life that the present time has brought. To-day the men are out in the busy life of new Japan, the women are shut up at home, and the gap is getting wider than even in the past years when the men were less advanced.

"I have felt that never until Japanese women were elevated and educated could Japan take a high stand, and I had hoped that at this time of great change, women might take their right place in the home and in society. The times are critical, and a grand work lies before those who would help to elevate the women. As it is at present the wives are not fit to be companions of educated men, for they cannot win the respect of their husbands, nor give them the sympathy which only can make the home a happy one. Two great things are lacking, Christianity and education.



A JAPANESE HOMEL. AN HONORED GUEST.

"The crying need at present is for women teachers of the higher education; for Japanese women fitted to enter at once into the government and private schools to educate the young girls into higher lines of thought, and to teach them by example and precept the benefits of a Christian civilization."

A thoughtful reading of the above must prove that much can yet be done for Japan through its women, and its women educated in your mission schools have done and are doing great things for the land. Proofs? I was more than gratified to hear Miss Reynolds, of the Y. W. C. A., who has just returned from a tour of the world, tell that beautiful circle of young women at Northfield—young women who are the flower of our homes and colleges—of the promise she had seen in the young women of our schools in Japan. My testimony you may discount, but she comes to you from the outside.

Each missionary from any one of the sixty girls' schools in Japan could tell you of the wonderful things she has seen in the school among the girls with whom she has worked. Let me tell you an incident or two of the work of girls connected with the Tottori Girls' School,—as an example of the country school,—and follow it by something of the Doshisha Girls' School. I wish you could realize the self-denial of the Christians of the church who for ten years have given of their poverty to keep the school going; of Mr. Ii, the principal, who, without salary that the girls may have rice, has given himself body and soul to the school; of the fifty-seven girls who have become Christians; of the graduates, all Christian women filling positions of trust and responsibility.

Ask Miss Howe of the Tottori girl who walked through the snow twenty-seven "ri" (a "ri" is more than two and three-fourths miles) that she might enter the Kindergarten Training School. Ask the missionaries at Okayama of the girls from the mission schools, and their labors abundant and unfailling in all the phases of life in that active center. I had great respect for our girls at the Doshisha while I was among them, and saw in the daily life of the school the change that Christ brought into their self-centered lives,—for the woman without Christ is essentially a self-centered woman,—the self-sacrifice which never failed; of the Christian girl, the intense desire that they had to lead those who were outside into the light of the gospel. But after I was away from the school and found the graduates of the school everywhere in all the cities and in many villages of Japan, leaders in all good things, did I begin to realize how good a thing it was that in 1876 your Congregational women of the West sent your message to Neesima, "Educate the women of Japan too." And we can't say it too many times—it is the home and the woman that will decide whether Japan

will count for Christ or not. The West looks with wonder at Japan's railroads, at her post and telegraph system, at her public schools, at her great universities, at her navy and army,—and Japan is the first non-Christian nation to receive full treaty privileges; and it is not remarkable that the thoughtless should say, "Japan does not need our help," or that those who do not realize how great is our responsibility, for it was our God that forced open the ports of Japan. And shall we give Japan all these material things and withhold the most precious thing we have? Instead of doing less we should do more and more. The Doshisha, with all its past blessing to Japan, is ready now to go on to greater triumphs, and I do not see how you can fail to give us what will make it what it should be—a model for the schools of Japan.

PENTECOST IN JAPAN.

THE special evangelistic services which have lately been carried on under the auspices of what is known here as the *Tuky Indo*, and has also been called "The Twentieth Century Forward Movement," have met with so much success that this heading seems perfectly proper. The first signs of unusual blessings appeared in connection with the work in the Kyobashi district of Tokyo. Here the Japanese and foreign workers of the Baptist, Episcopal (English), Evangelical Association, Methodist and Presbyterian Missions planned a fifteen days' campaign—May 12–26. During that time a prayer meeting was held every afternoon at three o'clock in the Ginza M. E. Church; and from that prayer meeting the bands of workers went out to their different kinds of labor.

We ought, perhaps, to add that excellent preparation, both practical and prayerful, had been made. Large colored posters, very attractive in appearance, had been posted up here and there in the most public places, including, for instance, all the bath-houses in which crowds gather daily. Small hand-bills had been distributed all over the district, so that when the meetings began the people were not taken by surprise.

The campaign included not only evening preachings, but also street-preaching by several companies, including a Students' Band, house-to-house visitation, and after-meetings for inquirers. The street-preaching bands were, moreover, provided with banners.

Only a few days had passed when it became quite evident that the Holy Spirit was blessing this movement. The attendance at the afternoon prayer-

meetings rapidly increased, until the church was filled by those interested, not merely of that district, but from all parts of the city and even from Yokohama. The inquirers came to be numbered by the thousands, and those who made a decision to give themselves up to Christ by the hundreds. We purposely refrain from giving exact figures, because we consider that they have no definite value, but are rather dangerous. On Sunday, May 26th, which happened to be the anniversary of Pentecost, the attendance at the prayer meeting numbered more than seven hundred, and not only packed the church full, but many sat and stood out in the yard. The meetings were continued on a somewhat smaller scale for one more week, and have since been transferred to other parts of the city. In Kyobashi Ku alone over one thousand persons have repented of their sins.

But these Pentecostal blessings have not been confined to the capital. From Yokohama, Sendai, Osaka and other places has come most encouraging news of a similar kind. It seems, therefore, that the movement is spreading, and that the first year of the twentieth century will be memorable in the history of Christian Missions in Japan for this great revival.

There have been some remarkable and encouraging features in this movement. In the first place, the Japanese have taken the initiative and the leadership. The missionaries, of course, have gladly co-operated to the fullest extent, and have been heartily welcomed as collaborators. But the management has been in the hands of the Japanese, who have carried on the campaign with the usual adaptation of foreign methods to Japanese conditions. Such ability in leadership might be expected of the pastors who have been trained for such a purpose, or of business and public men like Hon. Taso Audo, Hon. Sho Nemoto, M.P., and others who have had more or less experience. Not only such men, however, but the rank and file of the churches did nobly, especially in personal work, which is generally a heavy "cross" to Japanese. Their latent powers were drawn out, and have become the tokens of great possibilities. They have also given unstintedly of their time and means to the great work. They have often forgotten, or purposely neglected their meals, and have gladly contributed their mites.

In the second place, the preaching was evangelical. It seemed to be generally understood and acknowledged that this, at least, was not the proper time for preaching about Christian civilization or indulging in fine orations along the line of apologetics. The preaching was direct, personal, and aimed at the heart. It presented sin, God, Christ and salvation. It was an appeal to the heart more than to the head; it worked upon the feelings more than upon the intellect. At the same time, there was little, if any, claptrap or

orking on sudden impulses. The appeal was made with zeal and earnestness, but marked by Japanese dignity; and it was received in the same calm inner. Not but that there were frequent outbursts of feeling; they seemed, however, quite natural and not at all forced. As is well known, the Japanese are not a demonstrative people, and are, therefore, naturally protected from going to such sentimental extremes as those into which Occidentals are prone to fall frequently. And just because the people are unsentimental it is encouraging to find that down in the Japanese heart, too,

“Feelings lie buried that grace can restore.”

A third encouraging feature of this revival is the fact that while there have been many “sudden” conversions, there are also very many cases of those who, having heard the word for one, two, five, ten or twenty years, have at last been brought to the point of decision. Undoubtedly, in the case of the former, there will be a heavy falling off, or “leak” as the Japanese call it. In spite of the precautions that were taken in getting the names and addresses of those who came to a decision, a loss is inevitable. Christ himself has borne witness in the Parable of the Sower that some seed is wasted. But notwithstanding how much seed may be apparently lost, this revival will have had its permanent effect, not only in the conversion of hundreds who will remain constant, but also in the awakening and revivifying of the churches. And just as the revival this year has reaped so much fruit from the seed apparently sown years ago, so some of the seed which may seem to have been wasted in this year’s sowing will bear fruit in some later period, and bring joy and happiness to the workers who succeed us.

And this suggests one very important thought for our own consideration in the midst of the rejoicing over this Pentecost. We must not forget that these blessings have been largely the result of the praying and the preaching and teaching of the years gone by. For four decades missionaries and Japanese have been proclaiming the gospel in this empire. Testaments, Bibles, tracts, or in portions, have been scattered profusely throughout the land. In mission schools for boys and girls, the rising generation has been taught and trained in our symmetrical Christian education. In Sunday schools, too, the children have learned the great facts and truths of Christianity. Without all this preparation there could have been no Pentecost this year. “One soweth and another reapeth;” but “he that soweth and he that reapeth may rejoice together.”—“*The Japan Evangelist*” of June 15, 1901.

AND it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh. . . . And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.”



REPORT OF ANNUAL MEETING OF THE KING'S DAUGHTERS' SOCIETY, SMYRNA.

AFTER the meeting had been opened as usual with prayer, the secret treasurer and sick visiting committee gave their monthly and annual reports; and then the case of each beneficiary was discussed separately, according to the decision of the society was either dropped or provided with help for the summer. The annual report of the secretary was as follows:

ANNUAL REPORT OF KING'S DAUGHTERS' SOCIETY.

One more school year has swiftly come to a close, and we pause a moment to cast a glance over the past, and sum up the little we have done "His Name," and for his dear sake. Would that it were more—more lovingly and willingly done! But in spite of the inevitable feeling of regret which creeps in, whispering of things "which might have been," we have a great deal to make us thankful and satisfied with our work during the months.

For one thing, this year will be memorable in our circle for its president. Miss Yester Balabanian does not belong to the family who gave us our first three presidents. She has always been an energetic member of the circle, and has done her best to discharge the duties of her office faithfully. The ex-treasurer, Miss Jinishian, who is so well fitted for the position, was re-elected.

Our treasury has been unusually low this year, although the members have been very generous in their subscriptions. For some reason, some of the means used to raise funds—a tea entertainment and sale and a concert (besides the regular subscriptions and the money brought in by our monthly paper)—have yielded much less than was expected. And yet we have never lacked money to help our own beneficiaries and pay for our little girl in India, who we hope will live to be a light and a blessing in her dark corner of the world.

Our monthly paper, *Light in the East*, has also, proved quite a success. But we miss the editor, Miss McCallum, very sorely.

As usual, the sick poor have been our special care. Committees of three, elected every month, look after them, and provide them with medicines, doctor, nourishment and all the comfort which lies in our power. The society will never be able to thank Dr. Bolton enough for his very thoughtful and generous help. He certainly does a great deal "In His Name." Although generally very busy, he is always ready to visit our sick, and supply them with medicines free of charge.

We feel ourselves very fortunate also in possessing a bed for our sick in Dr. Bolton's Hospital. We owe this to the kindness of several Canadian friends, who, hearing from Mr. MacNaughton of our work among the poor, offered to send sixty dollars a year to enable us to obtain this coveted bed.

Our missionary and prayer meetings have been held regularly each month. The committees have done their best to make them interesting and helpful, and have specially tried to awaken and strengthen the religious life of the society.

We have been very much cheered by the interest shown by outsiders in the work of our circle. Several have wished to join us, but as an article in our constitution forbids any but those in our school circle joining the active work of the society, it was decided to institute a new class of honorary members. We are very glad to say that we now have three members belonging to this class. This will help us, we hope, to win a larger circle of workers, and a wider sphere for our work, "In His Name."

Our absent members also have done much in helping us and encouraging us by the interest and love they show for the circle and its work in their letters. God bless them all!

After reviewing the past, we cannot help looking forward to the future with more hope, and a new desire to love and serve our Father and King as "Children of Light."

Respectfully submitted,

YEOUIGE IGASTONSIAN.

BENEFICIARIES.

The most pressing as well as the most unpleasant case of all, was as usual that of the new paralytic woman. Her disagreeable temper, sharp tongue, and helpless condition were so well known that no one could be found who wished to have her under his roof; and as the people with whom she was then living were no longer able to keep her, she had no place to go and no one to help her. After a long discussion it was decided either to take her back to the room she was living in when we found her, and pay the rent of another room for the family occupying it (provided they were willing to move), or to pay her way to Cesarea, her native city, where she has a sister and a house. To accomplish these two ends a committee of four was elected.

Our next beneficiary was the widow, who was dropped, as she was going to get married and would no longer need our help. Mrs. T's woman was to have her two *medjidie* monthly, and the old paralytic woman has her fourteen piastres weekly.

Mrs. Old Couple was left to the care of her committee. In spite of the generosity of the members, the treasury was yet too low to meet the rest of the expenses, so a subscription was opened for the summer of which Miss Mills took charge. The first occupant of our bed in the hospital is a dear old Turkish woman from Boz Dagha. At first we hoped she might be cured, but examination shows that it is too late; and all that can be done is to build up her strength a little, so that she may be taken back to her home and friends.

HELPS FOR LEADERS.

THE MISSION DAYSPRING.

BY MISS A. R. HARTSHORN.

I OFTEN wonder if we appreciate how many of our boys and girls are growing up without the simplest forms of missionary information. A goodly number are being trained in Mission Circles and Junior Endeavor Societies; but apart from these there are a host of children having absolutely no missionary instruction. How this shall be remedied is a vital question which must be answered if we are to have interested men and women to take up this work as older ones are obliged to lay it down. The Sunday school seems the place for special effort along this line. We hear it said again and again, "Knowledge is power." We must give the children the knowledge and the power which will help on the kingdom of God in

his world. Information in story form always appeals to children, and leads to questions which, with tact, can be led into missionary channels.

The papers and magazines of our denomination are full of material which can be so used to great advantage. The *Mission Dayspring* is especially adapted to the younger classes in the Sunday school, and has no greater field of usefulness than there. Yet its present circulation, even in the Mission Circle, is very limited, and we earnestly desire to see it accomplish more widely the purpose it will surely fulfill if put into the hands of the children. The teacher of an active class of boys or girls could well afford to spend fifteen minutes each month in questioning her pupils on what they have read in the new *Dayspring*. Assign to each child a special country or mission-ry, and how eagerly he will scan the pages of his paper as soon as it is received to see if there is any mention of his charge. The teacher should carefully read her own copy, so as to be able to ask intelligent questions and answer those asked.

We wish more teachers of day schools knew the value of the paper. The vivid impression gained from pictures and stories of foreign peoples make the history and geography of their lands more real than any lesson books or maps, and a teacher will often find here just the interest which will fasten the day's lesson in a child's memory. A well-known worker in one of our branches writes her appreciation of the monthly lesson in the *Dayspring*: "I find them very helpful, and am wondering whether just such helps may not in some instances secure the Mission Circle leaders that are so much needed." A day-school teacher writes: "I could not get along without the *Mission Dayspring*. The information about different countries and peoples, their manners and customs, is invaluable to me."

We would urge especially upon Sunday-school teachers the importance of placing the *Mission Dayspring* in every children's class. Study it, talk about it, interest the boys and girls in it, and you will soon find you cannot do without it.

"I THINK it will be admitted by all that lack of interest in foreign missions is due largely to lack of knowledge. If we would cultivate the interest we must assuredly begin in childhood. Is there a child who does not early love a story? And is there a story equal to the beginnings of our eternal missions? More thrilling experiences, more truly brave and noble deeds than those of our missionaries it would be hard to find."—*Selected*.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we are compelled to report a falling off in contributions, amounting to \$1,378.20, making the total decrease for nine months \$4,912.05. For our comfort we may explain that contributions of about a thousand dollars from one Branch came in just too late to be counted in the month's receipts; so that the report, although sufficiently serious, is not quite so much so as the figures would show. When this number of our magazine reaches our readers many of them will be returning to their homes after the summer's outing. Is it too much to ask that at least a portion of the renewed strength and vigor received from the weeks and months of rest shall be apparent in our missionary societies? The time is short before the close of our financial year, but much can be accomplished in a few weeks if there is a mind to work with zeal and energy.

A KING'S DAUGHTERS' SOCIETY IN SMYRNA. Our readers will be interested in the account of the doings of the King's Daughters' Society in our girls' "Collegiate Institute" in Smyrna on another page. Some of their struggles in their work among the poor in Smyrna sound strangely familiar to those engaged in similar effort in this country. The account is taken from *The Star in the East*, a very creditable little paper issued monthly in manuscript form by the society. The annual report of the mission says: "The Institute has been able to secure the loyalty of its graduates in quite a remarkable way. The bond uniting those whose homes are in the city with the Institute is the King's Daughters' Society. Its works of charity are prominent; its generous spirit, refusing to discriminate between nationalities, has reached the Mohammedan, the Jew, the Greek and the Armenian. A bed in the Scotch hospital, supported by friends in Canada, is under its control. The Scotch physician gives one afternoon a week to its charity patients, and thus great good is accomplished, of a material as well as of a spiritual character. The girls of the primary department have among them the Ready and Willing Club. This organization is philanthropic in its purpose. Perhaps its greatest benefit is that derived by the girls themselves in that development of character that such an organization is sure to effect."

THE UNITED STUDY OF MISSIONS. Much interest is expressed in our own and other Woman's Boards in the course of six lessons recommended for next year by the Central Committee on the United Study of Missions. It is expected that the text-book on the subjects taken up,

written by Miss Hodgkins, announced in our June number, will be ready for publication early in September. It will be most valuable—indeed indispensable to every one who takes up the lesson course. A book which has to do with the march of Christianity throughout the world in the first fifteen centuries of the Christian era, cannot fail to be of the greatest interest to every Christian woman, and Miss Hodgkins has made good use of the topics condensed as they are—a most thrilling story. The topics are few and simple enough for boys and girls, and capable of expansion to the grade of accomplished students of missions. It is expected that the missionary magazines will supplement the text-book by expanding some of its suggestions, and that our societies and their meetings will be enriched by a most valuable and inspiring interchange of literature. The committee feel that the introductory course is of the utmost importance as an absolutely necessary foundation for further study. One of the many results hoped for is a delightful union of societies of different denominations when all are studying the same topics and that an occasional union meeting may prove most helpful. The officers of our own Board most earnestly desire that every one of our auxiliaries will adopt the course recommended, and so fall in line with hundreds of local societies in other Boards.

HONORS FOR OUR MISSIONARIES. We have always had every reason to be proud of the missionaries of our Board, and never more so than within the last few years. Most remarkably have they borne the test of the blazing heat of publicity amid the massacres in Turkey, plague and famine in India, and the terrible events of a year ago in China. Those who thoroughly know their work are not surprised at this, but it is a satisfaction to hear of appreciation from unexpected sources. Our readers are familiar with Miss Annie Chapin's brave, self-sacrificing work among the sick and wounded during the siege of Peking. The following well-deserved tribute will give us great satisfaction to all her friends, and will explain itself. It is a letter from the United States *Charge d'Affaires* in Peking.

the Honorable John Hay, Secretary of State.

SIR: It is with particular pleasure that I have the honor to inform you that His Majesty, the King of England, has been pleased to confer on Miss Annie G. Chapin, of the American Board Mission, the Royal Red Cross Decoration for services rendered in the International Hospital during the siege. The Decoration was presented to Miss Chapin by the British Minister, Sir Ernest Satow, at the British Legation on the 23d inst. Sir Ernest took the occasion to say a few words of commendation for the excellent and unselfish service which had been given, and congratulated the recipients upon their well-deserved reward. The order of the Royal Red

Cross was founded by the late Queen some eighteen years ago, and up to this time, including the four presented for services during the siege, only ninety-two medals have been conferred. I have the honor to be, Sir,

Your obedient servant,

H. G. SQUIERS.

It is pleasant to note also that Miss Mary Montgomery, the daughter of our dear missionary, Mrs. Emily F. Montgomery, and herself for a time a teacher in the school at Adana, Central Turkey, has been honored by a doctorate from the University of Berlin. The degree was given for a thesis which she wrote on "Documents of the Time of the First King of Babylon." Miss Montgomery is spoken of as a very fine scholar in Turkish, Assyrian and Semitic languages.

**TWELVE LESSONS
ON AFRICA.**

Our Committee on Junior Work now offer the fifth in the series of uniform lessons, "Africa; A Course of Twelve Lessons" * (following those on China, Turkey, India and Japan). These lessons have been prepared by Miss Laura C. Smith, formerly our missionary at the Umzumbe Home, and provide a wide range of topics; some of the chapters being, "The Country," "Explorers," "Slavery and Intemperance," "The Umzumbe Home" and "The Beginning in Gazaland." Topics for further study are also appended, so that the pamphlet is suitable for use both with Mission Circles and with Mission Study Clubs. A valuable table of the stations of the American Board, with the missionaries at each, and a guide to pronunciation of African names, with various notes and addenda, make this a very welcome addition to our literature on "The Dark Continent," of which we feel sure many of the leaders of work for our young people will speedily avail themselves.

**THE REVIVAL
IN JAPAN.**

Let us all sing doxology for the wonderful revival now going on in Japan, as described on another page. Conservative estimates give the number as nearly four thousand of those who have given their names as "intending to become Christians." This is the blessed result of five months' labor by the committee appointed to "inaugurate a twentieth century general evangelistic movement." And the end is not yet.

**EMANCIPATION FOR
MOSLEM WOMEN.**

And now there is hope that "the new woman" will arise in the East. A new Moslem woman! A book in the Arabic language was recently issued in Cairo with the title, *Al Mir'at Jadidat* (The New Woman). The author is a Moslem of high official position, and it has had a great sale in Egypt. The book takes a stand against polygamy and the seclusion of women in harems, and advocates the education of women and girls. The author includes in the book, with approval, the

* Price, five cents.

Fetwa issued by the Mufti of Egypt not long since giving women the right to divorce their husbands under certain conditions. Naturally the book has caused more or less discussion among Mohammedans, and already a conservative Moslem in Damascus has sent out a reply in defense of the Koran, which he insists requires the present position of women. May it not be that the education of women may prove to be a silver key to help open the Mohammedan world to Christianity?

THE COUNCIL AT SILVER BAY. The meeting place of this council was at the rarely beautiful Silver Bay on the far-famed Lake George. All the varied surroundings tended to make study and pleasure blend naturally. Students, clergymen and business men, teachers, matrons and maidens, were intent upon making the occasion memorable. The hotel was eminently suited to such a convocation, with its proprietor in full sympathy, and doing all that was possible to be done to make the gathering a success. The services of song conducted by the host, Mr. Silas H. Paine, will long be remembered. The conductor of the Conference, Mr. Luther D. Wishard, was everywhere active and thoughtful, while his aid, Mr. B. C. Marsh, was a most popular utility man, patient and ubiquitous. The hours spent with Prof. E. I. Bosworth, of Oberlin, in studying freshly the Life of Christ, were intensely profitable. Under the lead of Rev. H. P. Beach, lessons were given upon the study of missions, study classes and how to conduct them, literature of missions and kindred themes. In this way the morning hours were spent. In the evenings more popular addresses, if it be possible to call anything more popular, were made by various speakers upon varied themes, missionary and biblical. Among the speakers were Rev. J. H. Selden, D.D., one of the Advisory Committee, Rev. Henry A. Stimson, of New York, Secretary Choate, of the Home Missionary Society, Rev. F. G. Woodworth, representing the American Missionary Association, Mr. J. Campbell White, of India, Rev. Doremus Scudder, of missionary name and fame, Rev. J. Douglass Adams, of Brooklyn, and District Secretary Creegan, who gave a glimpse of the heroic missionaries. The attendance fulfilled the highest hopes. There were 207 delegates, and many guests and visitors from more than 100 churches, and representing at least 18 States and Canada. A delightful spirit of fellowship and Christian communion pervaded the place. The afternoons were devoted to recreations. It was both amusing and refreshing to see old men and young; ministers, missionary and business men, with the ladies not a few, in the ball games, rowing and swimming matches, tennis and golf games. Each one seemed determined to make all have a happy time. Altogether it was a happy occasion, which the great majority hoped might be repeated in years to come. C. H. D.

EXTRACTS FROM RECENT LETTERS.

FROM MISS SEYMOUR, HARPOOT, TURKEY.

THESE last days have been very busy ones, and pleasant ones, too. The new building for college and high school girls was dedicated two weeks ago—the same building whose picture was in the *Herald*. For two hours before the dedication all in the community who wished had permission to go about the building and inspect all the rooms. It seemed to me that every woman I had ever seen in Harpoot availed herself of the privilege. Then all gathered in the large, beautiful, airy assembly room. As we entered the spacious door of that room the first object that met the eyes was Dr. Wheeler's picture on the wall over the platform. Through all the exercise of that day and commencement day many grateful allusions were made to him and to his untiring efforts for the education of women, and especially in the establishment of the Girls' College. If Mrs. Wheeler's picture had been beside her husband's she, too, would have been apostrophized as the loving mother of the Armenians.

One of the professors made an excellent address on "The Progress of Female Education among Women." He said that forty-five years ago there were only two girls who could read in his own large village, and, as far as he could learn, only two females in Harpoot who were able to read at that time. It made the heart overflow with gratitude to look on that picture and then on this,—these ladylike, self-possessed graduates, giving utterance to sentiments so sensible, so truly Christian. I afterwards asked one of our most spiritual pastors, and the one whom I thought would be very conservative, "Did it seem anything amiss to you, considering the customs of the country, for those young girls to stand up before a mixed audience to read their graduating essays?" "No," he said, most heartily, "not in the least, they were so modest in their behavior." Miss Daniels also made a little address. With what gratitude and joy did all in that great assembly join in the Doxology, "Praise God, from whom all blessings flow."

A lady missionary in another part of the world wrote me that she had difficulty in persuading the parents to send their children to school; but here there seems to be an absorbing desire in the heart of every father and mother that every one of the children should be educated in our schools; and what sacrifices they make to accomplish it! We have a noble band of American teachers, whose chief aim is to train up workers for Christ.

FROM MISS BALDWIN, RUK, MICRONESIA.

Our family of girls now numbers thirty-three, and they demand most of our time and care. Occasionally we take one or two of them and go out in the district near us and talk with the women, and look after those who have come irregular in their attendance at church or Sunday school, or visit the sick. Our older girls take much interest in this work, but they cannot go by themselves and either my sister or I have to accompany them.

The first week of the new year we had a visit from Vice-Governor Kahl, Ponape. He spent a few days in the lagoon, taking the Japanese traders and three chiefs who have been foremost in war as prisoners before visiting the mission premises. He came ashore here, accompanied by some of the officers of the vessel and Henry Nanpei, of Ponape, and after making a call Kinamue was brought by Mr. Stimson to our school, where the members of both the schools gathered in our new schoolroom to be presented to him. He thought that they presented a very creditable appearance; the boys standing on one side and the girls on the other, all, of course, arrayed in their Sunday best, and the Governor seemed to be pleased with them. In his address to them, which was interpreted by Mr. Stimson, he said that he had not expected to find on Ruk such a nice-looking company of young men and women, and he urged them to be faithful to the teaching which they received here. Our scholars sang for the Governor several of their new hymns, and shortly after he returned to the vessel, which was anchored right off the mission premises all that night. After the darkness had settled we took the girls down to the brow of the hill, where they could have a fine view of the vessel, illuminated by electric lights. In the evening Henry Nanpei, with our Ponapean teachers, Moses and Manasseh, came to call on us, and it was very pleasant to meet a native who could converse fluently with us in our mother tongue.

About the first of February Captain Melander came into the lagoon and said that he was on his way to Guam for Mr. and Mrs. Price and Dr. and Mrs. Hyde. He returned with them on the twenty-second, Washington's birthday, and that was a gala day. The members of both schools crowded to the mission boat, Agnes, and we went out some distance to meet the vessel and accompany her to anchorage. As we came to her side after the anchor had been cast we sang a hymn of welcome which had been prepared for the occasion. Everyone was so glad to see Mr. and Mrs. Price again, and all were anxious for a hand-shake with the nice-looking young couple who had come to be associated in the work here. Our girls were very much surprised to find the doctor and his wife so young, and their remarks

were quite amusing. "Why," said they, "it is only a boy and a girl." Then they wanted to know if they were really through school, and how long they had been married, and many other questions.

**TALAS GIRLS' SCHOOL.—FROM THE REPORT OF CESAREA STATION
FOR 1900-01.**

In the Girls' School, since the departure of Mrs. Seelye in May, 1900, Miss Closson has been alone, and has kept on by the power of will in spite of sickness and weakness. The number of girls is as many as usual, seventy-one, of whom forty-nine are boarders, and it has been her aim to leave the school in as good condition as possible for Miss Nason to take up on her return. During the thirty-four years of Miss Closson's service here she has been to America twice, the last time thirteen years ago; it has been an arduous, long-continued service. Eighty-five girls have graduated from the school since the first class, in 1883, the very large majority of whom have been engaged at some time or other in teaching. Beside graduates there are many others who have been in the school for a part of the course, and have imbibed its influences. Her daughters and granddaughters are scattered over the field, and the work done is a living seed which shall continue to produce fruit through the coming years.

We have been greatly surprised and pleased by an unsolicited move on the part of the government to grant official permission to both the Girls' and Boys' Schools. In 1899 a question was raised by the authorities in Constantinople as to the use of the word "Academy." Explanation was made, and the reply came that it was not a proper word for a school, and must be dropped, but that the usual steps should be taken for the granting of a permit. This was immediately done by a preparation of the programme in full, a visit of the school inspector from Cesarea, and at last the forwarding of the papers to Angora to be acted upon in due form. The reply has not yet come from there, but no doubt is expressed as to the satisfactory outcome. Just what influence brought about this happy state of affairs we do not know, but we can only rejoice and be thankful, though still with a reservation until the end is reached.

FROM MRS. MINNIE T. HASTINGS, JAFFNA, CEYLON.

"Do Christian missions pay?" The above oft-repeated question occurred to me this morning as I attended in the old Batticotta church the funeral of one who was truly "a mother in Israel." After a life of seventy-five years on earth, most of it spent in serving the King, she has gone to her reward.

She was the child of Christian parents, both of whom were converted after their marriage. This daughter and two sons were baptized the same day that their parents made a public confession of their faith. For over sixty years she has let her light shine, and has brought up a family of children in "the fear of God." She left fifty-seven living descendants, some of them earnest workers in the Lord's vineyard, and not one of the number has gone back to Sivism, the religion of her ancestors.

To say nothing now from a Christian standpoint, does it pay to have respectable, law-abiding people in a community? A Sivite would as soon tell a lie as the truth, or commit a theft if he thought he could do so without being detected; while quarrels among the members of his own family or with the neighbors are too common an occurrence, unless carried to great lengths, to excite comment. If, however, Christians quarrel everyone knows it, and the fact creates much talk.

These fifty-seven descendants are not all huddled together in one small village, but have gone out perhaps to a dozen different places, and everywhere they are honored by the people among whom they have made their homes, whether Christians or Sivites. They have the respect of the latter because they are educated, civilized and, as I said before, law-abiding.

Judging by the masses around us, less than one hundred years ago the ancestors of these very people were seemingly but little above the brute creation, so terribly degrading is heathenism. How was the change in their condition brought about? Under God, the instruments used in the conversion of those parents were the early missionaries.

I have given this one family only as an example of what missions are doing here, but could tell of many, many others who have become a blessing to themselves and all around them, through the leaven of Christ's gospel working in their hearts.

Do Christian missions pay? If we answer this question only with a view to the benefits derived in this world, must we not do so in the affirmative? If with reference to the world to come, who will dare compute the value of the immortal souls who from this family already have been summoned home, and of those redeemed by His precious blood, still serving the Master here? Jesus' estimate of each one is shown in his question, "What shall a man give in exchange for his soul?"

As His disciples, Christians learn from their Master something of the soul's incalculable worth. What then must be the reply of everyone of His followers to the question with which this letter commences, "Do Christian missions pay?"

Our Work at Home.

SOME NEGLECTED CORNERS IN OUR MISSIONARY SOCIETIES.

BY MRS. F. E. CLARK.

To one who has the opportunity to go about among the churches it is very interesting to see what our women's missionary societies are doing. There is much earnest, self-sacrificing work, and much faithful study of the mission fields, as is shown by the thoughtful papers read, and the interest manifested by those who are present at these meetings. The amount of money raised in these societies for missions, home and foreign, shows too that the women of our churches are in earnest in their work.

Still, with all the earnest work that is being done, it must be owned that there are neglected corners here and there that should be looked after. It reminds one of the old story of the Scotch woman who was congratulated on the engagement of her daughter. "I suppose you are all pleased with it," said her friend. "O yes," was the answer, "we are all delighted; the young man is of a very good family, he is well-to-do, and is a very good and kind young man, and will make her a most excellent husband. There's only one little thing wrong about it; the *lassie hersel' cannot abide the man*; but there's aye *something!*" Even so, with all the excellencies of our women's societies, "there's aye something," and the something this time is those neglected corners.

A KNOWLEDGE CORNER.

One of these neglected corners in our societies might well be filled with a "Knowledge Box," and in this knowledge box let us have a clearer and more definite knowledge of missions, past, present and future. We ought to know not only the names of some missionary heroes and a few miscellaneous facts about them, but we ought also to have some idea of what has been going on in the missionary world since the time when Peter and Paul and the others started out to make disciples of all nations. We ought to know something more definite about missionary methods, past, present and future. How did Paul make disciples, and Peter? How did they try to establish these converts in the faith? What has been happening in Asia Minor since Paul started out from Tarsus? Which apostle is said to have visited India, and what missionary work was done in that land between his time and that of Carey and Judson? A few such questions as these might

well occupy the time of some of our women's clubs, and the discussion of them might be made intensely interesting. In our own local missionary societies, also, and in our own personal "knowledge boxes," there is plenty of room for such definite knowledge as this; and this knowledge ought to inspire us to a careful study of missionary methods of to-day.

If we should all set up our knowledge boxes and furnish them properly, we should know very thoroughly at least one mission station. Think of the Madura Mission, for instance, you who consider yourself well informed about missions; do you know how large a territory that mission covers? Do you know how many mission stations it comprises? Do you know anything about the outstations, the little villages where the Madura Mission has a small church and a native preacher, or a Sunday school, or a day school, or, perchance, a Christian Endeavor Society binding the two or three Christians in a village together? Do you know just what work our missionaries are doing in the city of Madura itself, and who they are that do it? What educational work are they doing and what medical work? Are any other denominations working there? Do you know about the big temple and its worship? Do you know—but I might go on indefinitely with questions, many of which I cannot answer myself, but I wish I could. And it is not difficult for any one to find out all these things and many more about any one of our missions. Do you want to know them? If you do not know any one mission in this way, have you really made a study of missions? May I then venture to suggest that we all set up private knowledge boxes in our own neglected corners, and then set up others for the benefit of our missionary societies and our women's clubs? It is certain that the more we know about missionary work the more definitely and earnestly and intelligently we shall pray and give and try to interest others.

INFORMATION CORNER.

Suppose we set up in another neglected corner an Information Bureau, and get our knowledge so arranged and distributed that we know where to find it when wanted. Let me illustrate what I mean by exposing my own ignorance. It happened, not long ago, that I was talking with a college girl, and incidentally the name of Henry Martyn was mentioned. "Who is he?" said she; "I never heard of him." "What," I said, "never heard of Henry Martyn! Why, I thought everybody had heard of him!" "No," she responded calmly, "I never heard of him. Who is he? and what has he done?" "Why," I said, "he was a great missionary in—in—why, in India, I think, and he was very good and very consecrated, and—and—and—well, I am ashamed of myself. Why, it seems to me that I have known

Henry Martyn ever since I was born, and I thought I was very well acquainted with him, but I do not seem to know much about him that I can tell."

Since then I have discovered that though I know something about missions, there are a good many things that I do not know so that I can tell them. Some of the bits of knowledge in my box are so crowded in with other facts, and so jumbled up, that I cannot always find them to show to others. Suppose you look into your own knowledge box, my friends, and see what missionary knowledge you have in such a shape that you can tell it to others. When I took the time to look up Henry Martyn, the first sentence I read was the statement that the story of his life had led more people to become missionaries than any biography that was ever written, and that it had done more to deepen and strengthen the spiritual lives of the missionaries themselves and Christians at home than any other missionary book ever published. Do you believe that statement to be true? It is worth while to find out if it is true, and if it is, it is worth our while to read the book for the spiritual help it will give to us, and for the possibility it opens of helping our friends. Read it and judge for yourselves.

It happened once upon a time that a minister was visiting in our family who was a great reader, and he was always so enthusiastic about the last book he had been reading that he made every one else interested in it, too. One day he made the remark that of all books the most interesting and helpful to read was a good biography. Now, I was born with the impression that a biography was of necessity a dull book, and I received his remark with silent skepticism, but he made his statement with such earnestness that I could not forget it. Not long after another friend who was visiting me took up the *Life of David Brainerd*, which lay on the table, to pass away a leisure moment. At dinner time she turned to me and said, "Did you know that David Brainerd was expelled from college?" "Why, no," I said; "I didn't even know that he ever went to college. But whatever did he do to be expelled? Why, I thought he was one of the saints of the earth." "Well," she said, "he simply remarked to a fellow-student that a certain professor in the college had 'no more grace than that chair.' That remark was reported to the professor and David was expelled." "Well," I said, "I should think his remark proved itself true, but, of course, they took him back. They would never expel him absolutely for such a thing as that." "I do not know," she said, "whether he was ever restored to good and regular standing or not; I have not read as far as that." My curiosity and interest moved me to read the book at once, and that led me to read other biographies, until I agreed with my friend, till I, too, de-

ded that a good biography of a good man is a most helpful book to read. wonder if you who may chance to read these words know whether Davidainerd ever went back to college or not. If you do not know I advise u to read his biography and find out, and "when found, make a note on," Captain Cuttle would say.

I wonder if you know the amusingly pathetic story of Judson and the ince pie; and could you tell it in such a way as to make your listener want read the whole story of his life, which is intensely interesting? In short, you know how many interesting things you and I do not know about issions, and do you know how to tell what you do know? If not, would not be a good plan to set up that information bureau at once in this neglected corner, and by that time you will easily see what to do with the her corners.

SIDELIGHTS FROM PERIODICALS.

SUCH rays of light as fall this month upon our work from the secular periodicals, illuminates China only.

There is pathos in the title "The Passing of Li Hung Chang," found in August *Munsey*. The writer, Mr. Arthur Wildman, pictures the old statesman in his continued brave struggles for his country's good, as he has received the good. Is not his "passing" from the Empire's active life a nobol of the passing of that Empire's own past civilization before the wning light of a better?

Some facts concerning this Empire of China and its army may be found the July *Fortnightly Review*, and in the same, "Kang Yu Wei's Open letter to the Powers."

Suggestions concerning the advisability of lady missionaries laboring in ina since the outbreak appear from time to time. A protest against their urn comes from Fred Greenwood in the *Nineteenth Century*, July.

The *Independent*, July 25th, contains a short lescription of "Peking a ar after the Outbreak," from the pen of President Martin, of the Univer- of Peking.

M. L. D.

ANNUAL MEETING.

HE thirty-fourth annual meeting of the Woman's Board of Missions will held in the First Congregational Church, Pittsfield, Mass., on Wednesday. Thursday, November 6 and 7, 1901; all ladies interested are cordially ted to be present. A meeting specially for delegates will be held in the pel of the church on Tuesday, November 5th. The ladies of Pittsfield

will be happy to entertain all regularly accredited Branch delegates during the meeting. All such desiring entertainment are requested to send their names before October 5th to Mrs. James W. Hull, 40 Appleton Avenue, Pittsfield, Mass., chairman of the entertainment committee. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address.

The subject of the meeting will be "The Effect of Present Conditions upon Woman's Work for Woman in Foreign Missions." Addresses are expected from a large number of missionaries and other well-known speakers.

TOPICS FOR AUXILIARY MEETINGS.

September.—The Uprising in China.

October.—The Transformation of Japan.

November.—Thank-offering Meetings.

December.—Review of the Year.

TOPIC FOR OCTOBER.

The Transformation of Japan; the Place of Japan among the Nations.

The general interest in our subject has made the work of preparation for the October meeting one of choosing between many papers and magazines, any of which would give ample material for an afternoon of interesting discussion. We submit a large number of suggestions which afford opportunity for selection: "Evolution of Religion in Japan," *Independent*, December 28, 1899. "Religious Outlook in Japan," *Missionary Review*, April, 1900, pages 283-285. "Christian Unity in Japan," *Independent* December, 13, 1900. "Doshisha Anniversary," *Missionary Review*, February, 1901. "Japan in 1899," by J. H. De Forest, *Independent*, February 1, 1900. "Intellectual Future of Japan," *Living Age*, March 3, 1900. "Japan's New Era," *Review of Reviews*, April, 1900. "Japan and America," *Independent*, May 3, 1900. "Russia and Japan: A Coming Struggle," by A. White, *Harper's Weekly*, December 23, 1899. "Will Japan Fight Russia?" *Outlook*, April 6, 1901. "How Peace was Made Between China and Japan," by C. Denby, *Forum*, September, 1900. "Japan's Present Attitude toward China," by J. K. Goodrich, *Review of Reviews*, April, 1900, pages 308-311. "Japan and Korea," *Outlook*, May 19, 1900. "One of the Problems of New Japan," by W. E. Griffis, *Public Opinion*, August 2, 1900. "Education of Japan," *Independent*, February 22, 1900. "Educational Problems of Japan," *Missionary Review*, February, 1900, pages 104-109. "New Rules in Educational Department of State," *Missionary Review*, January, 1900, pages 25-28. "Japan of 1900," *Independent*, January 17, 1901. "Progress of Japan," *Review of Reviews*, February, 1901. "Regeneration of Japan," *The Outlook*, December 8, 1900. "New Oriental World Power," *Chautauquan*, April, 1901. "Religions of Japan," *Living Age*, May 11 and 18, 1901. *The Congregationalist*, August 23, 1900, page 235, has an article on the "Growth of Japan." *Missionary Herald*, August, 1900, page 316. "The Growth of Christian Sentiment in Japan," by J. H. De Forest. "Work Under the New Treaties," *Missionary Herald*, August, 1900, page 323. Letters from Missionaries in Japan will usually be found in

each *Herald*. "Nation in Search of a Religion," by T. T. Munger, *Independent*, April 11, 1901.

RESOURCES.—"Navy of Japan," *Review of Reviews*, May, 1901. "Railways in Japan," *Independent*, January 17, 1901. "Coal in Japan," *Scientific American*, December 8, 1900, page 363. "Trades Unions in Japan," *Century*, April, 1901, pages 892-897. "Cabinet Changes," June 16, 1900, *The Outlook*. "Modern Japan as a Mission Field," *Missionary Review*, September, 1900, pages 680-688. In same number, pages 688-696, "Present Need of Mission Work in Japan," by F. Matsumaga.

We conclude by referring to three notable articles:

1. "The Buddhists Appeal to Christendom," in *The Independent* of December 27, 1900, written by the Buddhists of Great Japan.
2. "Japan in the Sisterhood of Nations," by the Hon. Kogoro Takihara, *Independent*, July 4, 1901.
3. The personality of the Mikado," by W. E. Griffis, the magazine number of *The Outlook* for July, 1901.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18, 1901, to July 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		Ch., Aux., 38.27; Wilmington, Miss. Soc., 12.35,	
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bridgton, Ladies, 7; Gorham, Aux. (of wh. 25 const. L. M. Mrs. J. C. Gregory), 28; Harpswell Centre, Aux., 6; Portland, High St. Ch., Aux., 8.50; Wells, Second Cong. Ch., Aux., 25.60; Yarmouth, Aux. (with prev. contri. const. L. M. Miss Hannah Seabury), 5.25. Less expenses, 5.21,	125 14	Total,	98 62
Total,	125 14		
NEW HAMPSHIRE.		MASSACHUSETTS.	
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Chester, Aux., 14.25; Concord, Aux., 20; Durham, Rainbow Mission Band, 35; Exeter, Aux., 5, Phillips Ch., Jr. C. E. Soc., 3.59; Greenland, Aux., 24, C. E. Soc., 6.40; Hampton, Aux., 37.50; Jaffrey, East, Aux., 20.88, C. E. Soc., 1.58; Laconia, Aux., 26; Lyme, Three Prim. S. S. Classes, 10; Manchester, South Main St. Ch., Aux., 23.40, Y. L. Soc., 20, M. C., 8.26; Piermont, Homeland Circle, 7.50; Salmon Falls, Aux., 23.50, C. E. Soc., 1.50 (together to const. L. M. Mrs. Eliza Knowlton); Swanzev, C. E. Soc., 7,	295 36	<i>A Friend,</i>	10 00
Total,	295 36	<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, 52; Medford, Mystic Ch., Aux. (const. L. M. Mrs. Sarah Louese White), 25,	77 00
		<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. East Falmouth, Aux., 5; Hyannis, Jr. C. E. Soc., 2,	7 00
		<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, A Friend, 100, Jr. C. E. Soc., 5; Great Barrington, Bible School, 15,	120 00
		<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. West Peabody, Mizpah C. E. Soc.,	5 57
		<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Easthampton, Aux. (with prev. contri. const. L. M's Mrs. Amelia S. Lyman, Mrs. Cordelia Russell, Miss Clara Hannum); Northampton, Smith College, Miss. Soc., 45; Hadley, C. E. Soc., 10,	55 00
		<i>Holtiston.</i> —C. E. Soc.,	5 00
		<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. South Framingham, Grace Ch., A Friend, 50; Wellesley, College Ch. Asso., 420.57	470 57
		<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, South Ch., Aux., 75; East Braintree, Mrs. E. F. Stetson, 20; Marshfield, Golden Rule M. C., 10.58; Plymouth, C. E. Soc., 30; Quincy, Aux., 17.70; Stoughton, Aux., 3, Jr. C. E. Soc., 1; South Weymouth, Old South Ch., Aux., 2.70	159 96
		<i>No. Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Westford, C. E. Soc.,	25 00
		<i>Shutesbury.</i> —"K."	40
		<i>Suffolk Branch.</i> —Miss Myra B. Child,	
LEGACY.			
<i>Hanover.</i> —Legacy of Mrs. Susan A. Brown, additional, Charles P. Chase, Exr.,	4,995 00		
VERMONT.			
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bennington Centre, Burden Bearers M. C., 1; Brattleboro, West, Aux., 10; New Haven, Aux., 5; Newport, Aux. (with prev. contri. const. L. M. Mrs. Esther A. McGregor, 7; St. Johnsbury, North Ch., Aux., 25, South			

Treas. Auburndale, A Friend, 1, Prim. S. S., 5; Boston, A Friend, 20, Mt. Vernon Ch., Aux., 30, Y. L. Aux., 30, Park St. Ch., Aux., 30, Union Ch., Aux., 44.62; Brighton, Aux., 143.60; Brookline, Harvard Ch., Aux., 173; Charlestown, Wintarop Ch., Cradle Roll, 5; Jamaica Plain, Central Cong. Ch., Aux., 134.22, Dau. of Cov., 10; Newton, Elliot Ch., Aux. (of wh. 25 by Mrs. C. E. Billings const. L. M. Mrs. Mary Fuller Murdock, and 25 by Mrs. W. O. Trowbridge const. L. M. Mrs. J. B. Brown), 260, Elliot Aids, 25; Newton Centre, First Ch., Aux., 20.62, Cradle Roll, 17.54; Newton Highlands, Aux., 21.76; Roxbury, Elliot Ch., Aux., 30, C. E. Soc., 30.15, Emmanuel Ch., Jr. C. E. Soc., 2, Walnut Ave. Ch., Y. L. Soc., 70; Somerville, Winter Hill Cong. Ch., Y. L. Miss. Soc., 10; Walpole, Aux., 17.03; Watertown, Phillips Ch., Aux., 23; Westwood, Mrs. J. D. Clark, 5,	1,158 54
Warren. —A Friend,	40
Worcester Co. Branch. —Mrs. Martha D. Tucker, Treas. Blackstone, Aux., 12; Charlton, Cong. Ch., C. E. Soc., 10; Lancaster, Y. L. Aux., 30; Millbury, Second Ch., Aux., 50; Southbridge, Aux., 7; Upton, Aux., 21; Ware, Aux. (150 const. L. M. Mrs. H. P. Perkins, Mrs. J. V. Anthony, Mrs. Mary Avison, Mrs. Rogers, Miss C. Lamb, Miss J. June), 154.25; Warren, Aux., 7.15; Westboro, Aux., 16.30; Whitinsville Village, Jr. and Int. Dept., S. S., 3; Winchendon, C. E. Soc., 5; Worcester, Th. Off., mother and daughter, 2.50, Immanuel Ch., Aux., 9.11, C. E. Soc., 9, Old South Ch., Aux., 67.29, Park Ch., Aux., 4.31, E. C. D. Band, 7.25, Plymouth Ch., Aux., 20, Prim. Dept., S. S., 10,	445 16
Total,	2,539 62

LEGAOT.

Worcester. —Legacy of Albert Curtis,	20 00
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RHODE ISLAND.

Rhode Island Branch. —Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleasers, 50; Bristol, Aux., 67; Providence, Mr. A. H. Wilkinson, Wilkinson Mem. Fund, 10, Beneficent Ch., Ben. Dau., 20, Central Ch., Aux., 5, Girls' M. C., 4, C. E. Soc., 30, Free Evan. Ch., Aux., 30, Pilgrim Ch., Aux., 31.75, Laurie Guild, 20, Plymouth Ch., Morning Stars, 60, Union Ch., Aux., 201.62, Union Workers, 14; Riverpoint, Miss Emma E. Greene, 5,	548 37
Total,	548 37

CONNECTICUT.

Eastern Conn. Branch. —Miss Mary I. Lockwood, Treas. Danielson, Aux., 25.73; Griswold, Aux., 17; Groton, S. S., 9.54; New London, First Ch., Aux., 31, Jr. C. E. Soc., 10.35; North Woodstock, Aux., 10; Norwich, Broadway Y. P. Union, 5; Preston City, C. E. Soc., 4.50,	103 12
Hartford Branch. —Mrs. M. Bradford Scott, Treas. Berlin, Aux., 16.50, Golden Ridge M. C., 16, Cradle Roll, 6; Buck-	

ingham, Aux., 13.50; Burnside, "Loug Hill," Aux., 9.50; Farmington, Aux., 6 65; Hartford, Farmington Ave. Ch., Aux., 5, Cradle Roll, 30, S. S., 30.30, First Ch., Cradle Roll, 18.60; New Britain, South Ch., Aux., 28.58; Simsbury, Dau. of Cov., 80; South Manchester, Aux., 10; Suffield, Ladies' For. Miss. Soc., 12.50; Tolland, Aux., 5,	26
Rockville. —Aux.,	
Total,	30

NEW YORK.

A Friend,	25
Oswego. —A Friend,	
New York State Branch. —Mrs. F. M. Turner, Treas. Twenty-fifth Anniv. Off., add'l, 2; Albany, Aux., 25; Bridgewater, C. E. Soc., 10; Brooklyn, Tompkins Ave. Jr. C. E. Soc., 3, Cradle Roll, 50 cts.; Buffalo, Niagara Sq. Ch., Aux., 30; Gloversville, Miss McGregor's S. S. Class, 3.75; Long Island, Sea Cliff, Miss J. P. Roberts, 1; Morrisville, Aux., 10; Napoli, Aux., 10; New York City, Bedford Park, Jr. C. E. Soc., 5, Pilgrim Ch., Jr. C. E. Soc., 3; Poughkeepsie, Aux. (to const. L. M. Mrs. Martha Rhodes), 25; Rocky Point, Mrs. M. S. Hallock, 15; Sherburne, Aux. (const. L. M. Mrs. Stephen Holden, Mrs. William Colby), 50; Utica, Plymouth Ch., C. E. Soc., 5. Less expenses, 35,	163
Total,	416

PHILADELPHIA BRANCH.

Philadelphia Branch. —Miss Emma Flavell, Treas. D. C. Washington, First Ch., Aux. (25 by Mrs. Gen. Whittlesey to const. L. M. Helen Coburn Cook), 205.50, Jr. C. E. Soc., 1.30, Mt. Pleasant Ch., Prim. Dept., S. S., 3.75, Jr. C. E. Soc., 3.25; Fla., Daytona, C. E. Soc., 13; N. J., Bound Brook, Aux., 12, Pilgrim Workers Y. L. M. B., 35; East Orange, Trinity Ch., Sen. King's Dau., 10; Glen Ridge, M. B., 50; Jersey City, Happy Workers for Jesus M. C., 10; Newark, Belleville Ave., M. B., 26; Orange Valley, Y. L. M. B., 11.90; Pa., Germantown, Neesima Guild, 20; Philadelphia, Three children, 50 cts.,	402
Total,	402

MINNESOTA.

Morristown. —E. E. Barakat,	3
Total,	3

CANADA.

Canada Cong. W. B. M.,	5
Total,	5
General Funds,	4,704
Gifts for Special Objects,	125
Variety Account,	23
Legacies,	5,815
Total,	\$9,868



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KUSAIE.

MY WOMEN.—1901.

BY MRS. I. M. CHANNON.

THERE are thirteen of them, all kinds—earnest, faithful, willing, careless, heedless, slouchy, tidy, untidy, weak, lazy, some doing the best they are capable of, and others doing just as little as possible. They cover the whole category of dispositions. They all have the temperament of an indolent, relaxing climate,—too lazy naturally to care whether they have on all they ought to have, or whether all the buttons are buttoned, or whether their hair is combed with their fingers or not at all; not caring whether they change their clothes night or day until they are too dirty for themselves to endure, or else because they see that we wash our clothes at certain times, and they want to do the same.

Now that is what they come from, and that is what they have to overcome. Some of them have not been here over a year, some two years, others four and six. Most of them have overcome many of their tendencies in order to be in the school; for the rules are strict, and all have at least three outfits of clothing, most of them a comb and some of them fine combs. They all have their hair neatly braided, and there is a refreshing river that flows back of their houses where they go to bathe nearly every day. It is not a rule but an example to be neatly and freshly dressed at prayers, prayer meeting

and school, but some of the latest arrived have not observed the custom. The rain and sunshine so rapidly succeeding one another during a day soon mildews and rots their dresses, so that sometimes they look untidy when they are not.

There are seven houses for families, two in a house, with the exception of the two teachers. One family was in with one of the teachers; but he, Toauru, proved himself unfaithful, and Mr. Channon sent him away from the mission to live for a while. He has improved on the probation scheme, and will probably come back soon. His wife has kept on coming to school and doing her share in the work. Her name is Teraua.

Each house has four rooms; it is divided through the center. The rooms at the back are sleeping rooms, and each has a reed bed built into it. The front room has nothing in it. For furniture they have their camphor trunks, a table has been given them made of rude boxes, and they have little curtains for their windows and pictures are pinned around on the wall. The houses have sides of split lau placed close side by side and tied together; the roofs are thatch. The "lau" is an endogenous tree, with very strong bark used much for ropes here, the wood itself being very fibrous and easy to split. This tree grows as wild as a weed all over the island. Just here I will say that when a fence is made for cows, posts are put up very near together on which to stretch the barbed wire, the posts then begin to take root, begin to leave out, and ere long form a continuous and impenetrable hedge.

Now the individual women. Raete is in the last house of the row next to the boys' houses. She is Mote's wife. Mote, who has been in our school ever since we came, was a boy ten years old then, and now is a faithful teacher, steady and conscientious. Raete was the most faithful girl in the school in her time, and the match pleased us very much. They have a little son, Samuel Tebaou, named after Tebaou who went out as teacher two years ago, and was Mote's friend and classmate for seven years. It seemed quite touching at communion last Sabbath when little Samuel was baptized. Mr. Channon prayed that he might be given to the Lord as little Samuel of old. Samuel, we think, shows the influence of his being the third generation from heathenism. He seems like such a quiet baby and mild, and we have had experience with the native babies, and know just what little vixens they are. They never want to take medicine, and just shut their teeth and coaxing will do no good, or else they will scream in a lively manner. Raete has a very neat, pretty home; it always looks as nice as can be. Little Samuel has his daily baths, and smells as sweet as any little white baby. She is conscientious and faithful in all that is given her to do. She is a typical product of the Girls' School, and the work that those girls are doing

go out to make homes in the islands has not its equal here. My old material when it comes, and it is very hard to make such a transformation as though they were taken earlier. The married are like their voices; after they are married and come here their seem set, and we cannot get such sweet, mellow voices as the girls

next two houses this way are new ones within this year; we wish all houses were new, and we hope some day to build more substantial ones, and have to replace the thatch every eighteen months. Ana and Leka first. They are the couple from Nuguor, one of the Caroline Islands. It is hard for them for they must use the Gilbert language in all their

They are taking both English and Gilbert in the school; each has a Bible and hymn book, and are making fair progress. Leka is the best scholar, but both are very energetic. Ana is an example of industry amongst the women. She has everything to learn. I often come and sit with me, and we have long talks together; we find things to talk about as we work together in the kitchen, for she alternates with Julia, thus not taking too much of their time. She even less than the Gilbert Islanders when they first came here. They know geography in general, have studied some geography in the schools in the islands, but she knew nothing of a colder climate; our scholars know that the country is different although they have never experienced the changes of climate. Ana never saw a horse or cow or any animal, not even a picture of a horse before she came here. She said one day to me, "Is it true that a horse is different from a cow?" Occasionally I teach her out of school how to read, but it is very hard for her to get the notes, but I have not given up yet, for there was a boy once in our school who could not strike the key we gave him but in time he grew to be one of the best singers in the school, and he has a sweet, mellow voice. This was Tibwere, who is now a

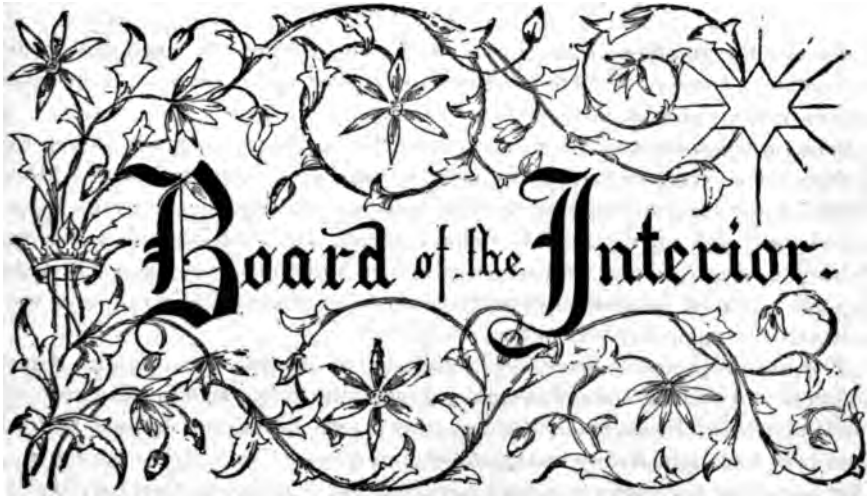
New and wonderful is the story of Jesus, and as I tell a little at a time to her, having to explain it more fully than even to my own children, a deep and wonderful appreciation of it comes over me, too. How well we know the story, and yet what floods of wonder come over us at times as we think of its amazing greatness. Leka is not Ana's first husband. Indeed, her first husband still lives, and she has left him for this man. She has three children by the first husband, and they are all living. I know she thinks of them and longs to see them. At times we talk about our absent children together. When Mr. Channon took them he did not know that this was her second husband, or that she had children. Had he known it he probably not have taken them, though he might not have found a

better one, and I am sure he could not have secured one any freer from sin and wickedness than they. It is with such material that we have to work down here. But have you noticed what material the Lord had to use as recorded in the Old Testament? We are alternating Old and New Testament, book by book, at prayers this time, and as we read the Old we are struck with the heathen customs practiced all through, so much like these here in Kusaie. Leka and Ana want to do their best, and Ana often says, "I like this place very much." They have not much to give to show their appreciation, but Leka surprised us by bringing up once after the arrival of Captain Melander some pearl shells such as are used for knives in Nuguor. Another time some lizard's eggs, as he has seen Mr. Channon collecting them here for the benefit of some professor at home. He wants to do something.

It is by daily living, daily teaching, here a little, there a little, that their lives are going to be influenced. We can hardly see any change with some and get very discouraged, but when a few seem earnest and eager to do their best they can, it is very gratifying to us.

Our prayer meetings on Thursdays are our precious seasons together, and as I look into their faces how I long to do more and more for them; but the cares of my little family are very absorbing, and I feel that my greatest work for them is the influence I have over them,—is the example I can set of a Christian home. I can only pray to be led and to be filled with the Spirit. It takes great grace to bear the many trying things in our work. What a world of good the few letters that come to us do, and we learn that some are personally praying for us. Then we feel that it may be some of those very prayers that have sustained us in the hours of trial.

Now you have a picture of one or two of my women at this time. God bless them all; how much interest we have in them, and how we hope and pray that they may be kept, that their lives may be examples of steadfastness. I have some women who are not here who have gone out to the work; some whose words of work and good tidings of souls saved and brought in are such a comfort and cheer. And I have one, oh! so sad; she went back into sin after one short year of work. Korakora, I cannot forget her,—she was as faithful as Lydia while she was here; the children loved her for she did so much for them, but she was weak and the work seems apparently lost on her. But I feel that she may yet be saved; the good she might have in the world is all lost, and the harm that she did in her sin, its magnitude may not yet be estimated. How many times we think of Jesus' life here on earth; the days of sadness, as he looked upon those whom he longed to save, and some of them walked no more openly with him.



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Mrs. J. B. LEAKE, after twenty-three years of service as Treasurer of the Woman's Board of the Interior, tendered her resignation of this office on July 12th. With sincere regret on the part of every member of the Executive Committee, it was accepted. It is needless to say that she has filled the responsible office with rare skill, efficiency and patience.

"She has come into sympathetic touch with hundreds of self-denying givers, handled many consecrated gifts, and set a high standard for those who guard the Lord's treasury,—not the least gift to it being her own twenty-nine years of unpaid service as Secretary and Treasurer."

For Mrs. Hurlbut, who is to be Mrs. Leake's successor, we ask the loving confidence of all, with the prayer that she may find it an ever-increasing work and responsibility.

R.

A TRIP TO PAO-TING-FU.

BY MISS MARY H. PORTER.

AMONG the schoolgirls who were in Peking during the siege and who have been in the school since it opened in October last, were nine from Pao-ting-fu or other places on that railroad line.

When the commencement was over and the pupils were ready to return to their homes it was necessary for some foreigner to accompany them. Miss Sheffield and I were very glad to avail ourselves of the opportunity to make the trip and visit the circle of Christians there. Dr. Atwood had waited in Peking to escort us, and we had trustworthy Chinese to go in open cars with luggage; a most necessary precaution, since no checks are given, and the only security against loss is personal vigilance.

The morning was a lovely one; the sky of deepest blue, the air fresh and cool. The long train was standing near the news station, just west of the Chien Mên (Front Gate), whose tower, torn down and burned to less than half its height, is the most conspicuous token of the city's humiliation. Our party had the entire woman's compartment of a second-class car, which gave privacy and abundance of room.

The line is under the control of the French, and its stations occupied by their guards. The depots, some of them very well built and attractive buildings, were all destroyed last year, and have not yet been replaced except by small temporary structures. It was on this line of road at Feng Tai that the first fierce attack of the Boxers was made in May, 1900, and all along the line are the evidences of their determined purpose to destroy utterly the road bed, bridges, and everything connected with this foreign method of transportation.

The country is beautiful; a plain, it is true, but with silvery streams running through it from the range of hills not far distant to the west. The many walled towns and cities, with their towers and pagodas, are picturesque, and the greenness of May, to one coming from the dust and dreariness of Tientsin, would make any country landscape seem lovely. At Cho-cho and Lie-li-ho some of the girls left us, so that when we reached Pao-ting-fu at half past four only four were left besides ourselves. Dr. Peck and the native pastor met us with carts, and we were soon in the Christian settlement, not far from the city wall, in which those who are left of Pao-ting-fu Christians, and many from the outstations, have found refuge. The girls were welcomed by fathers, mothers and other relatives, who since they parted had all been in extreme peril, and who had borne the terrible suspense of the months in which no word from those in Peking reached the outside world.

They found many vacant places; the school home from which they came razed to the ground, and the teachers who inspired them to desire the higher training of the Bridgman School and sent them to it, gone by the pathway of martyrdom into God's light. The place now occupied is a great farm, its main buildings facing on an immense threshing floor. Here Dr. Peck has a fairly comfortable temporary home, while smaller courts in the rear give shelter to many households and a girls' school under the care of a lovely native young woman. The chapel, which seats about two hundred, was the stables of the farmer. Cleaned and furnished with seats it makes a very good meeting place. It is adorned with scrolls and banners prepared for the funeral services held in it. Above the platform here, as in Tung-cho and Peking station chapels, is a panel on which are inscribed the names of those members who died for the faith.

In the early morning we went across the street to the ruins of the mission homes and school buildings, and saw the utter desolation wrought by the fierce outburst of fanatical rage last summer, and went on to this new place given by the authorities, where lie what could be gathered together of the dust of the twenty-six who were buried with honor, perhaps in the very presence of some of those who had rejoiced that they died in what their enemies accounted ignominy. Wild flowers are already springing up about the mounds, as if Nature would reach out tender hands to cover that which the cruelty of man had wrought.

Two days later we went to the temple where the Boxer trials were held, when Miss Gould, Miss Morrill, Mr. and Mrs. Bagnall, Mr. Cooper and little Gladys Bagnall were condemned to die; and then along the very routes over which that sad procession passed to the spot where they were beheaded. The shallow pit in which the bodies were found is very near, and that in which a non-Christian countryman buried the head of Mr. Pitkin not far from the corner of the wall on which it was exposed. The Sabbath services were conducted by pastor Meng, whose elder brother, the senior pastor, and only sister were victims of the Boxers. The younger man was absent, and kept a day or two longer than he planned in Tientsin by what seemed a mere accident. Had he returned as he purposed the church would have lost the leader who, with remarkable prudence, fidelity and wisdom, has gathered together what remained, established schools, found a refuge for country members and carried on the work of the station. He was in Tientsin during the months of greatest peril, and learned many things which enabled him to guard his flock against some of the dangers of victory, by which he had seen some who stood the test of defeat overborne. Peace and prosperity are still distant if not doubtful. The country about the provincial

capital is in a state of anarchy. The Roman Catholics, depending on the support of the French soldiery, are arrogant and exacting, and no one dare prophesy what is to be the outcome. While we wait the unfolding of God's plan we magnify his great name for grace given to his children, and beg you to pray with us for peace which shall be in righteousness. Dr. Peck has been with the Pao-ting-fu circle for two or three months. He has been very successful in securing indemnity for their losses, and has won by his conciliatory and kindly methods the good will of officials and neighbors.

Were there only the Protestant problem to solve we might hope for "speedy issue out of our tribulations," but that of the Roman Catholics grows more and more complicated, and one must be very sanguine to have any confidence that the peril of massacre even is past. With foreign troops at hand life in the city is reasonably secure, but no one would be surprised at a fresh uprising in the country districts. More than forty Christians (Roman Catholics) have been killed since the Chinese New Year, and they are fortifying towns and villages for defense,—and, alas! for aggression also.

LETTER FROM NELLIE M. RUSSELL.

PEKING, May 5, 1901.

DEAR MISS WINGATE: With this I send a picture of our Bridgman School graduate who was teaching in the girls' school in Dr. Edwards' Mission at T'ai-yuan-fu, Chow Hse. I think I wrote you some time ago that we were going to send for her. We did so, and she reached us two weeks ago. She brought with her Mrs. Kung, the wife of the official who saved her. She is the one holding the child in the picture. She and her husband were cured of the opium habit at Dr. Edwards' hospital. While there he became much interested in Christianity, and often went there to church. Our dear Weu Tsuai has had a most thrilling experience, and we are so happy to have her again. The first attack made on the foreigners there was about half past six in the evening. That day the city had been wild with rumors, and Miss Combs (the English lady who had charge of the school) gave Weu Tsuai the money she had of hers, and told her if trouble should come to them to try and escape. About the hour above mentioned a large crowd gathered, and the howling was frightful. The mob first set the bookstore in the front on fire, then the street chapel. In the midst rain came to put out the fire, but after a time the fire was started anew. Miss

Combs had the children and young teacher moved into the inner court, and they with all the foreigners gathered in a small room.

As they saw building after building set on fire they decided to make a run through the crowd of people, and if possible make the residence of the English Baptist missionaries in another part of the city. The gentlemen were armed with revolvers. This was about midnight. One gentleman led the way, then came the ladies and the Chinese schoolgirls. They had just started when Miss Combs found that one of the sick schoolgirls was not with them. She found a man to carry her, and then took the hand of a little lame girl. The latter was crying, and Miss Combs said: "Don't cry; I will not leave you. If we do not escape we will die together." The little procession started, but in the rush and firing Miss Combs and her little



WEU TSUAI AND MRS. KUNG.

charge got left behind. Weu Tsuai and the man with the sick girl also got separated from the others, and after going about two blocks sat down and waited till Miss Combs should come. They could hear the shouting and see the burning of the buildings. In the mad rush Weu Tsuai lost her shoes and her hair came down, so some of the mob in going past them

said, "They are beggars; no use of troubling them." They also heard them say, "When the foreigners got away they killed several, and we have only killed one of them." Then they knew that Miss Combs had not escaped, and they made their way across the city to the Baptist Mission. Some of the gentlemen went to look for the brave teacher, but all they found was a part of the poor, burnt body.

The next day some of the missionaries sent for a Christian man, and asked him to take Weu Tsuai to his home. She would be safer with him, as they felt there was little hope for them. He did so, and she spent three or four days in his home. After the massacre of the foreigners they turned their attention to the Christian Chinese. One of the first places visited was this Mr. Chu, who was protecting our girl. He was a photographer, and while the mob were busy breaking and looting his rooms, the family rushed into the back court, and by the use of tables managed to climb over the wall into a small court of a neighbor. Then they were allowed to hide in a cowshed all day, and at night they got a cart and drove out into the country some distance to the home of some other Christians. Weu Tsuai remained with them only over night, as they dared not keep them, so the next day they went to another home, and there remained for some days. The photographer sent word to Mr. Kung, a small official, and he at once took Weu Tsuai to his home. From that time she was cared for as one of the family. Mr. Kung at the risk of his head went to the governor, Yü Hsien, and asked protection for the foreigners at T'ai-yuan-fu. He was suspected of being a Christian, but as he had a large circle of friends he escaped. Two of his friends were writers in the governor's own office, and known to be attendants at the chapel, but they also escaped by recanting. Mr. Kung has since been appointed by the governor to go through the province and bury the remains of the foreigners. His wife is a very sweet lady. She was afraid to stay in T'ai-yuan-fu, as she heard foreign soldiers were expecting to take the city. Her little girl is very cunning. She knows several hymns, and thinks only the ones she knows and can sing are "praising God hymns." Weu Tsuai is to be married the first of June to Wang Weu Shun, one of our young men who graduated from the seminary a year ago. He is a fine young man, and we are fortunate to have two such earnest, tried young people to be our right hands in Peking. Our dear girl is one of the sweetest of all our graduates. Her father, mother, brother, sister-in-law and a little nephew were killed by the Boxers. She has a brother and sister younger. You will hear more of her in the years to come, for she is to be my assistant.

FROM MISS EMMA C. REDICK.

KAMUNDONGO, AFRICA, April 8, 1901.

THIS is a beautiful morning, and we are enjoying it with Mrs. Woodside, who is here on a visit with her little boy. As the mail goes in the morning we are busy with letter writing. I am just recovering from my first attack of fever, but it was a slight one. The changing of the seasons, from the wet to the dry, is the worst time of year for fever, as they say, but there is not much sickness in the mission just now.

I am enjoying my work very much, and the interest grows as I become better acquainted with the people. The attendance at church does not decrease. The church is full every Sunday, people coming from villages an hour away. Of late there has been considerable interest shown in the matter of burning fetishes. One Sunday the old people came with their baskets of charms and publicly renounced them before the whole congregation. After the services were over a fire was built in front of the church, and as the things were put on the fire we all sang a hymn. One of those who brought her things was an old woman, who stood trembling as she saw the things she had put so much faith in slowly burning to ashes. The other people at the villages prophesied that they would die within the year.

The next Sunday two other sets were burned. The head man of Kam-bueyo, one of the largest villages near here, brought his horns and other charms to be burned, but he did not bring everything. The next day he came with the others saying his conscience hurt him. Yesterday there were two other sets burned, and we hope the good work will continue.

Our Sunday school with the children is very flourishing. I counted two hundred yesterday, and this was after we had sent some of the older ones to the other school. Mrs. Woodside had the class of one of the native teachers who was sick, and she enjoyed it very much. We have six young men to help us, and they take a good deal of interest in the classes. On Saturday nights we have teachers' meeting with them. We are selecting lessons from Luke. Before that I had been teaching my class of girls the catechism, but now I can use enough language to do a little individual teaching, and now I teach them a little catechism in the evenings, when I have my turn with them while they sew. After they sew awhile they begin to sing their native songs. We like to hear them.

Not long ago I had my first experience with the army ants. I awoke in the night and felt them on my neck and in my hair. As soon as I had a light I knew what they were. I hurried into Miss Stimpson's room, and as I did, so I stepped right into the midst of them. It was a long time before I got them all off. The next day there were millions of them outside the kitchen and schoolroom doors. They have been in some of the natives' houses too.

I enjoy reading *Mission Studies*, and the work at other places seems more interesting now that I am in the same work.

THE SEASON OF THANK-OFFERINGS.

THE season of Thank-offerings in the department of the Board of the Interior is at hand. Let us "come into the presence of the Lord with a gift" never commensurate with "all his benefits," but "even as he has prospered us"—expressive of a deep sense of gratitude for the blessings bestowed upon us as a Board and as individuals.

The pages of this number of LIFE AND LIGHT prove to us the character of some of our work in China, giving us cause for gratitude in being permitted to be sharers in results which can bear such tests for the Lord's glory. He is in the turnings and overturnings in that land, and will not forget the prayers and testimony of the martyred thousands there.

Let us thank him for the signs of the new day, and for what is to be in China.

India is beginning to smile in the promise of green fields, where for so long pestilence has walked with famine. Let us thank God for this, and for the opened door to the hearts of the people, which the world's sympathy in their long-suffering has unlocked.

What deep and tender gratitude we feel as we read of the wonderful revivals in Japan; assuring us that through all the mental wanderings and doubts of these people, so bright and progressive, the Holy Spirit is leading them into the ways of true thinking and true living. Let us not mistake mere gladness for gratitude which recognizes a giver of the thing which makes us glad, and constrains us to express our thanks in some tangible form.

These are but few of the causes for thanksgiving. Over the entire foreign field is the blessing of the Holy Spirit's presence, bringing results far beyond the limits of our faith, in which we are permitted to have a share.

M. M. R.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10 TO JULY 10, 1901.

COLORADO	154 91
ILLINOIS	1,516 79
INDIANA	15 00
IOWA	317 87
KANSAS	57 50
MICHIGAN	310 08
NEBRASKA	81 54
OHIO	670 36
SOUTH DAKOTA	18 88
WISCONSIN	312 49
KENTUCKY	1 00
MASSACHUSETTS	344 23
NORTH CAROLINA	25 00
MISCELLANEOUS	152 07
Receipts for the month	3,977 72
Previously acknowledged	33,920 81
Total since October, 1900	\$37,898 53

CENTURY FUND.	
Received this month	95 77
Already reported	2,291 57
Total since Oct. 20, 1900	\$2,387 34
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	46 00
Already forwarded	717 13
Total since Oct. 20, 1900	\$763 13

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXXI.

OCTOBER, 1901.

No. 10.



DIONG-LOK LANDING, WITH MISS BORTS AND MISS HARTWELL IN THE GOSPEL SAMPAN.

CHINA.

A VISIT TO PAGODA ANCHORAGE AND OUTSTATIONS.

BY MRS. CONSUL GRACEY, FOOCHOW, CHINA.

IT has been my wish for a long time, in fact ever since I lived in Foochow, to visit some of the outstations of our mission and see something of their work, and this week I have had the pleasure of going with Miss Hartwell on an interesting trip.

We left Pagoda Anchorage in the "Gospel Sampan" at 9.30 on the morning of June 3d, and sailed up a narrow creek, a tributary of the Min River, beneath the fairest of June skies and through scenes of quiet beauty. About noon we arrived at our landing place, where we were to take our sedans. I had brought my chair-bearers with me, and Miss Hartwell had sent ahead for two more for herself, so we were soon ready for our two hours' ride. The landing is at Diong-löh (Lasting Delight), a district capital containing twenty thousand inhabitants.

Our way leads by a narrow city street outside the city wall, out into the country, through a pass, to the other side of a mountain range, and looking down into a broad valley. The rice fields in their daintiest green are surrounded by mountains, whose foothills are covered with many fruit trees intermingled with spruce. There are the pomelo, the peach, the arbutus, the lichee and the orange, while cactus hedges guard many a garden, and the green plumes of the palm nod in the soft breeze. Our path winds through the rice fields. Here is a rest-house, and the coolies stop to refresh themselves with a cup of tea, and Miss Hartwell does not forget her opportunity to tell her mission. Her "Bing-ang, bing-ang" (Peace, peace)—the Christian salutation—is very sweet to hear as she gives it to all alike, Christian or heathen. We are ready to go on, but one of the coolies calls out, "No can; have got dead man." I say "Maskee" (Never mind), so on we go. After going a few rods he calls out with warning voice, "Miss-sis-see must catchee hand-chef," so I cover my nose just in time to escape the worst. We pass the dead beggar in his poor lattice work coffin, around which the big flies are buzzing, and out into the open country,—it never seemed sweeter!

In the jasmine gardens women and girls with small baskets are gathering the flowers, one by one. These are carefully dried and mixed with tea, to give it a fine odor and flavor. In the midst of these gardens of U-nang stands the home of one of the native preachers, where there is a woman's

tion class taught by his mother. Here we alight, and although unexpected, receive a warm welcome from both teacher and class. We enter to find eleven women and girls sitting around a rude Chinese table, on hard stools, preparing their lessons, all studying aloud, as is the Chinese custom. It is about three o'clock, and as we are to rest here for the night, we retire to a room reserved for the missionaries, refresh ourselves, and then Miss Hartwell begins her inspection of the month's work. I listen with much interest while they read from their "Bible picture book" and then give the story in their own words of "Moses and the tables of stone," "Caleb and Shua," "Ruth and Naomi." Then follow recitation of the Commandments and several portions of the New Testament. They are much in earnest, and



MRS. GRACEY AND THE CONSULATE COOLIES.

When Miss Hartwell asks me to say a few words to them I cannot refuse, and tell them of the "King's Daughters" in far-off America, my home-land, and how with them are trying to do His commandments, and of one circle which has for its motto, "Do one kind act every day." I do not tell them of the carelessness of some of our Christian people, but I wonder how much truth they would have in us if they knew.

At six o'clock we sent our coolies before us with our supper, and ate it on the top of a big boulder near our chapel. We hardly found time to eat, however, there was so much to see with such a panorama spread out before us, which was constantly hidden behind fresh groups of Chinese who flocked

from every quarter and fastened their eyes on the two foreign women; and when the sun went down behind the hills it left us with over a hundred Chinese around us. Night was falling, and we reluctantly took our way down and were soon in our rest-house. I was very tired and retired, but Miss Hartwell was busy far into the night examining the work, paying the teacher, giving the women their small allowance and attending evening prayers. A cot from Pagoda had been provided for me and I was soon in the land of dreams, nor did I wake until the sun was peeping over the hills. We breakfasted at half past six, and after presents of jasmine flowers and much "chin chinning," took our chairs amidst the firing of crackers, little and big, and left this lowly, but hospitable roof. It was one of the few mornings when the air was cool and fresh. Our way lay across rice fields, where men were busy either setting the plants for the second crop, or stirring the black mud about the plants with their hands as they knelt in the water. Women were gathering jasmine, and many children were carrying the crimson arbutus in baskets to the nearest village market.

As we neared a village the little children cried, "Ka-li, ka-li" (Come quick, come quick), and from doors and alleyways came women, boys and girls, with gay-colored trousers in red, green and purple, in unmatched frocks, hurrying forward to catch a glimpse of the foreign ladies as they pass, and Miss Hartwell's "Bing-ang, bing-ang" came often to my ear. I wished that I could understand their language, and be able to speak to them. A little farther on through the dirty street we came to a turn, went down an alley, and entered a day school. It was early and few had gathered, but we learned of two women who wished to come to the Woman's School; and a letter was handed Miss Hartwell from another village, asking her to establish a station class there.

Now we go on again, and as we near Diong-löh we visit the grounds which have been purchased by our Board for Miss Borts' new Girls' School building. She hopes to have it inclosed by a wall this year. It is on a hill and is a lovely spot, with mountains in the distance on every side. As we descend the hill and enter the city we stop at the station class just opened by Miss Hartwell. We find eight women in the class, all with bound feet, as they are just beginning to learn the better way. Two of them are widows with children to support, and able at best to earn but a few cents a day. As one of them was just prepared to give away one of her daughters, it was arranged that each of these two widows should send a daughter to Miss Borts' school at Pagoda. This means two more girls saved from heathenism at the cost of only ten dollars apiece each year. As we leave the class we feel happier, for three of the women, besides one of these two girls, have agreed to let out

their feet at once ; an act of real courage, for they will meet much derision from their neighbors.

As we ride through the main street of the city a woman calls out to Miss Hartwell, who understands that she would like to visit her house some day ; but when we reach the church we find her still behind our chairs, and she has run all the way to ask if she may come to the Woman's School. We alight at a large building erected for an ancestral hall, but as the funds gave out before it was finished, the American Board rented it for a church and parsonage and day school. There is also a "chamber over the gate" for any missionaries who may like to rest there while out touring. The hall is built around a garden, where we overlook the pomegranate and other blos-



THE DIONG-LOK WOMAN'S STATION CLASS.

The teacher sits in the center, and the two widows are seated one on either side of the teacher.

soms as we eat our tiffin on a covered veranda. We meet the pastor's family and a Bible woman who has come to report her work to Miss Hartwell, and also brings a few women with her whom she has brought in to church services. We are received and sent off amidst the popping of firecrackers, which seems to give the people much pleasure.

As we passed out through the city and once more came into the fresh country air, we decided that the weather had been made on purpose for us, so different had it been from the hot or rainy trips Miss Hartwell had taken before.

Arrived at the creek we found our sampan waiting for us, and sailed quietly down, until at 4 P. M. of June 4th we found ourselves again at Pagoda, tired but very well satisfied with our trip.



MRS. MARY E. BISSELL.

INDIA.

FIFTY YEARS OF MISSIONARY LIFE.

MRS. MARY E. BISSELL.

[ON the twenty-seventh day of August, 1851, Mrs. Lemuel Bissell landed in India to begin her life-work as foreign missionary. Friends in India and elsewhere have joined in celebrating the fiftieth anniversary of the day, and we gladly give a large portion of this magazine to tributes which have come to us of the great work she has done in her adopted country. We shall hope to give an account of the celebration in Ahmednagar in due time.]

OUR MOTHER BISSELL.

BY REV. TUKARAM NATHOJEE.

Pastor of A. B. C. F. M. Church in Bombay.

[TRANSLATED.]

ONE who has had no experience in the matter would be unlikely to understand how much more difficult a land India is to work for than most pagan countries. It is as difficult to secure any fruits of missionary efforts in India as it would be to reap a harvest from a soil in which there were *beds of solid rock*. The missionaries who labor in this land have many

ties to encounter, and among them that of living constantly in a hot climate, which is injurious to the health. The grace of being able to live fifty years in a country like India had so far been dropped into the lap of but one of our missionaries, namely, Dr. Fairbank, of Calcutta. Of our missionaries, this blessing has fallen in the lot of our revered Mrs. Bissell. For this we are unfeigningly grateful to the Lord. The work of this American Mission was started in Western India, and the number of its ladies has increased to that of the gentlemen, nearly half. Of this large body of Christian workers only Mrs. Bissell has, up to this time, had the privilege of seeing the jubilee mission service. That this privilege has been shown to her is a great cause for gratitude to the Christian community in India.

Bissell came to India with her husband in 1851. At that time the work of this mission had progressed but little. When she first came there were but two churches, one mission, and about sixty or seventy-five believers. Now in this jubilee year there are, in connection with the American Baptist Mission, forty-nine churches and eight thousand seven hundred and fourteen individuals connected with them. Mrs. Bissell can see Christian workers of a third generation around her. Who years ago were little children she now sees as pastors,



REV. TUKARAM NATHOJEE.

teachers and workers in charge of other important posts. One of the poor little boys in the lowest class of the school at the time Mrs. Bissell came to Ahmednagar, in 1861, is the writer of these lines, and is pastor of Bombay church. For all this he is humbly grateful to God and gladly writes of Mrs. Bissell.

For fifty years she has been working for our people. Because of the love for them with which she is filled, the Christians of India love her devotedly. In all stations of the American Mission there are old workers who have felt the strength of her love for them. If Mrs. Bissell should now go to any mission station, she would find few there whom she did not know or who did not love her. Of Mrs. Bissell we Christians all feel that she cares for us as a mother.

At the time that the work of this mission was started there was great opposition to the education of women. At such a time to organize and carry on a girls' school, to teach the girls what they needed to know, and prepare them to make happy Christian homes, was no light undertaking. Still, by carrying on this work with courage and by great efforts, Mrs. Bissell has brought happiness to many Christian homes. If this subject were considered all by itself, there would be found everywhere living monuments to her name. Reading, writing, sewing, the conduct of the home economically and yet happily, this knowledge our women have acquired, and therefore we now find in our Christian community educated wives, loving mothers and earnest sisters working for their country.

Women naturally have sweet voices, but how to use the gift of singing aright, and to have sacred hymns on their tongues, this they needed to be taught. Mrs. Bissell has been fond of teaching singing. Much of her time she has spent in teaching boys and girls to sing her own and other hymns. She used to be the one to start a hymn during services. The boys and girls whom she thus taught then are now leaders in the churches, and of course they love their mother.

When Mrs. Bissell first came no one had heard of medical missions. There were few doctors. When there was sickness among the poor, Mrs. Bissell would go and help in every way she could. For this purpose she studied homœopathy, and kept some medicines on hand. Her remedies were ever useful to the women and children.

To give comfort in sorrow, advice in perplexity, help in poverty, these are the things that win the name of "friend." From childhood up we have seen these things in Mrs. Bissell's character, and Indian Christians are not so ungrateful as to fail to return love for them.

All men are fallible. Even the Apostle Peter fell; and what can be

expected of a recent convert from Hinduism? He who has fallen needs a loving hand to help him, and such a hand Mrs. Bissell has often stretched out to the man or the woman who had gone astray.

Mrs. Bissell lives for the Indian Christians.* In their sorrows, troubles, perplexities, she has ever been ready to help them, and therefore the whole Christian community loves and esteems her. That this loving worker, this revered mother who, with her whole heart, works day and night for the Christians of India, has been allowed to live for fifty years amongst us is a matter of deepest gratitude to God on the part of us all. With the prayer that the Almighty may yet spare her to live many years among us to work for his glory, I bring these few lines to a close.

A GLIMPSE OF MRS. LEMUEL BISSELL IN 1901.

BY MRS. CHARLES HARDING, SHOLAPUR, INDIA.

Now, let us see Mrs. Bissell as she is to-day, fifty years after her arrival in India, with her more than threescore years and ten! We marvel that the years have laid their hand so lightly upon her, at her quick step, and her hair still of such a glossy black, at her physical endurance and her long-continued active life. We wonder, too, that aside from her many home duties, and the care and guidance of seventeen Bible-women and more, she can still look after her large district, with its pastors and catechists, its nine schools with their teachers and pupils, the latter including a goodly number of orphans. We know that the secret of this remarkable term of service is a hearty love for the work and God's blessing on the dear worker, else how could she have borne all her sad loneliness and added burdens without the aid and loving sympathy of the beloved companion of her life for forty years!

Almost any day, if we enter Mrs. Bissell's home at Ahmednagar,—the "Brick House," as it is called,—we shall find men, women and children standing around, schoolgirls here, preachers and teachers there, all waiting for "four words" with Mrs. Bissell. Some have come for medicine, others for pecuniary help, still others for counsel and sympathy, so that Mrs. Bissell's mind and heart are taxed to the utmost, though she is helped in it by two daughters who share the home with her. On going up the steps onto the veranda and into the adjoining rooms, we still find persons here and there longing to have a few words with the kind, motherly heart! The wonder is where the moments of rest come in.


Three times a week, at noon, Mrs. Bissell meets her Christian women

* Literally translated this sentence would read, "The Indian Christians are Mrs. Bissell's life and soul."

and others who come together for Bible study and prayer. I have often been present in these interesting companies, and have watched the women with their pleasant faces—have heard their quick answers to the Bible questions put to them, and have joined in their hymns of praise and listened to their earnest prayers. One fact of special interest in connection with this Bible work is the starting of classes for Bible study in the different parts of the city of Ahmednagar, with one or two Bible women as teachers for each class, and all under Mrs. Bissell's careful supervision. To think of so many heathen women studying God's book in that one city! What possibilities for good! "What will the harvest be!"

Then I recall some very pleasant seasons when I have been away with Mrs. Bissell to some village near Ahmednagar, to meet the Christian women, and others as well, for a Bible service. How good it was to see their interest and their appreciation in having their missionary Mother come to meet them, though she was pressed with so many cares! Still another scene I recall when I went with this same busy worker, only about six or seven months ago, to a church recently formed in her own district, about thirteen miles from Ahmednagar. I had long wanted to go and see for myself that interesting work, and when the time came I did so, and was not disappointed. The drive there was delightful, though the latter part was over a rather rough road. A good sized room, the rest-house of the village, and therefore with no wall on one side, accommodated us. A number of people from near villages had already gathered for the Sabbath service and the communion that was to follow. The Bible-reader living in the village, with his sweet-faced wife and dear children, was present, also two or three helpers who went with us. The services were full of interest: the catechizing of candidates to be received into the little church—the baptisms following—and the remarks made by those who took part in the services.

But time "fails me" to tell even a tithe of all the good this dear "Mother in Israel" has done and is doing in our mission circle: the tender sympathy and most timely help she has shown to our mission families in times of sickness and bereavement: the mothering of the wee ones who were deprived of the loving care of their own mothers at home. I am sure that if Paul were to-day writing to the church at Ahmednagar he would say, "Salute the beloved Mary, who labored much in the Lord, for she hath been a succorer of many." God bless the "great-heart!" The Lord recompense her work, "and a full reward be given" her for her long years of faithful labor, and the Lord be pleased to spare her, who is so necessary to us all, for *many more* years to come!



THE DAUGHTERS.

MRS. BISSELL has the great blessing of having her two daughters with her in her India home, both engaged heart and soul in the work she loves,—Miss Emily Bissell at the head of our Girls' Boarding School in Ahmednagar, and Dr. Julia Bissell as a medical missionary. The Boarding School now has three hundred and thirty-nine pupils, of whom one hundred and sixty-three are boarders, and is the largest school for girls in India. A year ago a class of girls in rug-weaving was added, of whom forty are already finding employment in the rug-weaving factory in the city. It is thought to be the most successful venture of the kind in the city. English is taught up to the Fifth Anglo-Vernacular Standard, the equivalent of the second year in the high schools of the United States and Canada. The last Annual Report of the mission says:—

“The case of the Girls' Boarding School in Ahmednagar is but one illustration of the increasing demand in all our Girls' Schools for larger buildings to accommodate the larger classes; for a greater—and more efficient—corps of teachers; for more dormitory room to house the applicants, increasing every year, and each year more difficult to refuse. One hundred and sixty-three boarders live in buildings already crowded with one hundred and thirty-five; three hundred and thirty-nine pupils confidently expect to be provided for in class-rooms which with two hundred and forty scholars would shock the hygienic sense of zealous Western school boards. So we inclose the corners of verandas, hang up curtains and make class-rooms for the determined applicants; we usurp corners of the church, and turn dormitories into schoolrooms and employ new teachers; then, as the first of the month approaches, we pace the floor and grow absentminded in the endeavor to see whence funds are forthcoming with which to pay teachers and to feed these ‘little ones.’



MISS EMILY BISSELL.
Ahmednagar Boarding School.

"For three hundred and thirty-nine pupils we have twenty-four teachers, —eighteen women and six men, of whom three are Hindus. One Christian is superintendent of the Vernacular classes, the right man in the right place. A fourth Hindu instructor was employed. Mr. Rishi is a liberal-minded gentleman, who enters his work with genuine interest in the cause of education of girls and women in this country. Seven of last year's pupils are back as teachers. It is a pleasure to say that eleven others have gone out from this school the past year to teach in Girls' Schools in six stations of the mission, while one has entered upon a course of training as nurse.

"In the famine year the whole school was not called together until the last week of February, owing to scarcity of water in the city: then we had water brought in from two wells, by hiring men to do the work, and so, at high prices, water has been bought for the dormitories every month since then. With corn from America to relieve us and with generous donations from the Famine Fund, we have kept on uninterruptedly through the year, for which we are thankful. We can say that not one even of the day scholars from their lowly homes has suffered from want of food.



DR. JULIA BISSELL.

"Our kind Government Inspectors have come and gone as usual, pointing out weaknesses and commending strong points, and Mrs. Harding left on record her pleasure in examining the Bible classes.

"Every year of work in this school shows its greater possibilities, and renders it more engaging. The withdrawal of Mrs. H. G. Bissell, made necessary by the loud calls of work for women in the southern district, is much regretted, as this school is now far too large to be administered efficiently by one lady. It is earnestly hoped that the division of the school into two separate institutions, vernacular and Anglo-vernacular, with separate management, is near at hand. Only so can justice be done to the almost unwieldy classes, or to the pupils individually, as scholars and as girls."

Dr. Julia Bissell has been doing a most successful medical work in

Ahmednagar for the last seven years. Of the work of Dr. Bissell and Dr. Grieve the Annual Report says : " The working-staff consists of two assistants, two compounders, four nurses, two matrons, and last, but not least, the cook of the diet kitchen, which supplies appropriate diet to those who otherwise could not afford it. The daily attendance at the dispensary in the year has totaled 31,160. When distress from famine was most acute the numbers reached nearly three hundred a day. A crowded waiting-room, an audience of impatient mothers and restless children, sufferers moaning with pain,—such a gathering is not the most promising one to which to speak the word in season, yet through the open door of the waiting-room comes each day the voice of the Bible woman : ' So you come here to be cured of this disease that has troubled you so long? Jesus knows you are sick. He can do more than take away your pain. He longs to, and he will take the pain from your heart. Do you trust to the doctor to make you well? Trust in Jesus. He will save you and make you pure and holy.' The numbers who apply for relief have made it necessary to open two temporary wards, of which Dr. Grieve (who went to the mission about a year and a half ago) has charge of that for serious diseases of the eye, and Dr. Bissell of the one for general diseases. About five hundred patients were thus cared for."

It is expected that the hospital for which so many of our mission circles and others have contributed the past year will largely extend this medical work, as well as add immensely to the comfort of both doctors and patients. It is hoped that the long process of securing just the right site for the hospital is very near successful completion, and that building will soon commence. Of the medical work in the Home Dr. Bissell has sent us the following typical sketch.

LITTLE MRS. WEALTH.

BY DR. JULIA BISSELL.

It was not a house which one would associate with even the name of wealth, this dark abode in which I found my patient that day. Even a person of small stature could not stand upright in the front door, and after going through a short, narrow entrance-way one plunged into what seemed like an underground passage, so dark and damp and evil smelling a place it was. The uneven earthen floor gave one a series of surprises, as one's foot constantly traveled farther down, or was stopped farther up, than one expected, in walking over it. The front room was not as small as many another I had been in. It must have measured twelve feet both ways. The

eye, slowly accommodating itself to the darkness as of night, could just descry on one side a pile of fodder, and an "oil machine," which resembles more than anything else a hugh mortar and pestle. Of what material this machine was made it were impossible for the uninitiated to guess, so well was it coated over with the oil it had for years, mayhap for generations, been used to express. As I crossed to the small door on the other side of the room I nearly stumbled over a fine large black bullock, seated on the ground in comfortable attitude, chewing his morning cud calmly, as if with the satisfaction of a good morning's work already done. He turned his sleek, black head slowly toward me as if he were quite accustomed to having people stumble over him, and he hoped it had not inconvenienced me at all.

The step up to this threshold was high, out of proportion to the door it led up to. "Look out, *Bai*,"—the term nearest approaching "Missis" in the Ahmednagar vernacular,—"you will hurt your head. That's it, just bend your neck a little. Now come this way." The voice spoke to me from out of the impenetrable darkness somewhere. I was glad to think my ears could be useful in a spot where my eyes could not hope to be. I peered about, trying to make out where "this way" might be. The room was full of an atmosphere which called forth marked activity in another organ of sense, assuring me that at least I was "in my senses." "Why don't you light the lamp?" a voice asked from somewhere near my feet. "The Madam Sahib cannot see anything." Then I was thankful I had not stirred, for my foot would have fallen directly on my little patient lying on the ground before me, though I could not possibly have guessed that she was there. They lighted a cotton wick saturated with the wealth of the professional oil-makers, and hanging over the edge of a very small, black earthen saucer into which more oil was poured. The wick burned, but looked dejected and feeble. "Have you a candle, a wax candle?" I asked. "That will give light." "Yes, yes, a wax candle!" a number of voices cried close around me, coming as if from the ground. I began to realize that there were several people in the room. The words "wax candle" traveled from lip to lip, and finally found their way to the front door, where they started somebody to go somewhere. Soon a candle came to relieve us. By that time one pair of hands had taken my hat, which I removed and gave up, feeling that it might be a parting farewell.

A roll of black, oily clothes made up my little patient's pillow, and she lay on a ragged quilt spread over an ancient grain sack. Not far from her feet sat an old midwife leaning comfortably against a wooden pillar and taking a pinch of snuff. I smiled at her,—we had met before,—and she plunged at once into a series of reminiscences over our last meeting. "You remember

me, don't you? Yes, see, the *Bai* knows me! Knows me! I should think she did. She'll make you all right in no time, my dear; don't you worry and don't you be afraid of her!" This last was directed to Mrs. Wealth,* who was looking up questioningly into my face and at my bag, as if wondering what implements of torture were hidden therein.

"Be kind to her, *Bai*. Think of her as your daughter. She has no one here, poor thing! She is all alone, and they are so poor. They came here two months ago in search of work, and they've been so unfortunate!" I asked who the speaker was, and found her to be a kind-hearted neighbor. "Where is her husband?" I asked. "Oh, he's here, to be sure, but what can he do for her? There isn't even a handful of grain in the house to-day."

The patient little voice spoke again, as I kneeled down on the floor to see how she was doing. "Do you want me to sit up? I'm so tired. I thought I would lie down. My clothes are so dirty," she continued deprecatingly. "I have something else I can put on," and she looked over toward a dark corner. It was a long visit I had with her that day. One by one the women slipped out; each had her children and her housework to attend to. The midwife bethought her of another patient who was expecting her, and went, promising to return. Little by little I learned the patient woman's story. "My father and mother were well off. We children had all we wanted. When I was very small I was married to this husband. He was just a boy, too, but he took me to his home and has looked after me ever since. He could never bear to hear of my going to my home. He used to bring me sweetmeats. On holidays he always brought me toys. I had all the clothes I wanted. He would get me ornaments on the sly. He brought me into Ahmednagar now, because he could not make his trade profitable out at the village; we had fifty rupees when we came in—it has all gone. When I was taken sick they all said to him, "She'll die unless you bring that *Bai* to see her. And how are you going to get her to come? What have you got to pay her fees with?" But he said: "I *will* pay her fee. I'll sell a bullock but I'll have her come and see you—don't you fear. I'll go myself and ask her to come." Now you've come—and they all say I shall be all right now. You see how we are living here. These women come in from the neighbors and do little things for me—but I can't ask anything of them. They're all poor too. Some of them have nothing in their houses to eat to-day." "When did you have anything to eat?" I interrupted. "Last night, and very early this morning some one gave me a little drink of milk." "You ought to have some gruel. Won't they make it for you if I ask them to?" "But there's nothing in the house for them to make it of." A few

* The Hindu name *Luksh-mie* means "Wealth" or "Luxury."

words spoken into the other dark room seemed to work like magic, however, and soon there was a significant flitting of figures, and after the house had been filled with its quota of smoke, a forbidding looking dish with what seemed most unpalatable dark gruel appeared. It was indeed cruel to require anyone to take it; but it was swallowed without a word except "It's too hot." She was so brave, so uncomplaining! "I'll do any thing you tell me to," she said, taking hold of my hand. "How patient she is!" I said to the midwife. "She! Oh, she's tough enough!" was the reply, but the look in her dark eyes and on her seamed face was kindly.

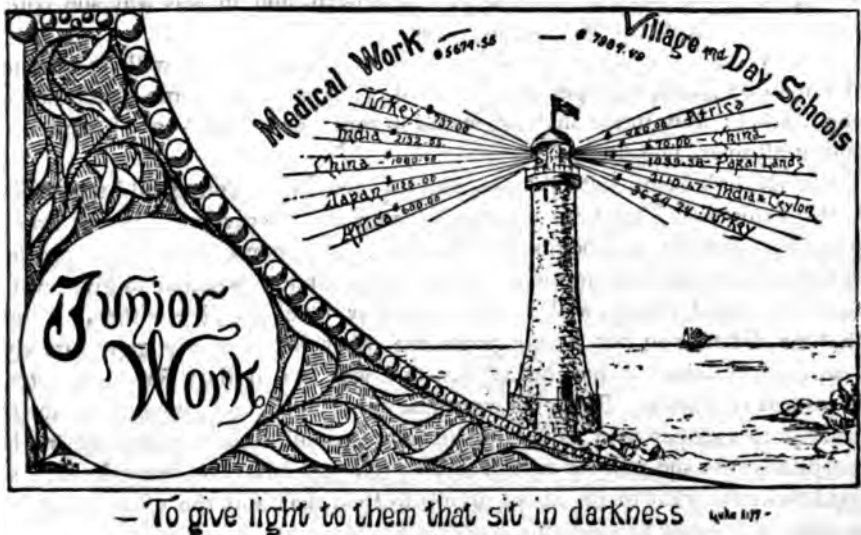
Next morning I found my way to her more readily, having learned how to walk around Mr. Ox. She was lying then on a low cot. Oh, the filth of those black clothes that enveloped her and the baby girl lying fast asleep beside her! Yet they both seemed to thrive, and needed surprisingly little attention from me. "Do the women here take care of you?" I inquired. "They come in and stand at a distance. One of them bathes the baby." And so another little woman had found her way into the world, into its weal and woe! God help them, there are such thousands just like this one—in India!

AHMEDNAGAR, June 27, 1901.

BIBLE WOMEN IN THE MARATHI MISSION.

Now, as in the days of the early Christian Church, "of the devout women, not a few" are doing their noble part in helping the church of India to make known the story of Christ's love. At first glance there seems a possibility of routine in such work, but we find there is unity of purpose with variety of method. The missionaries testify unanimously to the willingness, even eagerness, with which these faithful women carry their daily messages. Dr. Karmarkar reports that while the plague was raging in Bombay to such an extent that the mortality reached four hundred a day, notwithstanding this appalling rate the Bible women kept to their work, visiting segregation camps, sometimes bringing inquirers to me. In Ahmednagar seventeen women have done house-to-house work. It might also be called roadside work, as it is often speaking to women wherever they are found. Aside from their teaching, these women visit the sick, arrange for their care and treatment, advise mothers about their children and their homes, urge the education of children, discourage early marriages, and in many other ways influence those who listen to them.

—From the Annual Report of the Mission.



THE PLEASURES AND PERPLEXITIES OF GIVING.

BY MISS HELEN A. WALKER.

"Tom."

"What is it, dear?" Tom still kept his eyes on the newspaper before him, but Amy knew he was giving heed.

She waited to put another stitch in the doily she was embroidering, and then continued.

"Tom, how would it do for me to give money to the Easter Market instead of something to be sold? I was going to give these doilies, but I want so much to send them to mother for her birthday."

"All right," said Tom kindly, but with a sort of masculine indifference toward doilies and Easter Markets.

"Now, Tom!" said Amy in an aggrieved tone.

"What do you mean, asked Tom in surprise; didn't I say the right thing?"

"Maybe you did, but I wanted to talk it all over, and come to a conclusion gradually."

"Wanted to begin with the old lantern, did you?" said Tom, laughing.

They were thinking of dear Aunt Eliza, who, in giving her recipe for salt-rising bread, always began, "Well, in the first place, I have an old lantern." Then she would go on to explain that the cup she mixed her

rising in exactly fitted in the top of the lantern, and in this way she could keep her rising warm over night. Then followed the recipe.

"Yes," said Amy, "I wanted you to say, 'Now there will be another dollar to be given, and perhaps you will want to make some purchases at the Market; how much shall we spend in that way? And'—oh, I wanted to talk it all over, you know."

"Well, let's begin with the old lantern, then," said Tom good-humoredly.

"It's this way, Tom: we do have so many calls to give,—I suppose everyone has,—but we are beginners in setting up a home, and I am appalled sometimes at the way the money flies. I don't know whether to give every time I'm asked or not, and I can't tell how much to give, either. Why, that ten dollars you put in my purse the other day is nearly gone already. I paid my missionary dues out of it,—that was two dollars for the quarter; it seemed very little. Then we were just out of flour, and I bought my shoes, and the newspaper man called for his money, and I gave a quarter to the wash-lady—as she politely calls herself—whose house was burned. It's so hard to know what to do about giving to this, that and the other thing. I wonder if I ought to give only a dollar a quarter to the missionary society."

"No; you must do your share, Amy; two dollars a quarter isn't much."

"No, it isn't much, only with everything else it counts up. And another thing, Tom, you work hard for your salary, and a great deal of it naturally passes through my hands. I know how to be economical about my clothes, and in housekeeping matters I was brought up not to be wasteful, but I tell you, Tom, when it comes to giving, I don't know how to do. I don't know whether I'm giving too much or too little."

"I don't suppose," said Tom, "that we're in danger of giving too much; human nature isn't likely to err on that side."

"But I don't know, Tom; I heard a good old preacher say once that he knew several men that actually gave too much. They were preachers, too, and he said in their big church conferences, when benevolent causes were presented, he knew what they gave, and it was more than they could afford, and they wronged their families."

"In what way?"

"Why, he said they had so little of their salary left to live on that the wife of one of them couldn't afford to hire the help she needed about her sewing and the heavy work in the home. And another was not giving his children proper advantages in education, and that kind of things, you know. He thought it was really a mistake for those men to give so largely."

"I think," said Tom, "that giving is one of the greatest pleasures in life, but I wouldn't want to indulge in it to excess, as you might say, or until it brought burdens on the dearest little wife in the world."

Amy smiled; she knew whom he meant. "I only want to know what's right in the matter, Tom, and for your sake as well as mine."

It was now late, and the discussion ended for the evening.

The next morning, as Amy was sweeping the front veranda to the tune of "Onward, Christian Soldiers," Mrs. Herman came up the street. "I've come too early, haven't I?" she said, turning in at the gate.

"No, indeed," said Amy; "I'm glad to see you. Please step into the parlor, and I'll follow as soon as I put my broom away."

"Now, dear," said Mrs. Herman as Amy made her appearance work-basket in hand, "I've brought my mending to sit awhile, if you're not busy."

"I'm so glad," responded Amy heartily; "my work is all done, and it's as good as having a visit from mother to have you here." They chatted of books they had been reading, of housekeeping matters, of the Easter Market, of missionary work, when Amy suddenly began:—

"Don't you think, Mrs. Herman, that the question of giving is a very troublesome and perplexing one? I declare, I think sometimes I'd like to give away everything I have all at once and become a begging friar, if there is such a thing. But there's Tom; of course I couldn't leave him."

"No," said Mrs. Herman, smiling; "I don't think you could. But surely you have not forgotten the words of the Lord Jesus, 'It is more blessed to give than to receive.'"

"No, and of course I do enjoy giving in a way; but still, I don't believe I really know how to give. There is so much uncertainty about the matter. Continual calls are coming; can we give to this and can we give to that? I want to do what is right toward them all, but the ordinary expenses of living must go on. Sometimes I say no to some calls because I fear I am going beyond what we are really able to give, and then I do feel so mean. I really think that with me the perplexities of giving overbalance the pleasures. I dare say it's wrong to say this, or rather to feel it. If you can help me any I wish you would."

"Well, dear, I can tell you how we do. Mr. Herman is on a salary, just as your husband is, and we have found that the best way for us is to lay aside the tenth. That is a definite amount to be given away during the year. There are no butter and eggs to be bought with it, no clothes to come out of it. It is simply the giving fund. We give it all to the Lord, or rather it is the Lord's, and we divide it as wisely as we can among the calls that come to us."

"That sounds so easy. It is the Old Testament rule, isn't it? I didn't think of that being meant for us."

"Yes, it is an Old Testament rule; but you know the ten Commandments are old Testament rules, and certainly they are for our guidance."

"Oh, yes; but wasn't tithe paying a Mosaic or ritual requirement? and wasn't the ritual law abolished in Christ?"

"It seems to me, Amy, to be as binding on us as the law of the Sabbath; one seventh of our time and one tenth of our income being claimed by our Creator. You remember that both Jacob and Abraham paid tithes long before the ritual law was given."

"But," said Amy,—“and I am not meaning to oppose what you say, Mrs. Herman, only seeking to learn of you,—doesn't all we have belong to God? Do we not owe him everything?”

"Certainly, my dear, but he does not ask us to surrender all in charity at once, and so become ourselves a burden to others. He does ask for the tenth of our increase; or at least so it seems to me and to many other Christians, for tithe paying is becoming very common in the church of to-day. And, Amy, you can't know until you have tried it, how it brings to one the constant and delightful recognition of God's ownership of us and all we have."

"Oh, Mrs. Herman, I do believe you are opening a door of relief to me in this matter! I shall tell Tom everything you have said."

She did so not many days after, and when they had talked it over carefully together Amy said:—

"How would it do, Tom, for us to undertake systematic giving by setting apart a tenth of your salary? We can do it if others can, and if the Lord himself has suggested this plan it must be a safe and even easy one, for none of his commands are grievous."

"Little woman," said Tom, "go and get a box to keep our tenth in."

"Do you really mean it, Tom? Are we going to do that way? I talk so much about things, but you are so prompt to act."

Amy soon brought a suitable box. Tom had a slip of paper in his hand on which he had written, "The Lord's Tenth."

"Now the mucilage, please, Amy."

That was brought, too, and the slip was pasted on the box cover.

"Oh, Tom," and Amy gave his arm a delighted squeeze, "I just know we're doing the right thing!"

Tom took out his pocketbook and counted out nine dollars.

"Now, Amy, this is the end of the month and my salary has come in, so we'll put aside the Lord's share to-night. It would come to a little more than eight dollars, so we will call it nine."

Neither spoke for a few moments, as Tom covered the box and placed it on the table before them.

Then Amy said softly, "It makes the Lord seem so near."

"Yes, it does, dear; I believe we are getting our eyes open to the right way of giving. I know I shall with you to point the way."

"Do you think such things as that about me, Tom?" And Amy quickly sent up from her heart a little prayer that she might always be an inspiration for good to Tom.

"It's just this way," continued Tom. "A person can do anything better and more satisfactorily to themselves if they have some system about it. Before this I see we've given in a sort of uncertain, haphazard fashion, that was not honoring to God nor bringing to ourselves the pleasure it might."

"Yes, Tom; and giving is something that comes up so often it does seem reasonable to make provision for it. I was growing very much perplexed over it, but now that you are making it so clear and easy I shall enjoy it."

Tom glanced quizzically at her. He thought she was the one who had been making the matter clear to him, but he let her go on.

"I always used to feel," she continued, "as if I were giving your money, but now I shall feel we are giving the Lord of his own. Sometimes I was generous and fretted because I couldn't give more; sometimes I was stingy and afraid to give a cent. Tom, I really don't understand how the Lord can be so patient with us. We must be very trying to him."

There came a tear in Tom's eye, but, manlike, he got it winked away before Amy saw it.

"Tom, I wonder if we couldn't do something for that poor little lame boy around the corner now. I feel so rich with all this money to give away, and more next month!"

"I think we could, Amy, only first we'll take out our monthly payment on the pastor's salary; but that will leave nearly seven dollars."

A few days later the little lame boy was rejoicing over some drawing paper, pencils and a box of water colors.

"Tom," said Amy, and the blessedness of giving shone in her face, "the little fellow did look so happy when I gave him the things. And as for me, these words kept repeating themselves over and over in my mind, 'I, ministering in Thy name, give this pleasure to one of thine afflicted little ones;' and never before did I come so near to standing on the mountain top of pure joy. We've given before, of course, but now there comes such a precious feeling of the Lord being with us in the gift."

"That's so, Amy; I know how you feel; and to me everything in the Bible about giving seems to have taken on a new and glorified meaning. I'm afraid I used to treat the Lord rather shabbily. I didn't mean to, but I guess instead of exercising the grace of giving I exercised the *disgrace* of giving; for the Lord had to ask me for each separate dollar. I never could

say, 'Here it is, Lord, ready and waiting.' And it doesn't seem as though the calls are as frequent as they used to be, because we're prepared for them when they come."

Amy's eyes beamed as Tom talked. Was there ever such a good man before!

"And here's another thing," he went on. "I see now I used to give to objects. How hollow that sounds—objects! But now it is giving to the Lord, and 'Holiness to the Lord' seems written on my pocketbook and all my earnings. I have the feeling of being his agent. I don't think we give much more, if any, than we gave before, but the manner of doing it makes such a wide difference. I do feel that I have been losing much of the satisfaction, the blessedness of giving in my clumsy, helter-skelter way of going at it. Why, I wouldn't think of praying in that way, and prayers and almsgiving I find so often associated together in the Bible."

Amy waited to hear more.

"Then, too, under the old way I never knew what proportion my gifts bore to my resources. I was not careless about other expenditures. I was business-like until it came to almsgiving, and then I simply threw aside all system and carried on my charities from impulse."

Amy's heart was full, but she said, quite in a natural tone, "Tom, let's go round to see Mrs. Herman some evening, and tell her our own experience."

They did so, and Amy managed to have Tom do all the talking.

As they were leaving she lingered to whisper in Mrs. Herman's ear: "Isn't Tom fine! This systematic giving has brought him out into a large and wealthy place. And as for me, well, I never liked mathematics, but I just love systematics. Good night, dear Mrs. Herman. Yes; I'm coming, Tom."

HELPS FOR LEADERS.

VIA CHRISTI.

A SERIES OF SIX LESSONS ON THE HISTORY OF MISSIONS.

FOR the leaders of our Young Ladies' Societies who are puzzling over the programs for the year, we have a suggestion—that every society will take up the topics proposed by the Central Committee on the United Study of Missions. All may not happen to know that this committee is composed of representative leaders of five denominational Woman's Missionary Societies, and that they have prepared a series of six lessons on the history of missions

from apostolic times to the close of the eighteenth century. They are as follows :—

CHAPTER I.—PAUL TO CONSTANTINE.

From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century.

CHAPTER II.—CONSTANTINE TO CHARLEMAGNE.

From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the ninth century.

CHAPTER III.—CHARLEMAGNE TO BERNARD OF CLAIRVAUX.

From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the twelfth century.

CHAPTER IV.—BERNARD OF CLAIRVAUX TO LUTHER.

From the Crusading Church to the Reformation. Twelfth to the sixteenth century.

CHAPTER V.—LUTHER TO THE HALLE MISSIONARIES.

From the Reformation to the Foundation of Early European Societies for the propagation of the Gospel. Sixteenth to the eighteenth century.

CHAPTER VI.—THE HALLE MISSIONARIES TO CAREY AND JUDSON.

From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions. Eighteenth to the nineteenth century.

The special arrangement has been under the care of Miss Louise Manning Hodgkins, who has also written a text-book giving material, references and suggestions in abundance. It is expected that this course will be an introduction to other series in the following years, and is of great importance as a foundation for future study. In itself, also, it promises to be most fascinating,—the wonderful story of the progress of the kingdom of Christ in the world. Not the least interesting will be the part of women in this progress from the time of Lydia to modern missions. The story of Queens Bertha and Clotilda, of Princess Olga and others, will furnish romance enough for many lessons.

The topics can also be made most interesting to schoolgirls, older mission circles, Christian Endeavor Societies, and even for Junior Endeavorers. For these classes the Board intends to issue a simpler text-book, written by Dr. Emma Cumings Park, a missionary of the Baptist Board.

These topics are capable of expansion, sufficient for twelve meetings, but much can be done in six, especially if the members of the society do more or less reading at home. But it is expected that time will be given at each meeting for current events in our own work; and for the other six months

we suggest the following topics : Constantinople and our Work there ; Mission Work in Bulgaria ; Our Missions in Papal Lands ; A Meeting for Book Reviews ; one on Our Organizations, and a Thank-offering Meeting. We believe we have something really delightful to offer you, girls,—and may I tell you a secret? We are depending upon your enthusiasm and energy to make this course really valuable to the cause of missions quite as much as upon our older societies. Do not disappoint us!

Scraps from our Work Basket.

CONTRIBUTIONS With great thankfulness we are able to report the good **FOR THE MONTH.** increase of \$1,559.12 in contributions for the month ending August 18th. The amount includes the belated \$1,000 mentioned last month, but the remaining \$559.12 is an encouraging advance. We must face the fact, however, that at the end of ten months we must report a falling off of \$3,362.89 as compared to last year. To make the amount the same as last year we must receive \$26,868.02 before the eighteenth of October. When this magazine reaches our readers there will be only one month before the close of our financial year. We trust that every one who reads these lines will realize that the King's business requires haste, and that each in her appointed place will do her utmost to bring in the harvest, so that we may close the year with rejoicing. Let us rise to the opportunity, friends, and remembering our motto attempt great things for God, and through unceasing prayer expect great things from God.

MISSIONARY PERSONALS. The missionaries who have come to this country, and those who have returned to their fields, has been fewer than usual during the summer. It has been our pleasure to welcome home Miss Harriet Bruce from Satara, India, who arrived July 27th, and is now with her mother in Worcester, Mass. Miss Annie M. Barker, of Gedik Pasha, Constantinople, arrived in Halifax, August 23d, and went directly to her friends in Nova Scotia. Miss H. E. Cole, from Monastir, also arrived in New York on the same day. We have been privileged also to speed on their return Mr. and Mrs. Edward Riggs, for Marsovan, Turkey. Miss F. E. Burrage for Cesarea and Miss Emily McCallum for Smyrna, Turkey, sailed August 14th. Miss Mary L. Graffam, going out for the first time, also left on the same day. Miss Martha E. Price sailed from New York

August 7th, returning to the Zulu Mission. Miss P. L. Cull, of Marsovan, begins her year's furlough this month, but intends to spend the time in Europe.

SAD TIDINGS. As we go to press sad tidings come to us from two of our missionaries. On Thursday, September 5th, a cablegram was received from Rev. J. H. House, of the European Turkey Mission, saying, "Brigands took Stone and companion between Bansko and Djumaia." At the time of writing no further particulars have been received, but it is supposed that Miss Stone was making one of her usual tours, as she has done many times before, and was captured by one of the strolling bands of brigands that so infest the country. The day following the receipt of the cablegram, Rev. H. C. Haskell of the same mission called at the Board Rooms, and gave it as his opinion that there was almost no danger of ill treatment for Miss Stone or her companion; that they would probably be held safely for ransom. A telegram was immediately sent to our State Department in Washington, and assurances were received that our minister in Constantinople was already doing everything in his power for her release. Word has also appeared in the public press that the sultan has promised to do all that is possible for her safety. Meantime we, her friends, may appeal to One whose power and goodness cannot fail, and who is the hearer and answerer of prayer.

On Saturday, September 7th, a telegram announced the death of Miss Catherine H. Barbour, our dear missionary teacher in the International Institute for Girls in Spain, at the home of her brother in St. Johnsbury, Vt. Miss Barbour returned to this country about a year ago greatly broken in health, but she was much improved, and in June last wrote of her hope that she could return to her work in another year. A more extended notice of her will be given in our next number.

THE DEPUTATION TO INDIA. Word has come of the most interesting and successful visit of the deputation in Ceylon, where they spent most of the month of June in the Jaffna mission. Of his impressions Dr. Barton writes: "As I have looked at these large and eager congregations of people who have come out of the grossest heathenism, some of the members perhaps in the last few months, as we have questioned them regarding Christianity, and heard their clear, eager replies, we have been compelled to marvel and say, 'Surely God hath done this.' The visit has been a great draft on the speaking powers. Every congregation must hear from the deputation, and it is impossible not to speak."

THE YOUNG WOMEN'S CONFERENCE AT NORTHFIELD. Over six hundred girls having "come apart awhile" from their busy lives, intent on sitting at the Master's feet and learning what is his will for them, gathered for the

Young Women's Conference at Northfield, July 12th to 22d. To the representative of the Woman's Board who came to mingle with them for the work's sake, opportunities of greatest value lay on all sides. The important public conferences, which filled morning and evening, seemed at first sight to leave small chance for specific work. In them, however, proved to be one of the avenues of approach to many willing listeners as the needs and methods of our own Board were presented in brief addresses. One afternoon, on a grassy slope under the trees, the Congregational girls came together. The claim of our work upon them, either in the ranks, in the home churches, or upon the foreign field, was there set forth, also the most pressing needs at more than a dozen stations abroad, and the most essential characteristics required in the successful foreign missionary. One who knows its worth in her own life spoke of the value to the individual of an active part in this work, and missionary daughters from Japan and India described the need as they had seen it. Our student volunteers told of their purpose to dedicate their all to the cause of Christ abroad, and the reason why they had so consecrated their lives. The enrollment of those present at this conference gave opportunity for further acquaintance, which was most gladly followed up later. The afternoon, generally free from public engagements, became filled with private interviews. Sacred, indeed, are the memories left by those heart-to-heart talks, and invaluable in the work of the near future will, we hope, be the contact with many young lives burning with zeal to be used and useful somewhere for Christ's sake. K. G. L.

TWO FRIENDS GONE. Two warm friends of our American College for Girls in Constantinople have passed to their reward this last summer,—Rev. George W. Wood, D.D. and Prof. Albert L. Long of Robert College. Dr. Wood rendered the institution invaluable service in its early days, helping to establish it on a firm basis, and to give it a unique and honored place in the Turkish Empire. His active service in missions covered a period of forty-eight years as missionary and secretary of the American Board in New York, and he retained his interest in the work in Constantinople and in our college till his death, which occurred in Geneseo, N. Y., July 19th. Just one month from the day of his burial his wife was laid in the grave beside him. Professor Long was a member of the first Advisory Board, created at the time the "Home" became a college, and his ready sympathy and wise advice added much to its strength under the new régime. Professor Long's failing health made it necessary to return to this country, but his strength was not sufficient for the long journey. He died in the Royal Infirmary in Liverpool, July 28th.

REVIVAL The revival movement in Japan continues to be one of the **JAPAN.** marvels in modern missions. The Japan Evangelical Alliance under whose auspices it was inaugurated, has issued a booklet of fifty pages giving interesting incidents of the work in Tokyo. The Alliance has been in existence only three or four years, and its object, as set forth in the first article in its constitution, is to "increase the concord between the various evangelical churches; to plan for co-operation; to test in society the mind of Christ." The opening of the new century seemed to be an auspicious time for undertaking a comprehensive union, and at a meeting of the alliance in April, 1900, a committee was appointed to plan and direct the movement. This committee approached a missionary conference during its sessions in Tokyo, in October, to ask for the co-operation of the missionary body in the movement. The conference responded heartily to the request, and ten of its members were appointed to co-operate with the alliance. The joint committee recognized more than all else the spiritual need of Japan calls for a new marshalling of forces of righteousness. In these discussions they kept ever in mind that no success could attend the movement without a deep, heart-searching, moral preparation on the part of the church; that the one object was the salvation of souls. Emphasis is also laid upon the fact that in the movement the terms *nai* and *gnai* (Japanese and foreign) have no place. It is the movement of God's children, among whom is neither "Jew nor Greek, but the glory of our common Lord." The motto adopted is, "Our country is Christ, 'not by might nor by power, but by my Spirit, saith the Lord.'"

EXTRACTS FROM RECENT LETTERS.

FROM MISS HELEN E. CHANDLER, MADURA, INDIA.

We are indeed enjoying the visit of the Deputation, although the past week they have been with the Hazens in Arupukottai. To-morrow they will be in again, and on Tuesday morning early drive out to one of the places of station where a great Hindu festival is to be held, and where Mr. [Name] and some of our Christians will be doing hard work preaching to the multitudes of passers-by on the road. Thence they go to Melur, and continue their tour from station to station. Before going on this tour they spent a week in

looking at work in Madura. One day was given to inspection of our large girls' school, which Miss Bessie Noyes and I now have under our charge.

Dr. Barton and the others too have been so actively alive to their work out here that it has been a pleasure to take them around. One thing about the boarding-school girls interested Dr. Barton, and may be of interest to you. The girls are not only getting but are trying to give. On Sunday morning about ninety or a hundred silk-weaver boys, Hindus, follow the girls from church to the school. There some of the older girls have a Sunday school for these boys, holding the meeting in Otis Hall. The girl who manages it has perfect control over them, and the girls who assist are good singers, who teach the boys our Christian songs. After the singing comes the lesson story, and then cards or tracts are given out. At this last function there is apt to be a scramble, because they are afraid they are not going to get a tract, but before that every one is quiet and attentive. Surely this is Christian Endeavor.

There has been less sickness this year than last. The cholera has not come in to scourge the city as it did last year. There are ten or twelve girls who are waiting to join the church. They would have been glad to join last communion, but Miss Noyes and the teacher thought they had better wait a little longer, and then see how strong their purpose was in joining.

Before the Deputation reached here they wrote that they wanted to see the work in its every-day dress, and not in mass meeting and holiday attire. This thought we have thoroughly implanted in the minds of our men, so that we have been most particular about not decorating or giving addresses. After the visit of the Deputation to our school I asked my class in English to write a composition about this visit. You may be interested in some of the things the girls said.

"The mission in Madura district is supported by the people who are living in America. These people are called *American Boarders*. They send a large sum of money to Madura District from their sufferings." "The school was not decorated by any particular things, but was cleaned because the deputation did not come to see the decoration. But they came to see the Christian's works." Several of the girls say that "one of the gentlemen gave us some good advises." They also speak of how the poor people in America go without tea or sugar or butter in order to send money out here. One of the mistresses in writing to Miss Noyes said, "We are blessed; we have seen the Deputation in our generation." I think the welcome to the Deputation has been loyal, hearty and sincere.

FROM MISS MARY E. KINNEY, OF ADABAZAR, TURKEY.

We take the following extract from the church paper issued by Boylston Church, Boston, of which Miss Kinney is a member and which provides her salary.

THE last week of June was a week of rushing. The first three days were specially full, but everything was successful except that we had an unfortunate experience at the graduating exercises.

We made a change this year, and had the exercises in the afternoon instead of in the forenoon, and in consequence we had a very great crowd. The audience was admitted by ticket, except the adult members of our congregation, but there was such a rush when the doors were opened as I have never seen. We who were on the stage had full view of it, and it was dreadful. Many held tickets of three or four years back, and they crowded in by the door-tenders without leave or license. There was one real fight, which we were afraid was going to be serious, but which quieted down in a few minutes. The experience has taught the trustees a lesson, I think, and we shall probably never have such a time again.

The exercises went off better than usual, and everybody said the singing was fine. It was such an improvement to have the girls learn all the words of the songs and sing from memory. Every one said they understood all the words, and I was very happy over the success of it.

A MESSAGE TO OUR MISSIONARY.

The same paper contains a message to Miss Kinney, which shows the pleasant relations between Miss Kinney and the Christian Endeavor Society in the church.

We, the Young People's Society of Christian Endeavor of Boylston Congregational Church of Jamaica Plain, Boston, greet "Our Missionary."

Having learned with no little pleasure of the proposed visit of Miss Charlotte F. Grant, at one time an honored member of our society, to Adabazar, Turkey, we are glad to avail ourselves of the unusual opportunity of sending by her hand a message to you.

We would assure you of the honor we feel in having one of our own members on the foreign field, devoting her life's energy to enlightening with the true light those who have been in darkness.

We would assure you of the inspiration that has come to us in interesting ourselves in missions, and in assuming the responsibility for the support of missions that is more and more pressing upon us.

We would assure you of our deep interest in the reports of your work that reach us from time to time through your letters, of the satisfaction we have in learning of the progress you are making in developing the qualities

necessary for successful missionary work, and of the joy that is ours because of the spiritual help you have given to those under your care.

We would assure you that we have not failed to remember you at the throne of grace, and to ask our Lord and Master to give you the strength of body, the clearness of mind and the power of spirit necessary for your work; and that we shall not fail to do so in the coming days.

The Lord watch between thee and us when we are absent one from another.

FROM MISS ELLEN M. PIERCE, OF AINTAB, TURKEY.

Tuesday, the eighteenth of June, we graduated a class of sixteen young ladies, the exercises being held in the First Church, which was crowded. Everything passed off pleasantly. The next day our guests began to arrive for our annual meeting. We had six to entertain,—Dr. and Mrs. Lee and their daughter Carrie, Miss Spencer and Miss Bates from Hadjin, and our new missionary, Miss Calder, from Marash. Our own annual meeting, the native conference of churches, the gathering together of so many of the alumni of the college to celebrate the twenty-fifth anniversary of the founding of that institution, made it an occasion of unusual interest.

We can surely see great progress made during the past twenty-five years. The college has an established reputation and is doing an untold amount of good. And we feel that our dear Girls' Seminary is not behind it in its solid character and in the amount of good our graduates are doing as teachers, Bible women, or as the heads of Christian families throughout our field. Besides supplying our station with teachers and Christian workers, for which I think not less than forty young women are needed, we are asked to furnish several for Adana and Marash. More distant fields look to us also,—Talas, Diarbekir, etc. Our own native teaching force for our seminary is excellent. Two of them have studied in the American College at Scutari; one was prepared for a teacher of Armenian at Harpoot College, and one is a graduate of Marash Girls' College. For the past four, if not five years, we have had no change in this corps of teachers. But this year we are warned that this can go on so but one year longer. Then two, if not three, of these teachers will leave to make homes of their own, one having taught for us seven years.

As we go to press plans for the Annual Meeting of American Board at Hartford are being matured. All friends of Missions will wish to partake of the feast of good things promised.

Our Work at Home.

THE GARMENT OF PRAISE.

ISAIAH LXI. 3, 10.

[IN PREPARATION FOR THE THANK OFFERING.]

BY MRS. C. H. DANIELS.

The Garment of Praise, as if there were but one reliable kind. "The" suggests the inquiries, "Whose specific production is this?" "Is there some one maker of the Praise Garment, and has none other ever discovered the secret of its manufacture?"

Human wisdom, we know, has made many attempts in this line. But the results are invariably inadequate for the exchange of a heavy spirit. Try to buy one of the world's Praise Garments in the shops of Vanity Fair. Gaudy signs attract the passer-by.

The firm of "Honors and Fame" offers rich purple robes, warranted to give satisfaction. Beware the germs of disease concealed in their folds! They will turn joy into pain. The aristocratic establishment of "Duties and Ceremonies" displays well-made garments, which, however, prove too straight and binding for a free-born spirit. Court fashions there are, gay in color, fascinating, but poor bargains, soon worn to shreds. Dame Nature allures and charms with numberless garments, varying from the daintiest of fabrics dyed in early green to somber robes dull as thunder clouds. And still the borne-down spirit gazes beyond nature for a loftier object of praise. The world offers no lovelier, completer garb than that which Human Loves can show; and yet the soul of man was made to praise an Infinite Love.

Come back to Isaiah, God's messenger to heavy spirits. He reports the words of another who says he is appointed of God to give the Garment of Praise in exchange for the spirit of heaviness. Generations afterwards Jesus Christ stood up in the Nazareth synagogue to declare that he was that appointed one.

This, then, is the blessed truth, viz.: The real Praise Garment bears a heavenly stamp, and our Redeemer, Jesus Christ, is divinely appointed to give one to every heavy spirit.

And now let us take this wonderful Garment, the only one worthy the name Praise, into our hands and examine it. Its texture is unearthly. Warp and woof proclaim its Divine maker. The sheen of its folds is like the sheen

NOT OF
HUMAN
DEVICE.
1 COR. I. 20.

A FREE
GIFT.

ISAIAH LV.

1-2.

upon the wings of angels who praise Him day and night unceasingly; yea, brighter than theirs, for, behold, one glowing stripe is stamped "Praise for Pardoned Sins," and angels know not the joy of sin pardoned.

The bliss of forgiveness; a submissive will, which has "found its center and is still"; a confident dependence upon God; an absolute calm down in the depths of emotion; a sure expectation of light along the path ahead; a devoted service here and anticipation of service in full light beyond: such rare threads as these are woven into praise to our God.

Too beautiful for every-day wear? And yet if we wear them
FOR EVERY- not every day we shall always feel awkward in these garments,
DAY USE. and the probability is we shall become at last quite indifferent to
PSALMS their beauty.
EXLV. 2.

Does a king bestow upon the members of his household royal robes, and feel pleased to have these cast aside for homespun? As daughters of a King we are offered rich garments of Praise for everyday use, whereby our King is to be honored, his glory declared, the wonders of his power and love proclaimed. Will a daughter reply to her King, "I mourn an earthly love; I cannot praise but only weep," or "I toil so hard life is heavy and wearisome; I have no strength to praise." Another, "I carry a thorn in my flesh; 'tis unkind of the King; I cannot praise such an one," or yet again, "He gives me poverty and pain; why praise him at all?"

Observe Isaiah's message carefully. He does not say the Praise
IN Garment is the production of a heavy spirit. Its origin is from
EXCHANGE without, and it is to be used in exchange for heaviness, which must
FOR be yielded up. And further on he definitely names as the cause
HEAVINESS. for praise, "Salvation" and "Righteousness," centering in God.
PETER V. 7.

The truth is, if we wait for our lives to become entirely free from cares and vexations, entirely fortunate and happy, we shall never be ready to take and wear our Garments of Praise.

The reasons for praising God abide, permanently mighty and convincing, whether we live care-free or walk under a yoke. They focus in God. He himself is enough. He assured Abraham that his own companionship was an exceeding great reward.

Sit and realize somewhat of the Infinite Father, and you find praise welling in your heart and wrapping about your life as a garment, while

"The cares that infest the day,
 Fold their tents like the Arabs,
 And as silently steal away."

A GARMENT Oh, the heavy in spirit who have never so much as heard of
FOR EACH. the Garment of Praise! Women who rise from restless nights to
JOHN III. 16. take up repulsive cares with dull, hopeless hearts; eager, seeking women who propitiate their false gods with self-tortures through long years and still seek peace in vain; loving mothers who lay away sweet children and give them up so forever, knowing not the hope beyond the grave; child-women who never had a heart to play, overborne with womanhood too soon; narrow lives in zenanas and harems, shut away from the largeness of God's gifts; sinful, ruined, despairing womanhood! There is, there must

be, a Garment of Praise for each. They wait—till those who have tested the worth and beauty of this heaven-born gift shall pass on to them the news of that Appointed One who longs to enrich thus every child of earth.

The Thank Offering season will mean much to us or nothing, according as we are clad in praise or walk in heaviness.

PRaise THE LORD. Praise is the natural utterance of a redeemed soul. Gladness shines in the eye, love speaks in the voice, sympathy is felt in the handclasp; gratitude for God himself first, and all his ways and will next, sings with melody in the heart.

Complaints—vain wishes—worryings—distrusts—bitterness—these things which have made up the sum of our heaviness, away with them! What the Redeemer will do with such a load of debris we know not, it matters not. Sufficient for us, sufficient for Him, if we don the Garment of Praise and walk henceforth true Daughters of a King!

SIDELIGHTS FROM PERIODICALS.

CHINA.

Outlook, Aug. 31. "China, a Year after the Siege in Peking," by Rev. Arthur Smith, missionary of the American Board.

North American Review, September, "Chinese Exclusion, a Benefit or a Harm?" by Ho Yow, Imperial Chinese Consul-General.

JAPAN.

Atlantic, September, "Japanese Plants in American Gardens," by Frances Duncan. One is surprised to learn of the large number already at home in our land,—Cherry, Apple, Dogwood, Magnolia and Judas trees among flowering plants, with varieties of Maples and Evergreens, all distinguished by the quality of being "admirable, and at all seasons of unfailing interest."

AFRICA.

Independent, August 29, "The Boer War To-day and To-morrow," by Poultney Bigelow.

McClure, September, chronicles the discovery of a new beast in the Congo forests, by name, Okapi. The discoverer, Sir Harry Johnston, gives us drawings from life of the creature's beautiful head and grotesque body.

TURKEY.

Contemporary Review, August, "The Early History of the Turks," by Geo. Washburn, D.D.

BOHEMIA.

Independent, August 29, "King of Bohemia" by Irenaeus P. Stevenson.

SPAIN.

Critic, September, "'Electra,' and the Progressive Movement in Spain," by Havelock Ellis

ANNUAL MEETING.

THE thirty-fourth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Pittsfield, Mass., on Wednesday and Thursday, November 6th and 7th. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 5th. The ladies of Pittsfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 5th to Mrs. James W. Hull, 40 Appleton Avenue, Pittsfield, Mass., chairman of the entertainment committee. For delegates and others who may desire to secure board suitable places at reasonable rates will be recommended on application to the above address.

The subject of the meeting is to be "The Effect of Present Conditions on Woman's Work for Woman in Foreign Missions." Addresses are expected from a large number of missionaries; Miss Mary E. Woolley, President of Mount Holyoke College; Miss Susette Sorabji, of Poona, India, and Miss Shile Ngang Lee from China, and others.

The New England Passenger Association has granted reduced rates on the certificate plan; namely, one full fare to the meeting and one third rate returning. Circulars containing full particulars of the arrangement may be had on application to Branch secretaries or to Miss M. T. Caldwell, 704 Congregational House, Boston.

TOPICS FOR AUXILIARY MEETINGS.

October.—The Transformation of Japan. See LIGHT AND LIFE for September.

November.—Thank-offering Meetings.

December.—Review of the Year. For the year 1902 see page 454.

TOPIC FOR OCTOBER.

THE THANK-OFFERING MEETING.

For the help of busy members of committees we give a suggestive program for such a meeting, which can be altered to suit individual societies:—

Singing. Scripture Reading or Responsive Service. Reasons for Thankfulness. Opening of the Twentieth Century. Prayers, with special reference to China, her missionaries and native Christians, the work for the orphans in Turkey and India, or any missionary especially dear to the Auxiliary. Missionary Address or Story. Singing while collection is taken and counted. Reading texts in envelopes. Prayer and closing words.

RESPONSIVE SERVICE.

SPIRITUAL AND TEMPORAL }
BLESSINGS. } Leader, Rev. vii. 12; Response, Psalm lxxv. 11.

SINGING.

Leader, Psalm lxvi. 1; Response, Psalm c. 2. Leader, Psalm c. 2, 1st and 2d cl.; Response, Psalm c. 3, 1. c. Leader, Psalm xcvi. 1, f. c.; Response, Psalm, xcvi. 1, 1. c. Leader, Psalm xcvi. 2, f. c.; Response, Psalm xcvi. 2, 1. c.

THE UNSPEAKABLE }
GIFT. } Leader, Luke i. 46; Response, Luke i. 47. Leader, John i. 1; Response, John i. 3, 4. Leader, John i. 14, f. c.

OUR UNION }
WITH CHRIST. } Response, John iii. 1. Leader, Rom. viii. 16; Response, Rom. viii. 17, f. c. Leader, Matt. xx. 28; Response, 1 Peter ii. 21, 1. c.

SINGING.

Leader, John ix. 4; Response, John x. 16. Leader, John xv. 7; Response, John xv. 8. THE RESULTS OF }
OUR SERVICE. } Leader, Is. lx. 8; Response, Is. lx. 2, 1. c. Leader, Is. lx. 3; Response, Is. lx. 9, f. c. Leader, Is. lii. 7, f. c.; Response, Is. lii. 7, 2d cl.

SINGING.

Leader, Zech. ix. 10, l. c.; Response, Psalm lxxii. 16, f. c. Leader, Psalm lxxii. 16, l. c.; Response, Psalm lxxii. 18. Leader, Psalm lxxii. 19, f. c.; Response, Psalm lxxii. 19, l. c.

SINGING.

Portions of A Meditation and A Prayer from *Mission Studies* of September, 1900, would make a fitting conclusion. Bring to the meeting with your extra gifts also a new determination to serve the Master, and the blessing promised to those who give will remain with your Auxiliary during the year.

If desired, the complete printed Responsive Service can be obtained of Miss A. R. Hartshorn, 704 Congregational House, Boston, and also at the rooms of the *Woman's Board of the Interior*, at the rate of 20 cents for 100 copies. Address Secretary, Room 603, 59 Dearborn Street, Chicago, Ill. Suitable leaflets can be had by application to both places.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1901, to August 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Mabel Henry, 1, Aux., 20; Calais, Cong. Ch., Dau. of Cov., 4; Hancock Co. Conf., Coll., 2.87; Rockland, Miss Spofford's An. bequest, 25; Searsport, Givers and Gleaners, 5; Thomaston, Aux., 5, 62 87

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Mrs. Fenn, 50; Fryeburg, Aux., 2.50; Friends, 1.75; Limerick, Ladies, 10; North Berwick, in mem. of Mrs. Ellen F. Hobbs, 63.84; Portland, Second Parish Ch., 14.32. Less expenses, 50 cts. 141 91

Total, 204 78

NEW HAMPSHIRE.

Lebanon.—Mr. George M. Amaden, 6 00

New Hampshire Branch.—Mrs. Allen L. French, Treas. Dover, Aux., 29; Keene, First Cong. Ch., Aux. (with prev. contri. const. L. M.'s Mrs. E. P. Drew, Mrs. H. E. Reid), 34.25; Lancaster, Cradle Roll, 7.50; Lebanon, Aux., 9.25; Merrimack, Aux., 27; Milford, Aux., 61.60; Mount Vernon, Aux., 21.65; North Hampton, Aux., 25; Seabrook and Hampton Falls, Aux., 11; Somersworth, Aux., 56; Swansey, Aux., 5.50; Tilton and Northfield, Aux., 39.84; Troy, Aux. (of wh. 25 const. L. M. Mrs. Franklin Ripley), 28; Webster, Aux., 10.50, 366 29

Total, 372 29

LEGACY.

North Hampton.—Legacy of Abbie Gore, in part, through Treasurer of New Hampshire Branch, 500 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Dorset, a friend, in mem. of Mrs. Helen S. Williams, 10; Highgate Centre, C. E. Soc., 2, King's Dau., 1;

Lamotte Co., 100; St. Johnsbury, North Ch., 8.90; Townshend, 8; Windham, C. E. Soc., 10; Wilder, Aux., 9; Dau. of Cov., 5, 148 90

Total, 148 90

LEGACY.

Greensboro.—Legacy of Mary E. Keniston, 612 29

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dismore, Treas. Burlington, Aux., 10; Lawrence, Trinity Ch., Aux., 32.50; Cradle Roll, 15; Billerica, Aux., 17; Lowell, Highland Ch., 15; Maplewood, C. E. Soc., 10; West Medford, W. C. L. (with prev. contri. const. L. M. Mrs. Catherine K. Ham), 17; Winchester, Aux. (25 by Mrs. M. A. Herrick, to const. L. M. Mrs. Sarah C. Harris), 116; Miss Union (with prev. contri. const. L. M. Mrs. Alexander Foster), 20, 252 50

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 25; Orleans, S. S. Miss. Soc., 10, 35 00

Boston.—Mrs. Alfred Blanchard, 1 00

Campello.—Mr. S. H. Foss, 2 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Lynn, First Ch., C. E. Soc., 15 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Northampton, Edwards Ch., Gordon Hall Band, 56 cts.; Norwich, L. A. Soc., 3; Worthington, Aux., Mrs. Hubbard, 7, 10 56

Haverhill.—M. L. C., 2 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, Aux., 10; Cradle Roll, 5.63; Milford, Aux., 10; South Framingham, Aux., 51; South Natick, Aux., 10; Wellesley, Aux., 46.50, 133 13

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 7; Brockton, First Ch., Aux., 20; South Weymouth, Union Ch., Aux., 10, 37 00

No. Middlesex Branch.—Mrs. L. R. Hudson, Treas. Shirley, Cong. Ch., C. E. Soc., 20 00

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro, Aux., 14; Second Cong. Ch., C. E. Soc., 10; Herkley, C. E. Soc., 1; Fall River Aux., 23.25; Junior Willing Helpers, 92.00; Fowler Ch., C. E. Soc., 3.50; Lakeville, Aux., 10; Marion, Aux., 25; Middleboro, Aux., 13.10; North Middleboro, Aux., 11; Norton, Aux., 58; Rochester, Aux., 65 cts.; South Attleboro, Aux., 5; Westport, Aux., 15.

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Miss Grisell M. McLaren, 20; Indian Orchard, C. E. Soc., 5; Springfield, Olivet Ch., Aux., 15.50; Park Ch., Aux., 21.52; South Ch., Aux., 40; Three Rivers, Cradle Roll, 5.

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Miss S. B. Matthews, 5, Aux., 50; Boston, Berkeley Temple, C. E. Soc., 12; Cambridge, First Ch., Aux. (of wh. 11.18 Cradle Roll), 16.18; Chelsea, Third Ch., Floral Circle, 10; Cradle Roll, 11.85; Dorchester, Second Ch., Aux., 66.65; Everett, First Ch., Cradle Roll, 13; Foxboro, Aux., 35; Franklin, Mary Warfield Miss. Soc., 20; Jamaica Plain, Central Ch., Aux., 61.50; Medfield, Aux., 10; Norwood, Aux., 58; Roxbury, Highland Ch., Aux., 29.31; Immanuel Ch., Aux., 17.50; South Boston, Phillips Ch., Aux., 72.68; Waltham, Cong. Ch., Cradle Roll, 10.56; Somerville, Prospect Hill Ch., Woman's Union, M. C. S., 10.

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Glibertville, Aux., 67.75; Leicester, C. E. Soc., 12; Warren, Aux., 16; Whitinsville, Aux., 754.50; King's Dau., 80, E. C. D. Band, 17.00; Winchendon, Aux., 27.50; Worcester, Hope Ch., Aux., 10, Old So. Ch., First C. E. Soc., 20; Plymouth Ch., Mrs. Berry's S. S. Class, 1.50; Union Ch., Heralds of the King, 4.15.

Total, 2,398 92

LEGACIES.

Hamilton.—Legacy of Mrs. Mary P. Allen, by Mrs. Harriet A. Fitz, Extrix.

Springfield.—Legacy of Roxalana C. Kibbe, additional, Henry W. Bosworth, Extr.,

Worcester.—Legacy of Albert Curtis,

RHODE ISLAND.

Riverside.—Mrs. George B. Page,

Total, 10 00

CONNECTICUT.

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, C. E. Soc., 10; East Windsor, Cradle Roll, 10.32; Farmington, Aux., 10; Glastonbury, Aux., 4; Newington, Y. L. Soc., 30; Rockville, Aux., 45; Tolland, Aux., 10; Wethersfield, C. E. Soc., 66.04.

New Haven Branch.—Miss Julia Twining, Treas. Barkhamsted, C. E. Soc., 2; Bethlehem, Jr. C. E. Soc., 4; Bridgeport, West End Ch., Aux., 10, C. E. Soc., 5; Cornwall, Aux., 14; Cromwell, Aux., 12.43; East Haddam, Aux., 11.60; Goshen, Aux. (const. L. M's Mrs. Delton Ostrom, Mrs. James Stewart, 50; Greenwich,

Aux., 21.14, Bearers of Light, 29.15; Hotchkissville, C. E. Soc., 10; Litchfield, Aux., 78, C. E. Soc., 16.40; Middlefield, C. E. Soc., 4.54, Friends, 2; Middletown, First Ch., Aux., 88.93, Cradle Roll, 13.30, Jr. C. E. Soc., 2.80; New Haven, Plymouth Ch., Aux., 10.75, United Ch., Aux., 405; Montgomery, Aux., 2.06, C. E. Soc., 100; Welcome Hall, Light Bearers, 6; New Milford, Y. L., 51.08; New Preston, Aux., 35, C. E. Soc., 5; Newtown, Aux., 5; North Branford, Aux., 2, C. E. Soc., 4.80; Norwalk, King's Dau. 15, S. S., 25; Orange, Aux., 4.75; Plymouth, C. E. Soc., 5; Redding, Aux. (25 const. L. M. Miss Jane Sherwood, 27; Roxbury, Aux., 30; Salisbury, Aux., 20.33; Saybrook, Aux., 25; Sharon, Busy Bees, 50, Cradle Roll, 6.11, C. E. Soc., 10; Shelton, Aux. (const. L. M. Mrs. W. G. Lathrop, 25; South Canaan, C. E. Soc., 3.30; Stamford, Aux., 25, Y. L., 24.88; Stratford, Aux., 32.72, Y. L., 42; Oroquoque S. S., 5; Alpha Circle, 5; Wallingford, Aux., 6; Waterbury, First Ch., Aux., 25, Third Ch., Aux., 18; Westchester, C. E. Soc., 2; West Cornwall, C. E. Soc., 25; Westport, Aux., 18.63; Winsted, Second Ch., Aux. (50 by Mrs. C. J. Camp const. L. M's Miss Alice W. Emerson, Miss Helena B. Alford, and 12 with prev. contri. by Aux., const. L. M. Miss Grace M. Garvin, 62; Woodbury, V. G., 35, First Ch., C. E. Soc., 20.21, A friend, 1, Miss Ogden, 30, 1,638 40

Total, 1,823 78

LEGACY.

Trumbull.—Legacy of Mrs. Anna A. Edwards, Lewis Brinsmade, Extr.,

200 00

NEW YORK.

New York City.—News stand,

25

New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Willoughby Ave. Chapel, Jr. C. E. Soc., 10.30; Fairport, Aux., 6.50.

Oakdale.—Mrs. W. E. Newton,

5 00

Total, 22 14

LEGACY.

Rimrods.—Legacy of Hester Ayres, additional, Jacob T. Ayres, Extr.,

426 98

TURKEY.

Adapazar.—High School, C. E. Soc.,

26 40

Aintab.—Girls' School,

3 00

Harpoet.—Woman's Missionary Soc.,

6 00

Total, 36 00

CEYLON.

Jaffna.—Mr. and Mrs. Hunt,

4 00

Total, 4 00

CHINA.

Foochow.—Girls' School,

7 24

Total, 7 24

General Funds,

4,887 61

Gifts for Special Objects,

141 50

Variety Account,

25 00

Legacies,

6,249 27

Total, \$11,308 78



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MICRONESIA.

A PLEA FOR A NEW MORNING STAR FROM A WORKER
IN THE CAROLINE ISLANDS.

MARCH 6, 1901.

I FULLY intended this letter should have been written and sent to you the last chance we had to send mail, but I did not find time to write it. Mr. Walkup was here for a few weeks from the Gilbert Islands, and we took this opportunity of sending mails to the teachers. The writing of this used up every spare moment. We felt it our duty to write to them even if we had to let other letters wait, for we only have about one chance a year to send them letters; and we know they need every bit of encouragement we can give them. Their trials and temptations are so many, and they have much to contend with.

The looking forward to the coming of the Morning Star was always a help, and the means of strengthening them to press onward, that they might have a good report to give to their old teachers when they should once more meet them face to face; but now even that little bright spot is taken out of their lives. I felt sorry for Mr. Walkup that he would have to return to the Islands and face the people, and in answer to their eager inquiries he would have to tell them that a vessel had come directly from San Francisco in December, yet not a word did any one write about a new Morning Star.

According to the English law Mr. Walkup has been forbidden to carry more than two passengers, and really, judging from the size of his vessel, he ought not to take more in addition to his sailors. Will anything ever be done about building us a new Morning Star? This waiting means so much to the work. To us who see it all so plainly it does not seem right. But I will not say more about it. I will just hope by the time this reaches you that you will be able to write back to me there is an addition to our Micronesian navy.

MRS. TWICKER'S CONFESSION.

BY MARY E. BAMFORD.

"I REMEMBER I'd just been blacking my stove a little one morning," said Mrs. Twicker, "and I stood and looked at it, brush in hand, and I said, 'It don't shine very bright, but it don't look as if the heathen lived here quite as much as it did before I touched it.'"

"That word 'heathen' reminded me of something. Day before at meeting, our president, Mis' Pierson, had tried to get me to subscribe for a little foreign mission paper.

"'It isn't but sixty cents a year,' said she, 'and its real interesting.'"

"And I up and answered her, 'You *know* I never have anything to do with foreign missions! I believe in home missions, and I help them all I can; but I *don't* believe in foreign. No, I'm not going to take the paper. It isn't the sixty cents, but its something I don't believe in, this foreign missions.'"

"'You pray for foreign missions, though,' she said.

"'I don't,' I answered, getting contrary right away.

"'Yes,' went on Mis' Pierson, 'you pray, "Thy will be done on earth as it is in heaven."' "

"'Well, that doesn't mean foreign missions,' I said.

"'What else does it mean?' she asked.

"And then she went off and didn't trouble me any more. Maybe she remembered how I'd helped pack the home mission barrel last October. I sat up nights and nights making aprons and dresses and sacks for that home missionary's little girls, and I give some of my best dried peaches and a couple of sheets, and spent three afternoons helping fix a quilt for the barrel; and I made the home missionary's three boys three pairs of leather kneecaps and wrote with them what they was for, though whether that home missionary's wife could make them wear them I don't know, but she'd better, for boys do wear out their knees awful.

"And to think, after all that, our president should come to me about *foreign* missions!

"It bothered me some what she said about 'Thy will be done on earth as it is in heaven.' My little girl Katie and I had always said the Lord's Prayer together every night after her little prayer was over, and of course every night I began to remember what our president said. But said I to myself: 'I ain't going to let that bother me. It's as much my prayer as Mis' Pierson's, and it don't mean foreign missions.'

"And I don't know as it would have fetched me if it hadn't been for a mistake my little girl Katie made some time afterwards. She is seven years old. I never have made her do any hard work, of course; only some little errands and things such as a child of her age ought to do at home. Wiping dishes nights was one of the things. And I'd notice that for a couple o weeks she had let those dishes lie in the pan in the sink after I'd wash them, and she'd wait two hours or so, till it was 'most her bedtime, before she'd fly around and wipe them.

"I didn't like that, and one night I asked, 'What makes you wait so long before wiping those dishes?'

"'Cause,' she said, her voice kind of trembling.

"'Because what?' I kept on. 'You let them go every night till it's most your bedtime. You used to do them up right away.'

"And Katie, she just burst out crying then, and she cried and cried, and I tried to make out what she said, and at last I heard her say she wasn't going to pray any more. She didn't believe God ever heard little girls' prayers.

"'Why?' I asked, astonished. 'What's that got to do with the dishes?'

"Well, she cried some more, and, come to find out, every night when I'd washed the dishes she'd prayed that the Lord would send somebody to wipe them, because she hated to do it herself. She'd gone off into the sitting-room and prayed, and waited for the somebody to come wipe those dishes; but nobody ever came, and she had to wipe them herself every night before she went to bed. And now she wasn't going to believe in praying any more.

"Well, you know, of course, I had to sit right down and explain to her how the Lord always expects us to answer our own prayers as far as we can, and I told her how he gave her her hands and her strength to help mamma with, and he expected her not to be lazy. *She* was the somebody He expected would wipe the dishes. And after the child understood how it was, she up'n wiped the dishes as nice as could be.

"When I came to put her to bed I heard her say her prayer, and then

she'n I both said the Lord's Prayer together same's usual. Now, I'd never been able to say that, since the president spoke, without thinking of what she said about 'Thy will be done on earth as it is in heaven,' meaning foreign missions. And it come to me that night and bothered me more than usual. Hadn't I just been telling Katie that the Lord always expects us to answer our own prayer as far as we can? And if the Lord's Prayer did mean foreign missions, was I doing what I'd told my little girl to do? .

"Now, if there's any kind of botheration I do hate, it is a thought that follows you, and pesters you, and won't let you alone. And that's the way this thought behaved. It tagged after me all the evening till I just dropped my work, and said I, kind of provoked, 'I'll reason it out.'

"You see I hadn't any idea but I'd come out ahead after I'd reasoned a little and got it clear. I was sure I was right. It was pretty hard reasoning, too, I did, because, you know, a woman like me that's always thought she'd had sense for all her doings does hate to give in that she's been wrong.

" 'Thy kingdom come. Thy will be done on earth as it is in heaven.'

" 'On earth' didn't seem to mean only 'at home.' Think of changing the Lord's Prayer, and saying, 'Thy kingdom come at home, and no matter whether it comes anywhere else or not;' how could I? And what was I a-praying for the rest of the earth for, if I wasn't doing a thing toward answering my own prayer?

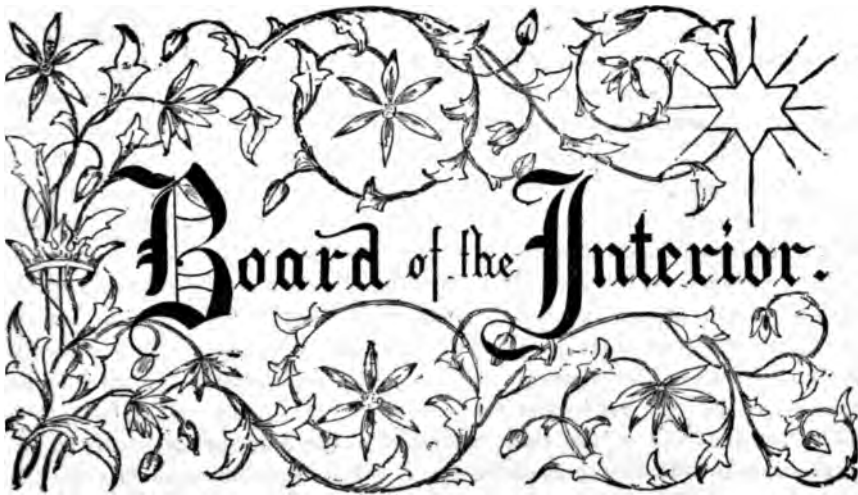
"Well, now, I didn't exactly expect to do that kind of reasoning. It went against the grain, I tell you. But at last I owned up.

"Said I to myself, 'I have been a-praying for foreign missions. I've prayed for them all my life, and I do declare I'm not going to be worse than Katie was about those dishes. When she understood about her prayers she went right to work, and now I've found out about the 'will' being 'done on earth,' I'm going to work.

"Well, I told our president she might send for that foreign mission paper for me, and she was considerable surprised, but she did; and I've read it faithful, and I've found out things upon things that I didn't know before. Why, you can't help being interested in foreign missions when you ain't ignorant of them. When you don't know how they're getting on, of course you're not interested. Folks may know lots about other things, and yet be the most ignorant kind about foreign missions.

"And this is how, from not believing in foreign missions at all, I've come to believe in them with every bit of grit I've got. Maybe it wouldn't be reason enough for some women, but it is for me."

OAKLAND, CAL.



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BRIDGMAN SCHOOL COMMENCEMENT.

PEKING, May 14, 1901.

MY DEAR Miss POLLOCK: The great event of the year is past, and the graduating exercises of Bridgman School are over. Five earnest Christian girls, who have been faithful students during these last few years, having now completed their course of study, are ready to enter upon the larger duties of life in the home and in the church.

It was a cause for the greatest gratitude that the end of the school year, which began so irregularly and with so much of uncertainty, should see so satisfactory a completion. Every heart was touched by the sight, because it meant so much to us all of God's "mysterious way" of performing his own will. "What hath God wrought?" "He hath done great things for us, whereof we are glad!"

The exercises were held in our chapel on Monday at 2.30 in the afternoon. The room was well filled with former Bridgman School pupils, invited missionary guests and a few deacons and teachers from the native brethren. We had decorated the chapel with flowers, grouping them in front of the platform. Dr. Sheffield, chairman of the Educational Committee, presided, and in his daughter's stead, and at her request, bestowed the diplomas upon the young women. It was a pretty sight to see father and daughter together on the platform, both representing as they did the interests of education in China; the one already having had thirty years of labor, the other just entering a field of service which gives such large promise for the future. The graduates read their essays with ease and distinctness, doing credit to the school from which they go. The exercises occupied nearly two hours, piano music and singing by the school adding variety and enjoyment.

The valedictorian of the class addressed a few appropriate words to Dr. Sheffield, who has kindly attended the yearly examinations during the last few years, and given many helpful words of encouragement and inspiration. After a word of thanks to Mr. Wang, the Chinese teacher of the school, she spoke most affectionately and tenderly to her teachers, expressing heartfelt gratitude for their forbearance and loving instruction, and regret that they could not in some way repay such love; then followed her parting words to school and classmates: "We are to be separated," she said, "but let our hearts be united as one, and let us pray one for another, and strive to follow the perfect example of our Master; and if we should not meet on earth again, we have the hope of meeting in our home above, which is waiting for us."

The dear girl's lip quivered and her voice trembled, but she went through the ordeal bravely. The experiences through which the school has passed the last year could but add to the sad suggestiveness of parting at this time.

In presenting the diplomas Dr. Sheffield reminded the class that this satin on which the characters were written, if hung on the wall, would in time catch the dust and become faded. Let this be a suggestive lesson to you, that only faithful effort on your part to retain and add to that which you have already received, only by care and earnest endeavor, will your lives be a bright, fresh, living testimony to others of that which you possess.

I must add a word about the graduates. They have made a delightful class to teach. The youngest is eighteen, the oldest twenty-two. Their minds have been very open to receive instruction, and as leaders their influence has been helpful in many ways. Thus they have won the love and confidence of their companions as well as that of their teachers. Our labor has not been in vain, they are better fitted for the next duty in life for having had this year of study.

Three of the class live in or near Pao-ting-fu, and two belong to the Peking outstation of Cho-chou. Two will be married this summer and another one is engaged. The other two are well fitted to be teachers in the school; one especially is a very good scholar, tactful, sweet-tempered, earnest and faithful. She gives promise for large usefulness.

It was a wonderful Providence which left five out of eight such girls to graduate in this memorable year. We were most fortunate to have four members in each of the three next lower classes. With this number the work of the year has seemed well worth while; and we are thankful for it.

I am personally very glad to have had this opportunity of being in this school for our North China Mission. I have come to love the girls very much, and their love to me has in a measure supplied that loving, longing desire to do for the girls in Pang-Chuang that which God, for some wise reason, has not permitted me to do for one long year.

When we first came out of the British Legation I had an opportunity to see something of the Tung-chou young women, who have been in Bridgman school in the earlier and later years; and this winter again in the Peking station I have come to know others, and my heart is more than full of praise and thanksgiving to God for what this school means to Christian young men, and what it is doing for the church even now.

It is a beautiful work. As we think of the ladies who from the beginning have given their lives to this school, we can certainly say that God has not forgotten their "work of faith," "labor of love and patience of hope." The names of Mrs. Bridgman, Miss Porter, Chapin, Haven (now Mrs. Mateer) will always be held in loving memory for what they have done for Bridgman School; those who follow them enter into their labors.

In closing I only ask that you with us thank God for Bridgman School. Let us also pray with renewed earnestness for its larger success in the years to come. "Establish thou the work of our hands." Amen.

A VISIT TO TOTTORI.

[The following extracts are from a letter written by Rev. D. C. Greene, D.D., of Tokyo, Japan, and published in the *Mission News* of Yokohama. They are of great interest as coming from the pen of one so familiar with the differing situations in Japan, and as giving some points of influence in woman's work among women and children which we do not always consider.—ED.]

OWING to the lack of funds at the disposal of the Mission, most of the work of the Outlook Committee had to be given up, but a way was found to meet the expense of a short tour in the Tottori field. Accordingly after

due consultation a programme was arranged for a series of gatherings to begin with a special meeting of the Tottori Ethics Club on the evening of May fourteenth.

The journey from Kobe, where I spent the preceding Sunday, was in every way delightful. For about two hours the Sanyō Railway, by far the best managed railway in Japan, offered its advantages. Great pains are taken to promote the convenience and comfort of travelers. A little more co-operation on the part of the travelers themselves in the matter of tidiness might be desired, but the officials do their part with care and assiduity. During that short ride of two hours, the floor of the cars was swept twice and wiped with a moist cloth at least once, while the seats, window frames, etc., were carefully dusted. There was a youth in neat uniform, who had on his collar, in gilt, spelled both in Roman letters and in Japanese phonetic characters, the English word "Boy." He was ready to render all kinds of service to the passengers and made himself most useful.

The railway ride over, I bargained with a man in waiting for a jinrikisha ticket, the price to be paid at Tottori, some fifty-five miles away on the northern coast. The entire trip from Kobe can theoretically be made in one day, but it would have to be an abnormally long day. As it was, I started from Kobe a little before one o'clock in the afternoon, and by the time I had finished sixteen miles of the jinrikisha journey I was quite ready to take lodgings at the very comfortable hotel where my *shafu* (jinrikisha coolie) set me down. This left a rather longer ride for the next day than I wanted, especially as I was booked for an address in the evening, so I arranged for an early start in the morning. The next morning the maid called me at half past three, and by half past four I was well on my way. The road lay over two high ridges, which I climbed on foot, and then, from the top of the second of these, for fully half the day's ride, there was a more or less rapid descent until the wide plain back of Tottori was reached. It was a delightful ride, a little cool, with some traces of frost in the early morning, but every way agreeable after the sun was well up, while the colors of the ever-changing landscape were never fresher or more attractive. It was about five when I arrived at the home of Mr. and Mrs. S. C. Bartlett; but before that I had fallen in with two parties who had come out to meet and welcome me to Tottori.

It was a great relief to be able to rest and freshen one's self up a bit before the evening. My hosts on their side did everything possible to promote the comfort of their guest. In the evening nominally at eight, but really at nine, the members of the Ethics Club gathered. Aside from the specially invited guests there were others present, so that the whole number

could not have been much less than forty. As Mr. Bartlett has described that particular meeting I need not enlarge upon it. It was certainly a pleasure to meet and to address such an audience, representing as it did so many different phases of Tottori society, and I was able to gain information on several social questions in which I am greatly interested. Naturally pains had been taken to secure a large attendance, but making every allowance for this effort, the fact remains that a considerable body of the most substantial men of the city meet every month to discuss, not academical questions, but questions of practical ethics with a definite view to raising the tone of the society in which they move. It was to me an inspiring thought. They were not all Christians, but the whole trend of their discussions, so far as I could learn, was in the direction of Christian ideals.

Mr. Bartlett wisely assumes no control over the club; its members choose their own subjects; but nevertheless he is a member of the club and shares to the full in its discussions. He is indeed its life, and the source of its inspiration.

The next morning I visited Mrs. Bartlett's club, as perhaps I might call it, a sort of sub-kindergarten, where some thirty or more little children meet every forenoon. There are forty on the list, I was told, but in the case of such young children the attendance is of necessity somewhat irregular. Here all sorts of children gather, even the extremely poor, but they mingle together in the most democratic fashion and with the heartiest enjoyment. Aside from the direct benefit to the children and the relief to the often overburdened mothers, both of which must be well worth their cost, the insight gained into the life of the various homes must be of great value. It is said that this nursery has been of great advantage to the Sunday school, and has made it easier to preserve in it an unalloyed religious spirit, since the opportunity is offered by the nursery to show the bearing of religion upon the daily life of the children, and thus take away the temptation to crowd the Sunday school hour with stories, ostensibly as a vehicle for moral teaching, but in which too often mere entertainment would seem to be the result.

The large meeting at the church and the smaller gathering of the Christians later on gave an opportunity to see something of the church life.

The Girls' School holds its own, in spite of the public high school for girls not long ago established in the city. This is so everywhere, not merely because the public schools are not large enough or numerous enough to meet the demand for female education, but also because the private school if under wise control can exercise a more helpful oversight over the pupils. Hitherto, however, the Christian schools have been and are still handicapped both by the lack of money and the difficulty of getting properly trained teachers.

The prominent impression made upon my mind by the visit was that Mr. and Mrs. Bartlett have made themselves to a most happy degree a part of the community in which they live. They are deeply sympathetic with the people; they keenly appreciate their trials and the difficulty of the problems that confront them. They have, I am sure, made known in a wide circle their conviction that only a strong, well-rooted Christian faith can relieve those trials and solve those problems, and that it must be a faith also which takes full account of the life which is to come. With all their interest in the problems of society, they are doing what they can to make the church with its worship and teaching the center of their work. Those who like them live near the people know what it is to bear their sorrows, for, in spite of their generally joyous exterior, the Japanese people are not unacquainted with grief.

D. C. G.

FROM THE ANNUAL REPORT OF HADJIN HOME.

THE religious interest in the school has been good. The first half hour in the morning has been as usual the time when the whole school assembled for devotional exercises, and the Senior and Junior Christian Endeavor Societies have done good work. In the late winter the religious interest deepened, daily meetings were held for some weeks, and at that time quite a number of our girls, some from Gregorian families, gave themselves to Christ.

During the year twenty-one of our girls were received into church membership.

The missionary society of Marthas has held interesting meetings monthly. Last year this society voted to undertake the support of one of the assistant teachers of the Bement sisters in Shao-wu, China; and to this end the girls pledged themselves to send \$25 yearly. Most of them gave written pledges to give a definite amount instead of depending upon the state of their purses and their inclinations when the time for the missionary meeting came round. This money is very largely earned by the girls themselves, the little ones earning theirs by carrying stone and earth, the older ones by their needles. The first of last January we were glad to be able to send to Chicago, not the \$25 promised, but a trifle over \$31; and this coming year we hope, in view of the peculiar urgency of the needs in China, to make the sum still more.

Mr. Chambers' two visits to our Home, and the brief visit of the Misses Webb and Miss Borel, just at the close of the term, have been pleasant events of the year. Another event of importance to our Home in the history

of the year has been the building of a new dining-room. This was made necessary by the fact of our being three American teachers, while the number of pupils has not been decreased. The new room is large, airy and sunny, and joins the main building to the south, being connected with it by an inside stairway; while it has the additional advantage of removing the noise, which must necessarily center in the main living room of so many girls, a little farther from our part of the house. The plan is to make the old dining-room into two bedrooms, with a hallway between.

Just after the four walls of the new part were up and the roof on, the work was suddenly stopped by the government, and the carpenters imprisoned for a week. They were, however, finally released, having suffered nothing worse than the loss of their time, and receiving a strict injunction never again to go to any place to work without a special permit to do so. It was our hope to get this building done without making a call upon any one from outside for funds, but it proved more of an undertaking than we expected, first in the digging down of what seemed a good part of one of the Hadjin mountains, and secondly in the money required. Still we hope that the burden may not be so heavy as to sink us in debt, and pray that God's blessing may rest upon this bit of apparently much-needed equipment for the successful carrying on of the work.

In one feature of the school work we notice a considerable advance over previous years—I mean in the amount of money received from the people for board and tuition. This money has this year amounted to more than fifty Turkish pounds.

PEKING, CHINA, February 5, 1901.

DURING the past months many of you have prayed for the little Christian Chinese children. I want to tell you the sad experience of little Wen Mui and her little three-year-old sister. Her family name is Chang, and she lives in a village twenty-five miles northeast of Peking. Four years ago her father heard of Jesus, and he and his wife learned to pray and to read the Bible. When Wen Mui's maternal grandfather heard of it he said they must either give up their new religion or he would cast them out of the family. In time of weddings or feastings they would not be invited, and their names would be taken off the family record. Wen Mui's mother said, "Father, if I must make a choice, it is more necessary and far better that we be members of our Great Father's family, and we know we have found the true God."

The grandfather was very angry and would not again receive them into his family. Wen Mui's family joined the church, Christian Endeavor Society, and were very true and faithful. I saw them the last part of April, when the Boxers were just about to begin their persecution out in that region. They were troubled, but had no thought of recanting.

Day after day they heard that this church member and that one had been killed, and Mr. Chang said to his wife: "How can we endure such fearful suffering? Let us burn incense and our lives may be spared." After some talking they bought the incense, but after burning one stick, they said:

"No; we cannot do this even to save life;" and the rest of the incense was left at the temple. The father then went to a village where some relatives lived to see if they would hide them. They would not, and on the way home he was captured by Boxers and killed. Word was taken to his family. The rest of the story I get from little seven-year-old Wen Mui. She said: "When they told us my papa was killed by Boxers my mother cried very hard. Then she said we must pray. The next day an uncle came to see us. He is a very bad man. He told my mother that she would be all cut up by the Boxers, and she must take some quicksilver he had brought for her. It would be better to die that way than to fall into the Boxers' hands. She took one powder when he forced her to, but the others she refused. That night a workman came from my uncle's and took my mother and us down to the river. When we got to the bank he pushed my mother in. When I saw her struggling in the water I was afraid, and my little sister and I ran away. The man chased us, said he would throw us in too. He had nearly caught up to us, when a big dog caught him by the leg. We ran on and hid in a hole by the river bank. We stayed there all night. We were so afraid and my little sister cried and cried. It was cold, but we went to sleep, and in the morning went to my aunt's. They would not take us in, and for three days we went from house to house. Then all the villagers talked the matter over with the Boxers, and they said we might go to an uncle's and we would not be killed."

The little sister is still with the relations in the country, but Wen Mui is still in Peking. She is a contented, happy little girl, and enjoys going to school very much. The man who chased them died from the bite of the dog. Now the uncle who had their mother killed is trying to get the land that belongs to the children, but the church will see that it is kept for the two little girls.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM JULY 10 TO AUGUST 10, 1901.

COLORADO	164 25
ILLINOIS	1,000 54
IOWA	460 64
KANSAS	90 50
MICHIGAN	337 95
MINNESOTA	142 37
NEBRASKA	54 69
NORTH DAKOTA	37 25
OHIO	231 61
SOUTH DAKOTA	27 00
WISCONSIN	355 15
MASSACHUSETTS	5 00
TEXAS	10 00
TURKEY	40 38
MISCELLANEOUS	320 15
Receipts for the month	3,277 48
Previously acknowledged	37,898 53
Total since October, 1900	\$41,176 01

CENTURY FUND.

Received this month	134 15
Already reported	2,367 34
Total since Oct. 20, 1900	\$2,501 49
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	173 50
Already forwarded	763 13
Total since Oct. 20, 1900	\$936 63

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXXI.

NOVEMBER, 1901.

No. 11.



MISS ELLEN M. STONE.

THE ABDUCTION OF MISS ELLEN M. STONE.

ON Thursday afternoon, September 5th, the occupants of the Board Rooms were much startled to receive a cablegram from Rev. J. H. House, of Salonica, announcing the capture by brigands of our beloved missionary, Miss Ellen M. Stone. The news was immediately telegraphed to our State Department at Washington, and the reply soon came that the news had already been received from our consulate in Constantinople, and that everything possible would be done for her rescue. Dr. House was also cabled to keep friends in this country fully informed. Letters and telegrams have since been received, and we give particulars which are considered reliable.

Miss Stone had been holding her usual summer school for Bible workers in Bansko, Macedonia. On September 3d a party consisting of six students from the Collegiate Institute at Samokov, three or four Bulgarian teachers, Mr. and Mrs. Tsilka, who had spent several years in America, Mrs. Oosheva and Miss Stone started for Djumaia, twelve hours away. From there they were to go to their different homes. Miss Stone had ordered five horses to meet the party there. "At half-past four in the afternoon, as they were resting in a defile in the mountains,—only Miss Stone and Mrs. Tsilka had horses,—they were surrounded by thirty or forty armed men; a hideous crowd dressed in Turkish costume, with their faces either masked or blackened. They shouted, 'Teslin'—Turkish for surrender. After they had repeated it sharply three times the women answered 'Teslin,' dismounted, and were driven up the mountain by force, so that Miss Stone and Miss Ilieva, one of the teachers, went through the water of a stream that flows through the gorge and wet their feet. At one place Miss Stone stumbled over a log, as did Miss Ilieva also; but one of the brigands assisted them to arise, and supported them, holding them by the hands. When they arrived at a certain place they allowed them to rest. Then they drove them to another place, where when they had sat down, surrounded by brigands, one of the brigands came up behind and called to Miss Stone, 'Kalk'—'Arise.' "When Miss Stone stood up she stayed herself on the shoulder of Miss Ilieva, and said, 'Pray for me.' In like manner they took Mrs. Tsilka. Their watches were demanded and taken. Likewise they asked for their money; but when they had examined it they were not satisfied with it, and returning it took their watches only." On her return to Salonica Miss Ilieva said that the brigands repeatedly said to them, "Kookma," "Don't be afraid", and kindly raised Miss Stone when she fell. One of them came back and selected a Bible from the pile of things on the ground and carried it away with him to the captive. It was about seven in the evening when they separated Miss Stone and Mrs. Tsilka from the others, and they did not see them again. All night these four teachers were surrounded by the brigands, who did not allow them to move from their places or speak to one another. In the morning at dawn there was nothing to be seen either of Miss Stone or Mrs. Tsilka or of the brigands, and two of the horses were missing. They had taken Miss Stone's traveling rug and waterproof, leaving her only a shawl. They took the two horses and one belonging to a man whom they murdered before the eyes of the party to get his horse. It is thought that he may have known some of them, and so would have informed the government against them. As the brigands had disappeared those whom they had been holding through the night were free

to go where they chose. The students went immediately to Samokov, and telegraphed Dr. House, who was at Salonica. He at once went to the American consul, and also telegraphed to Mr. Dickinson, consul general at Constantinople, who knows and esteems Miss Stone. "The news went over Bulgaria like a flash, as she is widely known and greatly beloved."

One reason given for the capture is that it may be connected with the "Macedonian Committee," which is explained as follows in a recent letter:—

"The whole of Macedonia is now, and has been for many months, in a state of incipient rebellion against the Turkish Government. It has required



MAP OF BULGARIA.

for some time past all the power that the Government could command to keep the people in subjection. Notwithstanding the arrests, trials and executions that have been increasingly frequent, the revolutionary committees multiply, and they and their sympathizers grow more and more bold. It is said by those who are in the position to know, that Russian influence is most actively at work, on the one hand fanning the flames of discontent and rebellion, while on the other their demands here at the Porte are joined with those of the other Powers for the suppression of the lawlessness which is rampant in Macedonia, and to the continuance and spreading of which they are so actively interested. Many of these revolutionary committees in

Macedonia resort to brigandage, and all the brigands are of course in sympathy with the revolutionary movement. Some have thought that the abduction of Miss Stone was intended to have a political effect, those concerned in it thinking that by this means they could publish abroad the fact that the Turkish power in Macedonia is unable to furnish a stable government, and that lawlessness exists to such an extent as to make it needful for some strong power to interfere and keep order."

At the first, returned missionaries from Bulgaria and others well informed in this country expressed the opinion that the capture was purely for ransom, and that there was little danger of ill-treatment. About two weeks later word was received that Miss Stone was alive and well, and not suffering from ill-treatment, except the exposure of being carried about from place to place for purposes of concealment. On Monday, September 30th, word came that the brigands had demanded a ransom of £-T.25,000,—about \$110,000.

On the third of October word was received that the brigands had demanded the ransom on the eighth of the month. A special meeting of the Prudential Committee of the American Board was held, and it was reluctantly decided that the Board could not raise or pay the ransom without endangering the lives of missionaries and the work in all its fields. The same reason also forbade any similar action of the Woman's Board.

The next steps taken are described in the following extracts from a statement of the Prudential Committee given at Hartford on October 8th.

"The solicitude of the committee was such, and their purpose to do everything possible was so strong, that they sent a deputation, consisting of the president and one of its secretaries, to Washington to meet President Roosevelt and the officials of the state department. This conference was held last Saturday forenoon. It is impossible to overstate the sympathy and interest of the President, the acting Secretary of State, and other officials.

"They assured us that apparently at the moment the only practicable method to secure her life was to have the funds promptly at hand to pay the ransom. It was evidently the positive conviction of the Government that this step was the first one to be taken.

"But it ought to be clearly understood that this is but one step; that when she is released there will be a vigorous attempt not only to secure the return of the money, but, furthermore, to bring about such an occurrence will not be possible in the future. No one doubts that our Government as at present organized will not drop this matter until the rights of American citizenship are established.

"Meanwhile a movement was begun under the leadership of the family

of Miss Stone to secure by popular appeal the amount of the ransom, and notices had already been sent that funds could be sent to Kidder, Peabody & Co., of Boston, who had consented to act as treasurer of the fund.

"This new advice of the Government made it most evident that the first thing was to secure Miss Stone's safety, then other steps would follow; therefore, we felt that as individuals it was our duty and privilege to help by all means in our power the securing of this ransom from the general public. Communications were sent by telegram, so far as possible, to every part of the country, even to the Pacific coast. Money in sums large and small have been received in answer to this appeal for humanity. The Government has shown its supreme interest in this matter by already becoming the custodians of this fund as handed to them by Kidder, Peabody & Co. This plan not only shows the Government's interest, but it guards any possibility that any part of the money will be paid over until Miss Stone herself has been placed in safety in the hands of the proper authorities."

The events which have followed have been an extension of the time in which the ransom should be paid; the discovery of the brigands with their captives on the top of a mountain near Dumnitza—a town often visited by Miss Stone on her tours; the beginning of an effort to surround the brigands by Turkish and Bulgarian troops; the consequent threat of harm to the captives unless the troops were recalled; the request from our Government that this should be done. At this point we go to press in the midst of great anxiety for Miss Stone and Mrs. Tsilka yet hoping that by the time this reaches our readers they may have reached their friends in safety.

INDIA.

ARE RESULTS TO BE PERMANENT?

BY MISS HATTIE L. BRUCE.

MUCH of the work in connection with our India famine seemed desultory. People would drift to us and drift away again. It was impossible to refuse help at such a time, even though we had no assurance that the miserable, starving poor would be permanently benefited by what we could do for them. Yet we claimed the promise, "Cast thy bread upon the waters, and thou shalt find it after many days." In relieving present needs we had regard also to the future. All who came in contact with us were offered, more or less plainly, their chance of a lifetime. Helpless women and children found shelter with us; men had their opportunity to work; there was not one who might not "follow on to know the Lord." We have all had

our chances in life. To us it was a great joy to give others their chance; a joy which was mingled with disappointment oftentimes as we saw the chance flung away.

Have all the chances been flung away? Has all the work proven desultory? Come into our orphanages, our homes, our schools, and see. It is a permanent responsibility God has put upon us. The taking of nearly three thousand famine children into the care of the American Marathi Mission means enlargement in every way, and still they come. We cannot yet say that the famine has ended. The latest news from our Satara Orphanage is: "I have to-night had to take in two little girls in wretched condition. I do not care to receive many more, but I could not turn away such pitiable creatures. Sunday the assistant collector sent in a foundling baby. I would not take it, but Miss Gordon came to the rescue, promising to give it place in her Wai Orphanage."

Many of these orphans, gathered in through the providence of God, are competing favorably with children of Christians in the mission schools. They are making as much, perhaps, of their chances as you and I are making of ours; for "He that is faithful in that which is least, is faithful also in much." Who shall say them nay?

Besides the prospect of long-continued care of our orphans, permanent responsibility has been put upon us in connection with our new village Christians. In the Satara district there are two villages, Waduth and Koregaw, centers of influence where churches must soon be organized. The Koregaw chapel has already been built, and in sending photographs home this week my father thanks the principal donor as follows: "I hope you will be pleased with the way in which I have invested your money. It seems to me that it has multiplied itself many times within a single year. There is a gentleman here at Satara, a retired engineer of the British Royal Engineers, who at one time was at the head of the Public Works Department of the Bombay Presidency. This gentleman called here the other night, and I was pleased to show him the photographs of the chapel. He had often told me of his building the great iron bridge at Karad, thirty-two miles south, which I have many times seen and crossed. I said to him that he had shown me his work, and now I wished to show him mine. His reply was, 'Your work will last when mine crumbles to the dust.' I certainly think that the results of this work at Koregaw will continue as long as eternity lasts, and I think it will be a joy to you that you have taken a part in it."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."



LINCOLN CHAPEL AND PARSONAGE, KOREGAW, SATARA, INDIA.

As a specimen of just what has been done in famine relief, we give from the pen of Mr. Henry Bruce the following story of

LITTLE GUNI.

She was five years old or less, and comely, although black. She was also of high caste, as was subsequently proved by her refusing to eat meat. She was faint with hunger, and was getting discouraged. All day long she had trudged through the broad spaces of the camp, and had eaten nothing save a few scraps of bread. The night before she had slept "anywhere," which was apparently a veranda where some man had allowed her to take shelter. But with the morning his kindness had wearied, and he had driven her off. She was the latest victim of the great famine which has devastated a million Indian homes. She must have had a good home, and that not so long ago, for she was still in good condition, clean, and decently dressed in a somewhat unusual fashion. Her entire clothing consisted of a white petticoat, eight or ten inches long, and a wisp of a cotton jacket, both of them slightly torn. She had also lately had a cap, but some rough boy had stolen it from her. She could not remember whether she had any parents or not. Sometimes she thought that her parents were dead, sometimes that they were still living in the sacred city of Wai, whither they had come "many days back." Anyhow, some woman had lately brought her here from Wai on purpose to lose her. Children have no idea of time, but the little thing had evidently not been adrift long enough to suffer seriously. Yet she was hungry, and so sleepy. It was nearly nine o'clock, and she could not find "anywhere" to sleep in. So she stood by the moonlit road, and began sobbing quite softly to herself.

I do not know what it was that made me feel so tired that evening that I returned from my regular walk earlier than usual, without pushing on to the customary milestone. Otherwise I should never have found Guni crying in the moonlight just opposite the policewallah's two-storied bungalow. She gladly stopped crying as soon as she heard a kind word, and told me her history in a brave, self-possessed voice, which had an indescribable quaintness. Not knowing how clean she really was, I unflinchingly took her hand and walked on with her to our big mission bungalow, a quarter of a mile beyond. I told her that we had some three-score little shipwrecked girls like herself in an Orphanage, and she agreed to join them. Her little legs had miles of walking left in them yet, and she was full of brightness and observation. The evening was so warm that I had put my cap in my pocket; and she asked why I had nothing on my head, going on to tell the tragical tale of the cap which had been plucked off her own curly



GUNI.

head. I caused some excitement at home by bringing such a visitor at such an hour. She told her story over again quite consistently, her white eyeballs rolling about in almost negritic fashion. Then I took her out to the servants' houses, and put her in charge of the ayah for the night, after seeing that she was given an abundant meal. The next day she was photographed as I had found her, then dressed in fresh clothes and sent to the Girls' Orphanage. Up to the present no one has claimed her, and she is most happy and tractable in her new surroundings. Her name, Guni, means "virtuous," but we love to call her "the odd sparrow." This is a phrase meaning something like "the last and least," from the fact that among the ancient Jews, though the ordinary price of sparrows was two for a farthing (Matt. x. 29) yet an occasional odd specimen was thrown in, as is shown by a reference in one of the Gospels (Luke xii. 6) to "five sparrows for two farthings." Yet even for such our Heavenly Father "careth."

CHINA.

A SHARE IN A PAGODA.

BY REV. GEORGE H. HUBBARD, FOOCHOW, CHINA.

Buy a pagoda! Best investment in the world! Let us tell you about it. You will be interested to know how it can be done at this distance from China.

The Pagoda Anchorage Station of the Foochow Mission is rich in pagodas. Three fine stone structures, solid stone, which have stood the rain and sun, typhoon and tempest and earthquake shock for hundreds of years, lift up their perfect number of stories toward heaven, and night and day through the years they stand as a silent memorial to a faith of man in the unseen.

When Mrs. F. E. Clark, in the spring of 1900, came with President Clark to help us celebrate our fifteenth anniversary of Christian Endeavor work in Foochow, and at the same time to hold a convention of the United Society for China, they spent a few days at Pagoda Anchorage, and were informed of our wealth in pagodas. After climbing the one at the Anchorage, called by the natives "Lo-sing tah," which means "the marshalled stars pagoda," Mrs. Clark was much impressed with its solidity and uniqueness. She thought it would be a fine thing to have one in the United States, and suggested that as we were so well supplied, we could give her one of the three in our field. We replied, "All right, if you will furnish the ship to trans-

port it." The ship has not yet appeared at the Anchorage, and if it should we fear the Chinese might object to its being removed; but it has occurred to us that while leaving this one for "fung shuey," at Pagoda Anchorage, the second one, some five miles to the southeast, namely that at Diong-loh (Chang-loh is the mandarin), might be of more especial interest to friends at home, and a little later we can tell you how to get a share in it.

The picture on the opposite page shows you this pagoda on the summit of a hill the highest within the city walls, but off to the north of the city rises a lofty peak some 2,000 feet in height. Around to the east and south is a semicircle of hills, while to the west lies a fertile plain, through which runs the Diong-loh Creek. Twice a day its banks are brimmed by the tides, and twice a day the bed of the creek appears when the waters have ebbed to their lowest point. The photographer stood his camera on the right bank of the creek for this picture. It was taken not for the pagoda, but the house with the cupola. By the side of the house stands Miss Emily S. Hartwell, whose father and mother some thirty years ago made that house their dwelling place for three years. In the front part a narrow Chinese shop was fitted up for a street chapel. Posts about ten inches in diameter, sawn through the center and each of the two pieces fitted with four legs mortised into the rounded side formed the seats; a Chinese stand with two drawers was the pulpit desk. A paper scroll with the Ten Commandments inscribed in Chinese characters hung back of the speaker's head, and many a time furnished the text for the missionary or native preacher's discourse.

Back of the chapel in the center of the house was the reception, dining and sitting room, and woman's annex for the few who through curiosity or interest aroused by the visits of Mrs. Hartwell at their homes, dared to come and listen to the preaching. In the loft above was the bedroom. The only windows to the outer air and sun are those seen in the sides of the cupola. Originally the floor was laid as a ceiling to the lower room; a protection from the spatter of the rain which finds its way in between the loosely laid tiles of the roof. A few bundles of bamboos or cast-off furniture may have lain there before the advent of the missionary, but with his coming the boards were fitted more closely and relaid, and a partition was made at front and rear. The spaces between the rafters were fitted with dripping boards, to keep out the dust and rain spatter. A small brick chimney was built on one side, and a rough grate placed in it for the burning of firewood when the chilly days of winter came. A little narrow stairway from the sitting room to the loft took the place of the ladder. In the rear of the building was a room for a kitchen and servant's quarters.

From these humble quarters Mr. and Mrs. Hartwell went forth to



evangelize the city and the district, and most faithfully they did that work. The number added to the roll of the church was small at that time, but many friends among the Chinese were made, and the abiding impression that the "Jesus Doctrine" was good, and the missionaries who proclaimed it true. For more than ten years past Mr. Hubbard has been touring in this district, and everywhere the name of Mr. Hartwell is heard, and many insist it is "Ha Sing-sang" come again, and that he does not grow old like themselves. But now in Mr. Hubbard's absence if Mr. Hartwell is consulted, he assures them that his more than threescore years and ten have taken the strength from his limbs and the brightness from his eye, but the truth he still proclaims of salvation through faith in Jesus Christ for those penitent for their sins grows not old, but stronger and more vigorous with the years, and is never to pass away; and that others are coming from the homeland to take up the work and push it, till every one in the Diong-loh district shall have opportunity to hear and know the truth.

The former Mrs. Hartwell, he tells them, gave her life for her Chinese sisters, and the daughter has come to take her place; for the women and children also must know the blessed gospel which alone can make Diong-loh true to name,—a place of "continued joy." He can tell them how the places for preaching and schools have increased from two to forty in the years that have intervened between the starting of the work and the present time; that the events of 1900 in the north of China only go to prove that Christianity has come to stay, and that the "open door" to new life for the Chinese people, and their salvation, body, soul and spirit, is the gospel door. To help throw it broadly open and to invite as many as possible to enter, the mission has purchased a hilltop off to the east of the city. It is large enough for the girls' and woman's schools and a residence for the lady missionaries. This purchase, begun in the summer of 1900, and completed early in 1901, should be counted as an opportunity which, in the days and years to come, shall be, with God's blessing, the home of opportunities for hundreds and thousands of Chinese girls to be picked from the 250,000 women and girls of this field, and so to be educated in the truth that maketh free.

Strange to say, the opportunity in China makes the opportunity in America, the wonderful opportunity to be a co-worker with God.

The mission has asked for \$2,500 for the Girls' Boarding School building at Diong-loh (Chang-loh) and \$1,500 for the W. B. M. missionaries' residence.

Now, who will buy a share in the pagoda? One hundred pounds for a dollar. Four thousand people could easily make a blessing of the oppor-



Missionaries and native believers at Paochia Anshing, 1901.

tunity, no doubt, this year. It is estimated that the pagoda weighs 2,800,000 pounds, which would come to \$28,000 at a cent a pound,—a very nice sum for the establishing of evangelistic, educational and medical work at this important center, which has been given over entirely to our mission.

AFRICA.

BRIGHT GLIMPSES IN THE ZULU MISSION, 1901.

BY REV. CHARLES NEWTON RANSOM.

IN reviewing the Mission for the current year I am chiefly indebted to Mr. Bridgman's valuable annual letter. The black cloud of war still shadows the land, but there has been unusual light in the Mission.

Most of the church life is stamped with encouragement. Impapala, that stirring little church in Zululand beyond the Tugela, has built a brick chapel, and added since June, 1900, twenty-two to its sterling church membership; the people are building brick and iron houses, planting wattle and fruit trees, and bravely sustaining their schools.

Noodsberg, near Esidumbini, has a record. Daniel the preacher is a live man, and during the year forty-three were added to the church, and fifteen new preaching places opened.

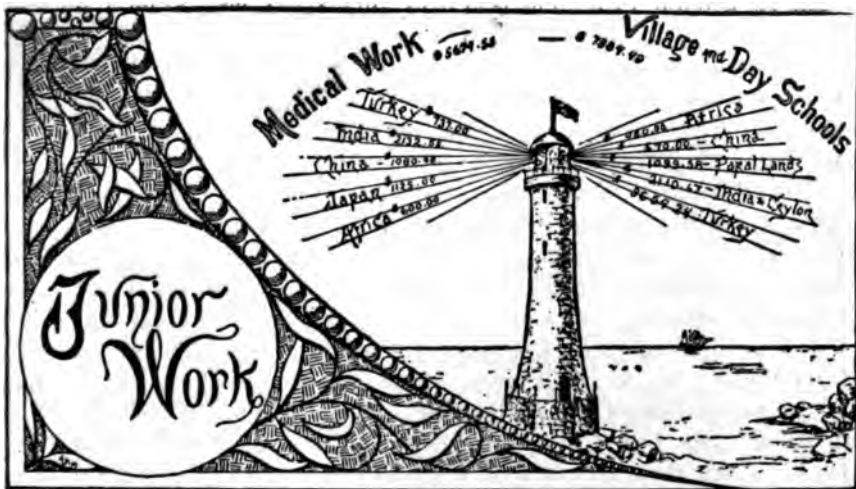
Durban throbs and thrives; the church has raised one hundred and twenty-five dollars for repairs, secured the ordination of its preacher, paid salary and house rent, sustained services in forty-five places, received fifty into membership, which now totals one hundred and forty-five—nearly all men—and increased the evening school from thirty to one hundred and fifty pupils. One boy beginning with the alphabet could in two months read in the New Testament.

The south coast, like the north, presents on the whole a bright front. The evening school at Ifafa, the pastoral tact at Umzumbe, the growth of outstations, the faithful work of Umzumbe Home managers, the special school superintendence of Miss Mellen, Mr. Bridgman's journeys, the sixty-one additions to Umtwalume Church since July, 1900, and Umtwalume's forward movement carrying the revival torch to other places, are indices of general blessing.

There has been no retrogression in the day schools. There are fifty teachers, most of them exerting a strong Christian influence. Teachers conferences, north and south, with their programme of original papers, discussions, addresses, prayers and socials, mark the rising tide. The subject of systematic religious instruction in the day schools is under consideration, and a winter school for teachers and Christian workers.

The boarding schools have had good harvests in numbers (Inanda two hundred), in crops, and best of all in souls. "The temper and spirit of the girls at Inanda is very satisfactory." The work at Amanzimtote has been almost unprecedented. Sixty-one out of eighty boys have chosen Christ. At Umzumbe almost all the girls are Christians. The extreme financial need of Amanzimtote Boys' School was temporarily met by a woman's generous gift of five hundred dollars. Mr. Bridgman suggests putting the school under the Woman's Board—mark the compliment—to insure enlargement and steady support. Since every girl gets married and since there is a great preponderance of girls in schools, the ladies of the Board should insure to every educated Christian girl the opportunity of getting an educated Christian husband. Then take the Boys' School in hand. "Logic is logic." The Theological School moves, but cries for enlargement in view of the imperative demand in the future, and even now for trained leaders. The opening of Mr. Dube's school, a native enterprise, marks an epoch.

Time and space are insufficient to speak of the three hundred volunteer lay preachers, one of the most remarkable fruits of the Mission's labors; or of the need these men have for systematic instruction and spiritual quickening; of the new move to quicken interest in foreign missions, to stir up the monthly concert for prayer, and to furnish facts for fuel by issuing a special bulletin of news; of medical matters; of Zulu literature; of land questions; of the Natal Native Congress, and the buds of political ambition; of the aspects of the overshadowing native question; of the fruits of that church reconciliation with dissentients—which was one of the most interesting chapters of the Mission's history—; of the developments in the line of self-government—native treasurership, native trusteeship—; of new problems springing from the great union of Congregationalists in Cape Colony and Natal; of straws which show how the winds blow—as the concert tour of a native troop, a football challenge, the "beginning of Zulu intercollegiate athletics." Enough, perhaps, is suggested to stir your hearts to particular inquiry, to fervent, wrestling prayer for old churches, the people and their perils, the workers and their work; and to harp-moving praise for wholly self-supporting churches, loyal pastors and preachers, cordial relations between missionaries and churches, three hundred volunteer preachers, new work springing up, schools and teachers prospering, people roused at length to initiation of work, yet disposed to seek and receive advice, for social advancement, temporal prosperity and, God be praised! revivals undertaken by natives themselves. With us "Rejoice evermore. Pray without ceasing. ~~In every~~ thing give thanks."



- To give light to them that sit in darkness -

AUSTRIA.

THE STORY OF A BIBLE.

BY MRS. J. S. PORTER, PRAGUE, AUSTRIA.

THE other day, while walking on one of the principal streets of Prague, we saw a picture which we shall never forget. The setting sun glorified the old Moorish towers of the Jesuit church on the Karlsplatz; it shone with subdued splendor over all the busy traffic of the city thoroughfare, glinting with gold the tuft of cock's feathers on the policeman's cap, stealing with unheeded challenge through the windows of the coffee-house, where groups of men, enveloped in a haze of tobacco smoke, were playing billiards and sipping beer and coffee; it illumined the whizzing trams and rumbling carts, and, touching here and there with brightness the faces of the passers-by, it softly rested on the spires of the Weinberge cathedral in the far distance, at the head of the street.

The center of interest to us in all this picture was a man curled up on a hand truck, or, rather, it was the little black book in his hand, in which he seemed to be wholly absorbed, for when we greeted him at first he neither saw nor heard. The truck cart and the red cap on the man's head show he is a *posluha* or *dienstmann*, ready to do any errand whatsoever, from carry-

ing a piano to a letter, and the sign at the side, which partly screens him from the sidewalk, shows he is at his regular stand, waiting for a job.

And how came this cheery-faced *diensmann* to be reading this little Bohemian New Testament in its black covers? For, be it known to you, to see a man reading a Bible on the streets of Prague is a thing most passing strange. Some months ago Mr. Dienstmann, as we will call him, with his wife and little girl moved into the house where one of our meetings is held.

Mr. Dienstmann, especially, was a "good Catholic," belonging to one of the lower orders of the Jesuits, and he and his wife often attended their church. When any of their friends came to attend meetings in the hall above Mrs. Dienstmann warned them away, exhorting them not to go to the "heretics' meeting," but to the church, as they should. However, Mrs. Dienstmann liked to read, and a good neighbor upstairs lent her books from the Y. W. C. A. library. Especially was she interested in stories of the persecution of the Protestants in Bohemia and of the Spanish Inquisition. She began to wonder what that book called the "Bible" might be, for which these people were ready to suffer and die, and stronger and stronger grew her desire in some way to get possession of this book and to read it.

One day she found out that the Krejci's upstairs—the family who had lent her the books—had a Bible, so Mrs. Dienstmann laid her plans, and putting her purse with all the money she could find into her pocket she went up to call on Mrs. Krejci.

"Have you a Bible?" she inquired of Mrs. Krejci.

Mrs. Krejci informed her that she had.

"Might I see it?"

"Certainly!"

Growing bolder, Mrs. Dienstmann inquired if such a book could be bought, what the price might be, and then would she "be allowed to borrow this one"?

Mrs. Krejci kindly expressed her willingness to lend; but the book safely in her hand Mrs. Dienstmann laid the price of a new Bible on the table, and backing toward the door, she quietly but determinedly informed her neighbor that she wished not only to borrow but to keep *this* Bible for herself, but with the money she—Mrs. Krejci—should buy for herself a new one.

In vain did her kind neighbor explain that this was an *old* Bible, soiled and worn by much use; that she would buy for her a new one "exactly like it"; and not only that, but the thing couldn't be thought of because the old Bible had precious memories, and it was marked and opened of itself to places where the family loved to read. Mrs. Dienstmann's grasp tight-

d on her new possession, and without waiting for argument she uncere-
niously took her departure. It was only after some days, when a new
le was put into her hands, and she had had time to study and compare
assure herself that they were exactly alike in every word, that she was
ing to return the Krejci's Bible.

and now began a search as for hid treasure in this strange, new book,
ch grew more and more wonderful as on and on she read. A pleasant
d Bible woman, skilled in the Word of God, came often to see her.
directed her reading and made it plain, and finally Mrs. Dienstmann
an to slip into the hall upstairs, for there, as the Bible woman told her,
read and talked about her book.

but now Mr. Dienstmann began to be alarmed. In his wife's new book
had himself become interested, but he observed that the more she read
less she cared to go to mass, and this going to the "heretics' meeting"
not to be tolerated. One day he came home and told his wife that on
lay at three o'clock she was to go to see a certain priest at the monastery.
the afternoon of that day, with some misgivings, Mrs. Dienstmann set
to fulfill her husband's bidding.

er ring at the monastery door was answered by a young priest, who
led a peculiar smile when she gave the name of the priest whom she
ned to see, and said that she must wait. After waiting more than a
onable time she began to feel uneasy, and asked the young priest why
was detained so long. She had come by her husband's request, at the
ointed time, to meet this priest, and she desired to see him directly, if
sible. The young man disappeared into the depths of the monastery,
returning informed her that the priest would not come to her but she
t go to him. With increasing uneasiness she followed through the dim
idors to the room where the priest was waiting, and there occurred a
versation she will never forget. With a wisdom not her own, using the
r words she had read from her Bible, and which seemed to be chosen
for her, and placed on her lips according to her need, she answered his
y argument directly from the Word of God. Ah! but wasn't that
nan glad when she breathed the free air of out-of-doors once more, and
hurried home and told her husband all about it; and he, angry and
grined, for once wished his wife had not obeyed him.

about this time a Bohemian New Testament found its way into one of
Dienstmann's capacious pockets, and sometimes of a spare moment he
t it out to read; and so it was that good Mrs. Sluha passing by and
ng the little black book—known only to those who loved or hated it—
ped to speak a few pleasant words to the reader, and asked him to come
ne meeting and hear his book explained.

Possibly—we do not know—his wife's monastery visit made it easier to say "Perhaps," instead of "No!" as he surely would have done a few days ago. And when he and his wife, a little while later, called at her sister's, and the sister's husband opened a perfect tirade on Mrs. Dienstmann for lending them such a bad, heretical book as the Bible, to Mrs. Dienstmann's surprise her husband championed the book and her. He had read in the book himself, he said; some of the things they heard in the church were in it. It told how to lead a good life, and they had better read it themselves and know what they were talking about before they condemned it.

Now Mrs. Dienstmann—the artful woman—had the despised Bible in her own stout arms, and when, their curiosity now thoroughly aroused, they thought perhaps after all they would see what the book was like, she told them, "No, indeed!" She would take her Bible home and lend it to somebody better able to appreciate it than they. And their mere willingness had to increase to keen desire, expostulation and earnest entreaty, accompanied by main force, before those stout arms, with great apparent reluctance, relinquished their burden and laid it on the table.

Ah; but precious seed was sown that day, and it has taken root and sprung up, but the fruit is not yet gathered. Who can tell the quiet workings of the Word of God day by day on the hearts of men and women in every land!

The time came when Mrs. Dienstmann told her husband that she must leave the Roman Catholic church and join herself with those who loved her Lord, and worshiped him in simplicity and truth. "Then," said her husband, "we must part. It cannot be that you should have one faith and I another."

"Very well!" replied his wife. "You shall lend me the money and I will go to my sister in America. I will there earn my own living and send back the money to you as I can. I will write to my sister right away."

And so they settled it; but Mr. Dienstmann said she must surely give him her address; and when the time drew near for the expected letter from America to arrive he told the little girl to keep the strictest watch, to always answer the postman's ring herself, and to deliver the letter to him immediately as it should come.

One Sunday, not long after, Mrs. Dienstmann had gone by her husband's special permission to visit her friends in the country. At the time of service in the hall above he lingered restlessly by the outer door. The pleasant-faced Bible woman who visited his wife came at that moment, and thus accosted him: "Why, Mr. Dienstmann, I am so glad to see you. Won't you come up

into the hall? If I were in your place I would like to know for myself just what kind of a place my wife goes to, and just what she hears. Could there ever be a better opportunity? She is away and will never know it."

And so Mrs. Dienstmann on her return home heard from her husband that he didn't think that was "much of a service" she went to. "No priest with fine robes! No altars! No pictures nor candles lighted nor incense burning!"

"No!" said his wife. "Nothing to speak to the eyes and ears; only the Word of God to speak to the heart."

At length came the Sabbath when Mrs. Dienstmann was to join the church.

"You do not love me!" she told her husband. "My friends will be there. Even my sister and her husband, too, will be there, only not you. You love me not!"

But she was mistaken. Her husband did slip in at the last minute. The Word of God, more powerful than a two-edged sword, reached his heart. Day by day the Holy Spirit did his own quiet work, until the darkness began to clear away and the man was a new creature in Christ Jesus.

The first Sunday in April saw a little group of three in our Weinberge hall confessing their faith before the congregation. Without pomp, but with a simple, impressive ceremony, they were united with Christ's visible church on earth, and our cheery-faced *dienstmann* was one of the three.

"And that finishes the story?" do you ask?

O, no indeed! Do not think it! "Go ye and make disciples of all the nations." The man and his wife have come into the loving relations of discipleship with our Lord, but they are still to be taught and strengthened, and if it were not for the "all power" their Lord is ready to use in their behalf our hearts would fear and tremble, for they are beset by temptation on every side; and not only they, but all our dear Christians struggling out of the darkness into the light throughout the vast empire of Austria. Do not cease to pray for them.

HELPS FOR LEADERS.

ON THE CONDUCT OF MISSION CIRCLES.

BY MISS JULIA E. BELL.

BREVITY, variety, unity are the practical principles which should govern the preparation for mission circle meetings. Let brief, earnest, devotional exercises be followed by brief, varied, instructive missionary lessons, and work so graded as to permit advance each year.

Make much of the devotional part; here is the great opportunity for winning hearts to Christ and his service. Learn psalms to recite in concert. Let the Scripture exercise sometimes take a conversational turn, sometimes the form of a Bible reading. Talk with your circle about the lad who helped Christ feed the multitude, the little maid in Naaman's household, the child whom Jesus set in the midst.

Instruction, not entertainment, should be the aim in the purely missionary division of the hour. Let us plan for the future as well as for the present, and endeavor to train intelligent, devoted workers. Variety is necessary even in the map exercise. If the mission stations of a country are numerous, a messenger may bring in letters purporting to have come from those places, thus exciting interest in both missionaries and stations. Take an imaginary trip around the world, spending a year if necessary on each field.

Children are hero-worshippers. The life of Dr. Hamlin from childhood up will stir any boy. Let children personate missionaries, answering written questions placed in the hands of members before the meeting. The study of the field is more interesting if it follows the study of the missionary.

One circle thinks it is nearing a solution of the work question. Its youngest members are to cut dolls from fashion books, arrange them in families, and place them in large envelopes. The girls next older will dress the dolls and make the scrapbooks, while the oldest are to make dresses for orphans in India and Turkey. No, not the oldest; for a lady of ninety bastes the patchwork. Boys will mount on gray cardboard the little weekly calendars to be found in religious papers, and all will decorate cards to be used for Scripture texts.

Unity is very desirable if impressions are to be lasting. Let me illustrate by an example. When the *Morning Star* sailed from San Francisco after the war with Spain, she had on board a few simple gifts from thirty children, who had spent a year in the study of Micronesia. They had learned Bible verses concerning islands, had tried to find from the sacred pages what, why and how to give. Following a suggestion, they had, at each meeting, arranged their chairs to represent island groups. Letters had gone from them to the missionary children in their isolation. Something had been learned about Mrs. Logan and her work, about Mrs. Price and hers. Among their pleasant memories are the visits of Miss Abell and Mrs. Price, who came to speak to them. Among their treasures is a letter written them by Mrs. Logan on her last journey home.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

We are glad once more to report a slight gain in contributions for the month ending September 18th as compared with the same month in 1900. The amount of gain is \$111, which reduces the comparative deficiency to \$3,241.89. By the time this paragraph reaches our readers our books will be closed for the year. The time for effort to bring the amount up to that of last year will have passed. To do this will require about \$19,000 in contributions the last month of the year. As much as this has been received in other years. Let us hope and pray that it may be so in this year. In these paragraphs we do not give comparative statements as to legacies, for the reasons that the changes are so decided from month to month that comparisons are apt to be very misleading until the end of the year is reached. We can now rejoice, however, in a decided gain in legacies for the year, so that we may gather at our annual meeting in Pittsfield with songs of thanksgiving.

OUR FRIDAY

The weekly meetings of our Board were resumed, after the summer interval, on Friday, September 20th, at ten o'clock. The change of hour from eleven to ten will be continued through the winter. As is usual with the first meeting of the season the number was rather small, but the radiant faces of those who were there gave sign of the warm place these gatherings have in the hearts of missionary workers. It was a delight to be in the familiar place once more, and to again hold converse on the dear familiar theme. The solemn quiet of the day of national mourning just passed, with its elevating, softening influence still prevailed, and under the guidance of the leader, Miss Kate G. Lamson, we were all brought very near to the Master. It was our pleasure to greet there Miss C. H. Pratt from Mardin, Turkey, Miss Mary Noyes from Madura and Miss Mary Channel from Guam. "If they"—the many who could attend these meetings and do not—"only knew" what these heavenly places are our numbers would be much increased.

THE SITE

Amid troubled tidings so often received at the Board Rooms SECURED. it is pleasant to record the good news that the site for the new building for the International Institute for Girls in Spain has probably been secured. Negotiations are pending for a fine situation on one of the best streets in Madrid, contains about an acre of land, and a building capable of being enlarged to meet the requirements of the Institute. All our readers will rejoice and give thanks that Mrs. Gulick's labors are at last rewarded, and that the Institute is to have a permanent abiding-place of its own.

**THE PRAYER CALENDAR
FOR 1902.**

The rapid flight of the months and years leaves one almost breathless. It seems but yesterday that we were announcing the Calendar for 1901, and now the one for 1902 is ready for distribution. It has the same attractive form as last year, and the dear, familiar names and work appear as of old. As we turn the leaves we cannot help wondering what the year will bring to our brave workers at the front, to our schools and Bible women and native friends. The future is hidden from our eyes by an impenetrable veil, but a few things we know,—that we have one year less of work for the kingdom on this earth, that the opportunities of the past will never return, that the year to come will bring its own opportunities and duties; just what they will be we cannot tell, but let us resolve anew to fill our lives with earnest, self-denying, persistent labor for the cause we love.

**ANOTHER FRIEND
GONE.**

Once more the shadow of the death angel falls upon our Board. On Thursday, September 26th, Rev. Dr. Augustus C. Thompson entered the heavenly life. His life-long devotion to missions and his interest in our Woman's Board requiring more than the hurried notice possible for this number, will be considered in our December number.

**NEARER, MY GOD,
TO THEE.**

The nineteenth of September, when this great republic stood hushed and reverent by the grave of its martyred President, will always be remembered as a remarkable day in its history. Not the least striking feature of the day was the singing of Sarah F. Adams's hymn, "Nearer, my God, to Thee." The beautiful words that faltered from the lips of the dead President in his last conscious hours touched the heart of humanity all over the world. In the great cathedrals, in the humblest homes, in the city street and by the country roadside, from unaccustomed lips, on unaccustomed ears, the words of faith and praise arose to the Eternal Father of us all. Coming as they did from the inmost hearts of a sobered, stricken people, it would seem that they could not fail to have a permanent softening and elevating influence; that this great nation should be lifted distinctly nearer to the Christian's God. Ever those holy ones who live nearest Him must have felt the power of his presence as never before; more at one with him in love, in purpose, in labor. If there could follow in its train a revival of pure and undefiled religion, the noble Christian head of the nation will not have died in vain. To those who feel the responsibility of promoting the kingdom of our Lord in the world, it has long been apparent that nothing will place their efforts on an absolutely safe and firm basis except a spiritual tone among individual Christians, so high that devotion

to the interests of that kingdom shall be the all-absorbing purpose of their lives. A special uplift toward this high standard would bring untold blessings on our beloved foreign missionary work. Let us pray for it.

TRIBUTE TO MISSIONARIES. I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort, which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastic body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. . . . Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well-ordered, and their work has been a potent influence in the development of law and the establishment of government.—*President McKinley at Ecumenical Conference.*

UNSELFISH CHILDREN IN INDIA. If we could have at home somewhat of the same spirit of self-denial that is often found in our mission fields, we should not be subjecting our missionaries to continued reductions and consequent heartache. Mrs. H. C. Hazen, of the Madura Mission, writes: "I have always given the children presents once a year until this year—a combination of presents and prize-giving. A year and a half ago, when I gave presents for the last time, I told them I could not afford to give presents if I admitted so many new pupils, especially if we built a new dormitory for the boys this year. It was not easy for the children to give up their accustomed gifts, but they all voted to do so when they heard that no new children could be admitted unless they did. It was all the more of a trial to them and to me, also, because it meant their doing without Bibles, hymn books, clothing, combs, sleeping mats and other useful articles, which many of them could not procure in any other way. Now the pupils have just given one hundred rupees to help build the new dormitory. Our woman's society has just given fifty rupees for the same purpose. You will rejoice with us at this new evidence of a desire on the part of these people to help us all they can,

EXTRACTS FROM RECENT LETTERS.

FROM MRS. RICHARD WINSOR, SIRUR, INDIA.

For the destitute widows I have established a home, and the poor, dear creatures are so happy. The home is a small bungalow, formerly used as a dispensary, in which there are comfortable rooms, and cook rooms for the women in the bungalow. Mrs. Bissell has just written me to take over her home and have the widows under her care given into mine. Now if I had but more faith I might take all her women and just trust for the means to come for their support. Can I take twelve more? Dear Mother Bissell is not well, and she is not able to go on with this home. I really must try to add these widows to mine; and yet, as our Bible women feel, there are so many in our own field who must be cared for.

The people come to us just as if they expected money for grain seed. The rain is here at last; and oh, how lovely the sound of rain, when we know it means blessing to so many! Yes, the rain is here, but many have not the money for seed, and whole fields are lying waste. Mr. Winsor has written a most earnest appeal to Sir Andrew Wingate, our kind and Christian commissioner in Poona, explaining the needs of the people by whom we are surrounded. I told the women Monday in our meeting for Scripture study, that here was an opportunity for us to pray this week for a favorable answer to our petition to government; "the king's heart is in the hands of the Lord."

A few weeks since two were made ascetics here in connection with the Jains' temples. Jains are Buddhists. The one was about fifty years of age, and the child, her daughter, nine years old. Even many of the heathen themselves were made sad that this little girl was made a priestess. She must now wear a white cloth over her mouth; a coarse white garment covers her; her hair is shaved close to her head—sometimes they pull out the hair by the roots, one hair at a time. She cannot drink after sundown, must beg her bread from house to house; her childhood all gone. I am going to see her soon. A Guzurate lady was calling here the other day, and she said she herself felt much pity for the child. They took the opportunity for this while we were at the hills at our semiannual meeting; for they knew Mr. Winsor would have come out against it. The Mamlatdar made a complaint on the ground of the girl's being under age, but the other magistrate did not fully understand the case. The family gave food to the amount of Rs 3,000 during this ceremony.

FROM MRS. H. T. PERRY, SIVAS, TURKEY.

Among the interesting events of the present year we would mention that of the organization of the church in the city of Sivas on a basis well ap-

proaching self-support. Rev. P. O. Powers was the pioneer whose labors bore the first fruit, when Sivas was an extreme border outstation of Trebizond, half a century ago. The infant organization was submerged under the flood of worldliness that surged in as a consequence of the Crimean War. Dissensions arose, division followed, and so few remained that the conference of churches—very unwisely, we think—declared this organization defunct. But God's remnant was there, if only in a single individual, and the prayers were heard that brought seekers for truth together, until it was decided to reorganize, and attach this branch to the Gurun organization, which was by this time strong and flourishing. Not until June of the present year has that dependent relation been officially dissolved. But the "branch" has so far outstripped the "vine" that the separation was desirable, and it has been accomplished in a manner very satisfactory, and we have the joy of knowing that now the Sivas church is an organized body, with a good pastor ordained and installed to care for its interests. Faithful native men have labored there, under the watch-care of the American missionaries, and through all the checkered history of this church God's hand has interposed again and again for its preservation.

FROM MISS HELEN I. ROOT, OODOOVILLE, CEYLON.

There are regularly about one hundred and sixty girls in school as boarders, and fifteen day scholars in the English school. Nearly all of them have returned last week or this after a short vacation, and they seem to me unusually happy and responsive. Yesterday we had the meeting to arrange which of the non-Christian girls was to be given to which Christian girl to work and pray for, as their beautiful custom is. Already arrived, there were only fifty-two heathen girls. It was positively funny to see the eagerness with which the seventy, gathered together, tried to get a girl apiece. When all were assigned the disappointed twenty quite rebelled at "having no work." We will see if they cannot be induced to take each one some friend at home to work for in the same practical way. Last year these "working" girls, as they call themselves, had a series of lessons dealing with fundamental truths which they could teach, a verse a day, to their charges. We are beginning at their request a study of the parables, with correlated verses to be taught day by day. The story form of teaching is most natural and effective in their hands.

Our horizon has been filled lately by the visit of the deputation from the Board. We enjoyed it greatly, and it did us, people and missionaries, great good. I am sure the deputation were greatly interested in what they saw, though it is no easy matter to see so much and so wisely as they had to.

Dr. and Mrs. Baron were our guests at Oodooville, and so we had a particularly enjoyable share in the mission's welcome to our friends.

This week we are expecting Rev. F. S. Hatch, the newly arrived general secretary of Christian Endeavor for India, Burmah and Ceylon, to make his first visit of conference and inspection in Jaffna. We have, not many but some, splendid Christian Endeavor societies. I suspect this Oodooville senior society was organized about as early as any in the great East; at least it has been a living force in the religious life of the school since 1885, though it has had times of comparative inactivity. The Junior society in the school, composed of about forty of the little ones, is most charming. Their grave dignity in leading the meetings is a thing of beauty, not the less that it is so easily upset by the slightest disturbance. I take solid pleasure in that little meeting Sunday afternoons. Entirely different but no less interesting is the Junior Christian Endeavor in the church. Last Sunday fifteen out of twenty members were present, and twenty-four others. They are gaining every day in the ability to enjoy a genuine children's meeting when they and not some wise teacher or missionary do the work of the hour. They are the ones who make such use of all the Bible picture cards I can get hold of. I'm sorry to say they sometimes fight over them afterwards, though I think only in pure fun. Even the little ones, about four years old, manage to recite their verses with great pride, and anybody who has reached the advanced age of seven may be a regular member after sufficient trial.

FROM MISS ELSIE M. GARRETSON, FOCHOW, CHINA.

The girls' college closed yesterday, or rather the examinations were all finished the day before, and at 6.30 o'clock yesterday morning the parents and friends began to arrive to take the children home. We did not intend to close until a week later, but the Chinese fifth moon festival comes just at this time this year, and if we did not close we would still be obliged to give at least one holiday,—the Chinese observe the festival, more or less, from the first to the fifth day,—so we concluded it would be as well to close a few days earlier and let the scholars have the fun, as to attempt to push our examinations through the many distractions that would be sure to come if we attempted to hold on until after the festival. The rain poured most of the day yesterday, but by three o'clock every pupil was gone, notwithstanding the fact that owing to the rain and the extra demand for chairs and chair-bearers, on account of the festival, the cost for chair hire was more than usual. I felt so sorry to see the girls go, and yet I realize that it is best for them and me that we all take a vacation. But the fact that there is so much sickness everywhere this year makes me especially sorry to see them go; the

girls seem so much more to appreciate all that the school does for them. We have been exceptionally free from sickness, and the girls are beginning to look upon a clean house and clean drains, with a wholesome disposition of carbolic acid, as one of the good providences of God in keeping us free from the terrible bubonic plague—supposed to be—which is now very bad in many of the districts about us. Pastor Ding, at Ha-buo-Kä, lost a little grandson twelve years old,—sickness supposed to be plague,—and many others of our Christian families have lost friends. Sometimes as many as four have died in one house, and some of them the bread-winners for the family. It is very hard! How poor China suffers! Last year it was the terrible floods and the Boxer uprising, and now the plague. I am sure some of the girls thought about it, and felt loath to leave their home here; but I know of none of their homes except Pastor Ding's where the infection has actually been made manifest, and we have arranged that our two girl teachers, Pastor Ding's daughters, with their brothers, shall stay during the vacation in the theological school building while their home is being renovated. They will be very comfortable there, and as safe as they could be anywhere. But we never know when we say good-by to our girls how many of them will come back to us in the autumn.

I am sending herewith inclosed a Boston order for seven dollars and twenty-four cents gold, which is all the girls were able to raise for their missionary money for 1900. The times have been very hard, and the girls have very few opportunities while in school for earning money. They have done some needle-work, which I hope can be sold, and from which they hope to realize more money for this present year. But this little sum carries with it much Christian love from the Ponasang Girls' College Endeavorers, and it is left for you to devote to whatever part of the work deemed best.

In Memoriam.

MISS CATHERINE H. BARBOUR.

DIED AT THE HOME OF HER BROTHER IN ST. JOHNSBURY, VT., MISS
CATHERINE H. BARBOUR.

ONCE more we are called upon as a Board to mourn the death of one of our beloved missionaries, Miss Catherine H. Barbour, for fourteen years a teacher in the International Institute for Girls in Spain. Miss Barbour came to us in the freshness of her youth, and entered into the work for Spanish girls with a whole-souled enthusiasm that never waned till the day

of her death. The trying features of the situation in Spain are familiar to all. The tedious waiting and the apparently futile efforts against unreasoning prejudice in the early days taxed the resources of the teachers to the utmost, and Miss Barbour's unfailing courage and cheerfulness were a great comfort and dependence. During Mrs. Gulick's absences in this country to raise money for the new building she was at the head of the school, showing

great energy and wisdom in the care of the many details of the large household.



MISS CATHERINE H. BARBOUR.

About a year ago it became apparent that Miss Barbour's health required a long rest and treatment, and she came to this country for a furlough. True to her optimistic nature, she wrote her friends that she expected to be so well when she reached them they would wonder why she came home. Her appearance on her arrival, however, alarmed her friends, and a physician was at once called, who pronounced her trouble to be exophthalmic goitre.

He gave his opinion that she would probably never return to Spain, but that it was best not to alarm and discourage her by telling her the unfavorable outlook. Through the year she gained slowly, and all her thought and planning was for the school so beloved. Only a week before she died she told a friend that she expected to go to New York in December to study, and begin work in the line of the branches that she was to teach in Spain. Her brother writes: "On the afternoon of Monday, September 9th, one of the most beautiful

days of September, she was carried back to Canton Centre, and the funeral services were held in the church with which she united in childhood. Loving hands carried her body across the street, and lowered it into the grave beside her parents. When she went to St. Johnsbury in June she said that when she returned to Connecticut in the fall she expected to be well. And so she was; for she had passed to the land where they never say, 'I am sick.'

Our Work at Home.

OUR BOOK TABLE.

Mission Problems and Mission Methods in South China. By J. Campbell Gibson, M.A., D.D., Glasgow. Published by Fleming H. Revell Co. Pp. 332. Price, \$1.50.

The twelve lectures constituting this volume were delivered before five colleges, and a portion of the dedication refers to the students of these colleges in Scotland, England and Canada, "whose friendship lightened a dreaded burden, and left in its place happy memories." Dr. Gibson has been for years connected with the English Presbyterian Mission in Swatow, China, therefore he speaks with a personal knowledge of the difficulties, discouragements, drawbacks and dangers of the work. His opening lecture relates to the criticism of missions by Christian people in the home churches. It might be well for any apologist for missions to become familiar with Dr. Gibson's answers to doubters. His reply when men say, "Do you believe in missions?" is, "Do you believe in Christ?" For he assumes what is at stake is not merely a scheme of the missionaries but the hope of eternal life of all Christians. Very forcibly he puts it when he says, "Be assured that the Christ who cannot save a Chinaman in longitude 117° east is a Christ who cannot save you in longitude 3° west." There is a lecture on "Chinese Literature and Philosophy" and two lectures on "The Religions of China."

Dr. Gibson thinks that the popular photograph of Mr. Gladstone and Li Hung Chang, taken together at the door of Hawarden Castle, is very revelatory of what is lacking in China, and that is a solid basis of moral character. He speaks of Mr. Gladstone's face as one "cut deep by the strong, pure lines of hard thinking, long watchfulness and ceaseless toil for the good of others"; while the face of China's great statesman is "stamped by the

thrifty cunning of a selfish soul, gifted with powers which might have served his country, but have always been devoted first and chiefly to his own gain."

The book is enriched with charts and maps and half tones. Such pictures as "The Beloved Persis," which is the frontispiece, and "Pillars of the Church," on page 147, representing a pirate and a leper, bring to the mind most forcibly the fact that those who work for love of souls and love of the Master see his image in the most unsightly and unattractive faces, and are not repelled by a lack of all physical charms.

Among the Wild Ngoni. By W. A. Elmslie, Medical Missionary. Published by Fleming H. Revell Co. Pp. 316.

As the sub-title states, this book contains "Some Chapters in the History of the Livingstonia Mission in British Central Africa." With illustrations, map, index, and an introduction by Lord Overtown, it forms an interesting addition to the literature of the Dark Continent. Two extracts from the prefatory note will give our readers the gist of the book. "The Livingstonia Mission seeks to evangelize a field of about 300 miles long by 100 miles broad. There are now 7 native churches with over 1,000 members, 85 schools with 11,000 scholars, and 300 native teachers and preachers." "While Europeans must be pioneers, the evangelization of Africa must be done by Africa's sons, and the 500 students in training at the institution who will soon be the craftsmen, teachers, evangelists and pastors of British Columbia."

Samuel Crowther, the Slave Boy who became Bishop of the Niger. By Jesse Page. Published by S. W. Partridge & Co., London. Pp. 160.

It is ten years since the first native bishop of Africa passed away. This book, written before he went, is now in its twentieth thousand. He was able to correct the proof sheets, and it was a satisfaction to him that the pages aimed rather to glorify God than to magnify his own work. There is an interesting introductory note by Bishop Crowther, given in his own handwriting.

ANNUAL MEETING.

THE thirty-fourth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Pittsfield, Mass., on Wednesday and Thursday, November 6th and 7th. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 5th. The ladies of Pittsfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 5th to Mrs. James W. Hull, 40 Appleton Avenue, Pittsfield, Mass., chairman of the entertainment committee.

For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address.

The subject of the meeting is to be "The Effect of Present Conditions on Woman's Work for Woman in Foreign Missions." Addresses are expected from a large number of missionaries: Miss Mary E. Woolley, President of Mount Holyoke College; Miss Susette Sorabji, of Poona, India, and Miss Shiile Ngang Lee from China, and others.

The New England Passenger Association has granted reduced rates on the certificate plan; namely, one full fare to the meeting and one third rate returning. Circulars containing full particulars of the arrangement may be had on application to Branch secretaries or to Miss M. T. Caldwell, 704 Congregational House, Boston.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR DECEMBER.

Review of the Year's Studies.

As we reach the last month of the first year of work in the new twentieth century, it is very suitable that we should refresh our minds concerning the subjects we have studied.

We therefore append the list of topics as suggested and developed by the **LIFE AND LIGHT**.

1901.

January.—Philanthropic Work in Missions. Evangelistic. For Victims of Famine and Pestilence; For Lepers and other Special Classes.

February.—Philanthropic Work in Missions. Educational. For Widows; For Orphans; For the Blind.

March.—The power of Individual Effort in Foreign Missions. Of the Missionary; Of the Native Helper; Of the Home Worker.

April.—The Missionary Meeting. Our Ideal: How to Attain it.

May.—Young People's Work. Student Volunteers; Christian Endeavor Societies; Junior Organizations of the Board.

June.—Buddhism. The Life of Buddha; His Teachings; Present Results.

July.—Confucius. His Philosophy; Ancestral Worship.

August.—Mohammedanism. Its Inception; Growth; Present Power.

September.—The uprising in China: Its Results; Present Conditions; The Future of Woman's Work; Duty of Home Societies with reference to it.

October.—Japan: Its Transformation in Forty Years; The Influence of Christian Teaching; In General; Upon Woman and Family Life.

November.—Thank-offering Service.

December.—Review of Year's Study.

We would suggest that ten ladies be selected to assist the leader.

That the topic of one month be given to each lady, and five or six minutes in which to bring the lesson of the month before the meeting.

The program can be varied by a solo or recitation, or the reading of short extracts from special articles illustrative of the subject.

A review of this sort will prove very interesting, and will make a pleasant introduction to the new line of work to be introduced in January, 1902. M. J. B.

TOPICS FOR 1902.

Our readers are familiar with the plan for the united study of missions several times noticed in these pages. We are glad to say that the first regular series of topics is now ready for adoption by our auxiliary. The absolutely necessary material for the study has been condensed into a text-book written by Miss Louise Manning

Hodgkins, which contains a mine of information of the greatest interest. The title is "Via Christi," an introduction to the study of missions, and it is now for sale at the Board Rooms at thirty cents in paper covers, fifty cents in cloth. We wish that it might be purchased by every member of every one of our auxiliaries, senior and junior. For school girl's, Christian Endeavor Societies and older mission circles, we have a smaller book on the same topics prepared by Dr. Emma Cummings Park of the Baptist Board, entitled "Earliest Missions in all Lands," price ten cents. As a larger text book we recommend "Two Thousand Years before Carey," by Dr. S. C. Barnes, price \$1.50. We wish there might be at least one of these books in each of our churches, either in the Sunday-school library or in the auxiliary. With these three books in easy access we should consider a society well equipped for a year of delightful study.

As there are only six of these topics we have arranged them with a few related topics on our own work as given below. The six in heavy type are those for the united study course, and can be expanded to cover twelve months if desired.

January.—Paul to Constantine. From the Apostolic Age to the Christianization of the Roman Empire. First to Fourth Century.

February.—Constantinople, the City of Constantine, and the Mission Work There.

March.—Constantine to Charlemagne. From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to Ninth Century.

April.—Charlemagne to Bernard of Clairvaux. From the Establishment of the Empire of the West to the Crusading Church. Ninth to Twelfth Century.

May.—Mission Work in Bulgaria.

June.—Bernard of Clairvaux to Luther. From the Crusading Church to the Reformation.

July.—Mission Work in Spain and Austria.

August.—Review of Books of the Year on Missions and Mission Lands.

September.—Current Events.

October.—Luther to the Halle Missionaries. From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the Eighteenth Century.

November.—Thank-offering Meetings.

December.—The Halle Missionaries to Carey and Judson. Eighteenth to the Nineteenth Century.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1901, to September 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	
<i>Norridgewood.</i> —Mrs. Nathan Dole,	2 00
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., \$7.85;	
Brewer, Aux., 11; Calais, Coll. Washington Co. Conf., 3.60; East Machias, Neighborhood Meeting, 14; Fort Fairfield, Miss. Union, 4.50, Mrs. Knight's Prim. S. S. Class, 1.50; Island Falls, Miss. Union, 8,	75 50
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Albany, Ladies' Circle, 1, C. E. Soc., 1.50; Portland, Woodfords, Ladies, 18; Wilton, Aux., 5; Yarmouth, Aux., 12.75. Less expenses, 81 cts.,	37 44
Total,	114 94

NEW HAMPSHIRE.

<i>Centre Harbor.</i> —Mrs. Gilmore,	5 00
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Atkinson, Aux., '20, Flowers of Hope M. C., 15; Bennington,	

Aux., 8; Bristol, Aux., 10.50; Candia, Aux., 15, Candia Helpers M. C., 5; Claremont, Aux. (of wh. 25 const. L. M. Miss Fannie Stone), 32.00; Concord, West, Aux., 7; Derry, Central Cong. Ch., C. E. Soc., 2.50; Derry, East, Aux., 9; Durham, Aux., 20.48; Exeter, Aux., 14; Goffstown, Aux. (const. L. M. Miss Maria W. Merrill), 25; Greenfield, Aux., 9.40; Hanover, C. E. Soc., 25; Henniker, Cong. Ch. and Soc., 10; Hudson, Aux., C. E. Soc. and S. S., 18; Jaffrey, Aux., 14.50; Keene, Second Ch., Aux., 16.25; Lancaster, Aux., 10.50; Lebanon, Aux., 8.90; Lisbon, Aux., 17.54; Littleton, Aux., 28.11; Manchester, First Ch., Aux., 112, Franklin St. Ch., Aux., 103; Marlborough, Aux., 8.50; Meriden, Aux., 14.50; Nashua, Aux., 15, Y. L. Miss. Soc., 10, Cradle Roll, 1.75; New Boston, Aux., 10; Newfields, Aux., 9.50, and Y. L. M. Soc., 40.50 (of wh. 25 const. L. M. Mrs. George E. Lake); Northwood, Aux. (const. L. M. Miss Ella A. Hill), 25;

ix., 30.25; Pembroke, Aux.,
cook, Aux. (of wh. 25 const.
J. E. Whitley), 27; Plainfield,
Baker, 5; Plymouth, Aux.,
oc., 5; Portsmouth, Aux. (of
Mrs. E. P. Kimball, const. L.
ary Abby Thompson), 92.74;
Aux., 9; Rindge, Aux., 28.55,
pers M. C., 10, Cradle Roll,
ster, Aux., 30; Somersworth,
I. C., 5; Stratham, Aux., 18;
Aux., 26; Webster, Aux., 5;
x., 34,

1,050 00

Total, 1,055 00

VERMONT.

-Mrs. E. T. Seabury, 4 40
anch.—Mrs. T. M. Howard,
akersville, 2; Barnet, 13;
Barton, 26.12; Barton Land-
ownington (of wh. 25 const.
Ella Skinner), 28; Bellows
D., 22.58), 42.32, Mt. Kilburn
Mt. Kilburn M. B., 5, S. S.,
Soc., 5; Bennington, 25;
North, 17; Berkshire, East
contrl. const. L. M. Mrs.
een), 10, Jr. C. E. Soc., 2.75;
18; Brandon, 11.45; Brattle-
ce's Asso. (const. L. M. Mrs.
sch.), 25, Fessenden Helping
S. S., 5; Brattleboro, West,
tol, 3; Brookfield, First Ch.,
5), 17, Second Ch., 11.15;
First Ch., 101.43, College St.
du. of Gov., 3.70, Cradle Roll,
t, 14; Cambridge, 20; Cam-
action, Miss Lucia Smilie (to
elf a L. M.), 25; Cambridge-
A. W. W., 1; Charlotte, Two
Chelsea (E. C. D.), 15, and
Mrs. Clara V. Howard), 25,
7; Chester, 13; Colchester,
wall, 26.06; Coventry, 10;
North, 11.50; Danville, 19.65;
th prev. contri. const. L. M.
Bourn), Dummerston, 9.30;
(of wh. 25 const. L. M. Mrs.
ms Croft), 29, Essex, 5; Es-
lon, 13.45; Fairhaven, 8.25;
Cong. Ch., 6.55, Jr. C. E. Soc.,
gia, 17; Glover, West, 23.50;
14.35; Hardwick, East, 20.50;
of wh. 25 const. L. M. Mrs.
nolds), 27.72; Hinesburgh,
urgh, 5; Jeffersonville (with
ri. const. L. M. Mrs. W. D.,
3.07; Jericho, Second Ch.,
on (with prev. contri. const.
Susie C. Hill), 14.60, Prim.
S., 2.65; Ludlow (of wh. 25
L. Miss Abbie S. Pinney), 31;
nst. L. M. Mrs. C. T. Walter),
Promise, 6.85; Lyndonville,
des, 15; Manchester, 60.75;
25.50, Jr. C. E. Soc., 5; Mil-
ntpelier, Bethany, 24; New-
Newport, 11, C. E. Soc., 10;
52; Norwich, 27.25; Orwell
const. L. M's Mrs. Charles L.
Susie Walker), 58, Jr. C. E.
scham, 61.45; Pittsford, 56.75,
5; Post Mills (E. C. D., 4.34,
prev. contri. const. L. M's
le E. Smith, Miss Hannah E.
12.50, Miss Milliken's Class,

7.50; Poultney, East, Four Ladies, 4.30;
Putney, C. E. Soc., 10; Randolph, 6;
Randolph Centre, 12, C. E. Soc. 10;
Rochester, 13.75; Rupert, 20; Rutland,
36; Salisbury, 13; Sharon, 6; Sheldon,
2.75, C. E. Soc., 3, Jr. C. E. Soc., 75 cts.;
Shoreham, 18, C. E. Soc., 3; South Hero,
26; Springfield, 7; St. Albans, 64.05, C.
E. Soc., 5; Stowe (of wh. 50 const. L. M's
Mrs. A. J. Magoon, Miss J. S. Parish),
64.07, Children's Class, S. S., 6.90; Staf-
ford, 15, C. E. Soc., 10; St. Johnsbury,
North Ch., 239.37, Cradle Roll, 7, South
Ch., 59.55, Searchlight Club, 41, Mrs.
Perham's Class, 5.81; Swanton, 21.50, C.
E. Soc., 7.75; Townshend, 7; Troy,
North, 1; Underhill (E. C. D., 3.52), 21.72;
Vergennes (const. L. M's Mrs. L. Au-
gusta Norton, Miss M. Nellie Haven), 50;
Waitsfield, 5; Waterbury, 12.37; Water-
ford Lower, 5; Wells River, Mrs. E.
Baldwin, 5; Westford, E. C. D., 9.50;
West Rutland, 10; Wilder (E. C. D., 1.55),
2.45; Williamstown, 12; Williston, 7.43;
Windham, 6.11; Windsor (of wh. 25
const. L. M. Mrs. Daniel Payson), 27.50;
Winooski, E. C. D., 2.79; Woodstock,
181.25, A few ladies, 70. Less expenses,
50 cts.,

2,716 52

Total, 2,720 92

LEGACY.

St. Johnsbury.—North Ch., Legacy of
Miss Catherine L. Thayer to Vermont
Branch, through treasurer of Branch, 358 08

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G.
W. Dinsmore, Treas. Lawrence, Trinity
Ch., Cradle Roll, 1; Lexington, Hancock
Ch., C. E. Soc., 5; Winchester, Mrs. L.
Maynard, in mem. of Fannie, Mary,
Hattie and little Vickie, 10, 16 00
Berkshire Branch.—Mrs. Chas. E. West,
Treas. Adams, Aux., 6.40; Dalton,
Penny Gatherers, 120; Lee, Aux., "A
Friend," 165; Stockbridge, 38.42, 329 82
Bradford.—Bradford Academy, 15 00
Brookfield.—A Th. Off., 10 00
Essex North Branch.—Mrs. Wallace L.
Kimball, Treas. Haverhill, Centre Ch.,
50, Jr. C. E. Soc., 5; Newburyport, Aux.,
14; Tyler, M. C., 15, 84 00
Essex South Branch.—Miss Nannie L.
Odell, Treas. Danvers Centre, Miss.
Study Class, 9.07; Lynnfield, South,
Aux., 15, 24 07
Franklin Co. Branch.—Miss Lucy A. Spar-
hawk, Treas. Ashfield, Aux., 15.50;
Greenfield, Sunshine M. B., 40 cts.;
Orange, Aux., 13, Little Light Bearers,
2; Montague, Ladies, 3; Northfield,
Aux., 14.25; South Deerfield, 12.60; Shel-
burne, Jr. C. E. Soc., 50 cts., Silver Off.,
115, 176 25
Hampshire Co. Branch.—Miss Harriet J.
Kneeland, Treas. Hadley, Aux., 20.25;
Westhampton, Aux. (const. L. M's Mrs.
W. S. Post, Mrs. E. A. Allyn, Mrs. O. W.
Bartlett, Miss Ellen Edwards), 100, 120 25
Lexington.—Hancock Ch., Ch. Dept., S. S.,
through Aux., 15 00
Middlesex Branch.—Mrs. E. H. Rigelow,
Treas. Marlboro, Aux., 3; Natick, Aux.,
10; Wellesley, Aux., 100, 113 00

<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Cohasset, Aux., 41.20; Easton, Aux., 30, Jr. C. E. Soc., 7; Milton, C. E. Soc., 10,	88 20
<i>No. Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Carlisle, C. E. Soc.,	10 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 5; Holyoke, First Ch., Aux., 10.75, Second Ch., 24; Ludlow, Aux., 25; Springfield, First Ch., Aux., 34, Hope Ch., Mission Reserves (to const. L. M. Mrs. Samuel H. Woodrow), 25, Olivet Ch., Aux., 25,	148 75
<i>Stockbridge</i> —A Friend,	100 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Mrs. S. M. Schneider, 5, Old South Ch., Aux., Mrs. Day, 25; Cambridge, Shepard Mem. Ch., Margaret Shepard Soc., 7; Chelsea, First Ch., Cradle Roll, 14.05; Dorchester, Miss M. L. Richardson, 50, Second Ch., Miss E. Tolman, 2; East Boston, Maverick Ch., Madura Aux., 5; Newton Highlands, Aux., 4.71; Newtonville, Central Cong. Ch., Cradle Roll, 30.33; North Cambridge, J. H. Ross, 5; West Medway, Aux. and S. S., 17,	165 09
<i>Taunton.</i> —Mrs. Sophia M. Luce,	10 00
<i>Wilmington.</i> —A Friend,	2 00
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Oxford, Aux., 10; Royalston, Aux., 27.95; Shrewsbury, C. E. Soc., 25; Upton, Aux. (const. L. M. Miss Annie E. Freeman), 25; Worcester, Pilgrim Ch., Little Light Bearers, 12; Whitinsville (with prev. contri. const. L. M's Miss Ethel Fletcher, Mrs. Theodore Lawton, Mrs. Thomas Prest, Mrs. William King, Mrs. A. Avery),	99 95
Total,	1,527 38
LEGACY.	
<i>Worcester.</i> —Legacy of Albert Curtis,	20 00
RHODE ISLAND.	
<i>Woonsocket.</i> —Globe Ch., Mrs. Gallup,	10 00
<i>Rhode Island Branch.</i> —Mrs. Clara J. Harnesfield, Treas. Central Falls, Jr. Aux., 80; East Providence, Newman Ch., Jr. End. Band, 10; Kingston, S. S., 10; Pawtucket, Park Pl. Ch., C. E. Soc., 7; Providence, Plymouth Ch., S. S., 10; Saylesville, Mem. Chapel, C. E. Soc., 3.13,	120 13
Total,	130 13
CONNECTICUT.	
<i>East Hartland.</i> —	3 00
<i>Portland.</i> —M. White,	2 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Hanover, Aux., 8.10; Norwich, Park Ch., Aux., 110, Cradle Roll, 6; Pomfret, Aux., 18; West Woodstock, Aux., 10; Windham, Aux., 21,	173 10
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Ellington, C. E. Soc., 8.66; Newington, Cheerful Givers, M. C., 23; Manchester, Second Ch., Aux., 50; Plainville, Cradle Roll, 3.70; Vernon Centre, Aux., 20; Warehouse Point, Mem. Off., 15; Windsor Locks, Aux., 255,	375 36
Total,	553 46

NEW YORK.

Friends,	61 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Dudley, Memorial, 1,000; Binghamton, First Ch., Aux., 40; Buffalo, Niagara Sq. Ch., Aux., 6, Plymouth Chapel, Aux., 3.50; Canandaigua, Aux., 25; Deansboro, Dau. of Cov., 3.50; East Bloomfield, Aux., 25; Fairport, Aux., 13; Honeoye, C. E. Soc., 5; Ithaca, S. S., 19.74; Lockport, S. S., 10; Lysander, C. E. Soc., 3; Middletown, First Ch., Aux., 5; Moravia, Aux., 9.50; New York City, North N. Y. Aux., 10; Perry Centre, C. E. Soc., 5; Riverhead, Aux. (with prev. contri. const. L. M's Mrs. William J. Chalmers, Mrs. N. D. Petty, Mrs. J. K. Hallock, Mrs. J. H. Tuthill, Mrs. Joseph A. Fisher, 55; Rochester, South Ch., Aux., 12; Schenectady, Kindergarten, 1, Jr. C. E. Soc., 1; Ticonderoga, Aux. (with prev. contri. const. L. M. Mrs. William Donnell), Walton, Cradle Roll, 3.30; West Carthage, Aux., 5. Less expenses, 83.29,	1,177 75
Total,	1,238 25

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 125, Mt. Pleasant Ch., Aux., 58.01; N. J., Ashbury Park, S. S., 5; Montclair, Aux., 38.75; Orange Valley, C. E. Soc., 25; Paterson, Prim. Dept., S. S., 2 32; Plainfield, Aux., 10, Cradle Roll, 7.41; Westfield, C. E. Soc., 6.09,	377 55
Total,	277 55

PENNSYLVANIA.

<i>Bradford.</i> —A Friend,	2 50
Total,	2 50

MARYLAND.

<i>Baltimore.</i> —Wild Tiger Soc.,	30 00
Total,	30 00

NORTH CAROLINA.

<i>Montreat.</i> —	10 00
Total	10 00

FLORIDA.

<i>Avon Park.</i> —Aux.,	2 00
Total,	2 00

TURKEY.

<i>Harpoet</i> —Female Dept. Euphrates College, C. E. Soc.,	22 00
<i>Marsovan.</i> —Girls' School, C. E. Soc.,	7 70
Total,	29 70
General Funds,	6,434 85
Gifts for Special Objects,	1,297 00
Variety Account,	35 65
Legacies,	375 00
Total,	\$8,165 50



President.

Mrs. A. P. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

Mrs. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

Mrs. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

THE ANNUAL MEETING OF WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. A. P. PECK opened the annual meeting of the Woman's Board of the Pacific with the hymn, "Holy, Holy, Holy, Lord God Almighty," followed by a prayer. In reading the ninety-sixth psalm Mrs. Peck struck the keynote of the short devotional service; namely, "Joy in the service of the Lord." The one hundredth psalm was also read.

The reports of the Recording Secretary and Treasurer followed. These will be given later in full. The Treasurer's receipts amount to about \$4,890.02, and for the Century Fund, \$1,493.

A report was read by Miss Gilbert of the work of the Alameda County C. E. Society, which is connected with the Woman's Board and the Woman's Home Missionary Union. Of this society Miss Grace Fisher is president.

Miss Piper told us of the Cradle Roll and Miss Flint reported for the Young Ladies' Branch that they would hereafter hold their meetings with the Woman's Board, being represented by a Superintendent of Young People's Work. Their contributions would, as heretofore, be paid into

the treasury of the Woman's Board. Miss Goodhue reported receipts of the Young Ladies' Branch as \$481.53. Mrs. Peck cordially welcomed the young ladies. She said that young people are wanted and needed in the Board.

After singing the hymn, "The Church's One Foundation," Mrs. Hale brought greetings from the Southern Branch, she being a vice president, and reported a good annual meeting of the Branch held at Redlands. Their pledges for the year amounted to \$2,000, and \$2,300 were paid in. A new plan for disseminating literature is being tried. Two different ladies donated traveling libraries. These were packed in boxes suitable for sending by freight. The idea was to send them to the smaller churches, to be kept in one place for two months and then sent on to the next. Already there is great demand for these libraries. It is hoped that a third may soon be ready to go on its travels. It would be well to have a library in each district. Mrs. Hale said that the young people were working well, being much interested.

Mrs. Peck urged the wider use of the *Mission Dayspring*, as being a wholesome, interesting paper for children, giving much information in an attractive form.

Mrs. Farnam, the Foreign Secretary, gave a short account of our different missionaries. The great need for Spain is an endowment and home for the Girls' School.

The school at Brousa needs more room, more territory. The land is there, but others are threatening to buy it for other purposes. Mrs. Farnam said that Miss Denton needs two teachers, a piano or organ and a communion set. Some church, which is changing to the individual cups system, would confer a great favor by sending the old set to Japan. These things would have to be supplied from private sources, nothing being taken from regular contributions to the American Board.

Mrs. Templeton of Oregon brought greetings from that Branch. She said she had come to hear Miss Denton speak, because she loved Japan and Miss Denton. Her own Sunday-school class had been much interested in work in Japan.

The chairman of the Nominating Committee, Mrs. Brewer, presented the list of officers of the Board as follows: President, Mrs. A. P. Peck; Vice Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. G. C. Adams, Mrs. H. E. Jewett, Mrs. C. R. Brown; Honorary Vice Presidents, Mrs. A. L. Stone, Mrs. S. S. Smith, Mrs. J. H. Warren, Mrs. S. T. Fisher; Recording Secretary, Mrs. S. F. Bufford; Home Secretaries, Mrs. W. J. Wilcox, Mrs. R. E. Cole; Foreign Secretary, Mrs. S. M. Farnam;

Branch Secretary, Mrs. H. E. Jewett; Treasurer, Mrs. S. M. Dodge; Superintendent Young People's Work, Miss Alice M. Flint; Superintendent Cradle Roll, Miss M. W. Piper; Auditor, Rev. Walter Frear.

Mrs. Wilcox then conducted an open parliament, asking three questions. "What is there new to report?" "What encouragements to be reported:" and "What discouragements?" The different delegates were called upon to answer these questions.

AFTERNOON SESSION.

After a short social season, Mrs. Peck called the meeting to order. The hymn, "True-hearted, Whole-hearted," was sung, followed by a prayer by Mr. Rader, the pastor of the church. Greetings from several different Boards were given.

After singing one verse of "Joy to the World," Miss Gertrude Barker of the Madura Mission was introduced. Miss Barker is home after seven years of work in India. She asked, "Does missionary work pay?" and answered most emphatically that it does. The work is most encouraging. Of course there are disappointments with individuals. One hears of the "millions of India," but in going through the country on a train one sees few houses. One reason is that the people live in villages, as a protection against depredations by the members of the robber caste. These people, as their name indicates, steal for a living. Another reason is that the roofs of their houses are made of mud, and are not visible at a distance. There are too few missionaries for the numbers. In the Madura district there are only twenty-eight missionaries for the millions of people. Women, generally, are ignorant and down-trodden. In the large cities there are some who are highly educated. Hinduism is the religion of the country, but the most common is demon worship. People are afraid the demons will harm them, so they are constantly trying to propitiate them. At the festivals, however, the Brahman gods are worshiped. Widows are abused, forced to do all the hard work. In the robber caste widows are allowed to marry again. In the Madura district there are six hundred and thirteen missionaries and their agents, including Bible readers and catechists, and two hundred schools, mostly in Madura city. There are day schools for girls of Hindu parentage, in one of which Miss Barker has been teaching. The girls are from five to twelve years old. Sometimes girls are taken out of school by their parents and persecuted to make them return to the old way of living. In spite of all, mission work does pay.

Miss Denton of Japan was next introduced. She apologized for being here for two annual meetings, and said she had hoped to return sooner. (She sails in a short time.—Ed.). After her visit in America, Miss Denton

is more than ever convinced that missionaries have the best part of all. The hard part is for those who are at home, who have to raise the money to carry on the work abroad. Open doors everywhere urge us to do more. The tendency in Japan is downward; everything pulls a person down instead of up. Miss Denton feels that Japan is the strategic point for missionary work in all the world. Two of the missionaries there devote their whole time to selling Bibles, having sold, so far, 137,000. They sell the books in preference to giving them. As the hardest work of a revival must be done afterwards, so after the awakening in Japan, the people must be helped now to prevent harm afterwards. More people to do this work are needed. Many of the Japanese are converted after hearing preaching only once, but they need to be taught, that they may walk straight. Only mission schools can teach what the Japanese need. The Doshisha Girls' School has been organized twenty-five years. It is now supported by this Board, and more should be done for it. Two new teachers, college-bred, are needed for this school. Making Japanese women Christians will make Japan Christian. In reply to a question, Miss Denton said she had found plenty of lovely girls well informed on missions, and desirable for the work in every way, but they could not be persuaded to go yet. There is so much to do at home, and there were so many other reasons that they could not go now. In conclusion, Miss Denton wished to give sincere thanks for all kindness rendered her, and to ask for prayers unceasing.

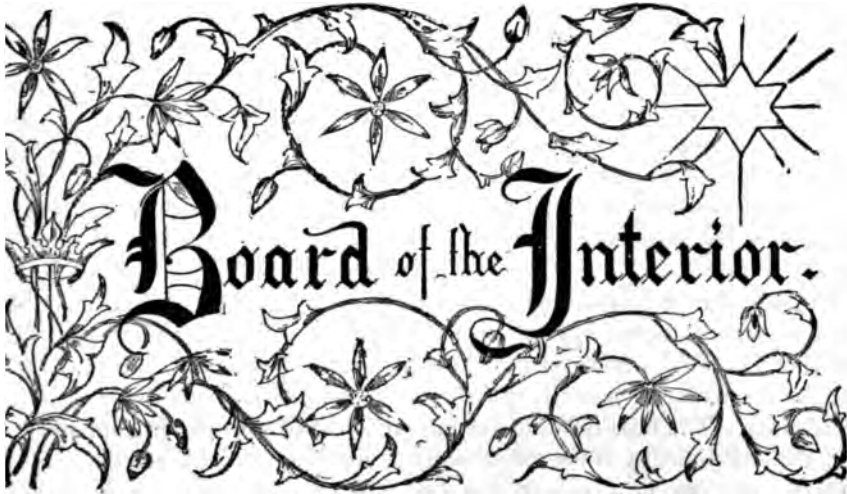
The hymn, "The Heavens Declare the Glory of the Lord," being sung, Mrs. Farnam told a little about her visits to the missionary schools in Constantinople, Brousa and Smyrna and in closing, bore warm testimony to the missionaries, as to character and real worth.

Miss Perkins of India was expected to address the meeting, but news was received of the death of her mother the day before. Mrs. Peck asked Mrs. Taylor to lead in prayer for Miss Perkins. Mrs. Jewett moved that the Secretary send a note of sympathy from the Board. It was so voted. While the collection was taken Mrs. McLean spoke of Miss Rappelye, and asked all who were then connected with the Board to rise. She also moved a vote of thanks to the Third Church for their hospitality.

Mr. Frear spoke of several missionaries who sail soon from this coast. He also said he was glad to hear that the financial situation is beginning to be easier.

Mrs. Peck adjourned the meeting with prayer.

Since the annual meeting the Treasurer has received additional money, bringing the total up to over \$5,000, leaving only \$120 still lacking. This is joyful news.



President.

Mrs. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

Miss M. D. WINGATE,
Room 603, 59 Dearborn Street, Chicago, Ill.

Treasurer.

Mrs. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

Mrs. E. M. WILLIAMS,
85 Rush Street, Chicago, Ill.

Editor of "Mission Studies."

Miss SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

Mrs. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

EXTRACTS OF REPORT OF WORK IN OORFA FOR THIS
YEAR.

BY MISS CORINNA SHATTUCK.

THE schools of the Armenian community, Protestant and Gregorian, have now completed their fifth year under united system of support and supervision. The result seems to all so satisfactory, that with the English aid no longer granted for next year, the decision is for continuance of the system, and a joint committee has been appointed for the coming year. Miss Hambers has the supervision of all these schools. Her constant visitation and help brought the teachers to a degree of efficiency by which they have carried the work very well under such supervision as the committee could

give since the last of February, when Miss Chambers left for a needed vacation in the United States.

We have the advantage of experienced instructors in the upper departments, and have this year raised the grade of the girls' department of high school, not graduating a class. From the boys' department five received diplomas last week. The exact enrollment of pupils for the year I fail to give. The two departments of High School number about 120, and recent count taken made the number in all departments about 1,400. Number of teachers employed 26.

The school in the Syrian quarter has continued under the same teacher as last year with 50 to 60 boys and girls. Great desire has been expressed for a higher grade of school for boys among the Syrians, similar in scope to that for Armenians; namely, drawing in non-Protestant pupils as well as Protestants. The field is an interesting one, zeal of the people commendable; the one difficulty is the aid in support necessary for such school.

Garmooch, our near village, has had a year of good record in school work. Sara Jelladian, one of the Oorfa girls who had studied in Aintab, went to what seemed "a very lonely field," with no pastor or associate teacher, and she has held her pupils through the work season to a peculiar degree for that place. It was a joy to examine them recently. She has also done an excellent work for the children and the women on the Sabbath.

Sunday-school work has taken a new form for Oorfa in that the morning service, considered here the important one of the day, has been given up to Bible study in classes for adults and children, with attendance of 700 or more. This school being held during Gregorian morning services, many from the orphanages and other Gregorians would have been excluded from Sunday school had the one previously organized and held at a later hour been given up, therefore we have the two. The last mentioned has an attendance of 800 to 900. It has been a privilege to meet weekly the two groups of teachers for study together of the lessons, one from the Old Testament, the other from the New. Several teach in both departments.

Having recently been visited by a former native pastor from Diarbekir it was noticeable how all enjoyed the days he was with us, and we recalled that with the one exception of a young man on his way to Theological Seminary, we have had no native to occupy our pulpit outside of Oorfa people in full two years. So far one side from the general line of travel are we, and just now, as I am closing this, comes the word that the long-desired, long-awaited-for new pastor, to take the place of our martyred Abonhayatian, Rev. Asadour Yeghoian, of Harpoot, has arrived! We expect great blessing in all departments of work in Oorfa from this "gift of God" (meaning of Asadour).

THE PLACE OF THE HOME SCHOOL IN OUR MISSIONARY SCHEME.

BY MISS SARAH POLLOCK.

OUR missionary opens her little feminine school of the prophets—at first with only a handful, and in some cases, as in that of the Bridgman School, a handful of outcasts, whose parents are too poor to feed them at home. They are dirty and ragged, dishonest and deceitful, quarrelsome and jealous; but the seed of the Word is daily sown and minds begin to awaken, and hearts burst into flower because all about them is warmth and peace and love.

They have truly found a home. They see Christianity applied. Slowly, —*very* slowly, for they have heathen heredity—they learn patience, obedience, self-control. They become more gentle, more kind to each other. The homely virtues blossom. They are taught cleanliness, order, neatness, method.

They learn to be home-makers. They share the work and the burdens of the home, the older caring for the younger, the younger passing down the care to others as they themselves advance to higher grades. The cooking school is no novelty in foreign missions, but our missionaries add other branches—washing, scrubbing, cutting of garments, sewing, button-hole making—to the curriculum. The pupils are not exalted above their own station, but taught to fill it more skillfully, more intelligently.

As confidence is won, the little circle enlarges with the years. Year by year the studies are advanced. The Bible is a daily text-book; morning by morning prayer and praise ascend, and evening closes with its benediction. Conscience is aroused and quickened.

By and by there comes that for which the missionary has long prayed, and if there be two missionaries, the thing they have agreed together upon earth to ask. The sweet dew of the Spirit descends upon the school till, sometimes, the whole group is bowed as one heart in sorrow for sin and adoring love for the Saviour “that taketh away the sin of the world.”

Over and over again in the early history of the Samokov School has it been made joyful, and every closet, even the wood cellar, has become a place of prayer. Once and again have these times of refreshing come to Marash, Hadjin and other schools, and it will long be remembered that the visit of Mr. and Mrs. Wishard to Kobe College, which was preceded by faithful instruction on the part of the teachers, was followed by an ingathering of sixty souls. Other harvests have come to Kobe. Even the past summer the teachers have opened their blinds in the morning to see the pupils

under the trees and in the arbor pouring out their hearts in prayer. Then does our school become Christ's school, for its pupils have put themselves voluntarily under the guidance of the Divine teacher.

The W. B. M. I. has twenty-one boarding schools of various grades, from the station schools of India up to the two colleges in Marash and Kobe, the two Evangelistic Training Schools in India and Japan, and the Kindergarten Training School in Kobe. We received, recently, a response from eleven of the larger and most important of these schools to the question, "How many of your graduates have gone out Christians?" The answer of some is, "All. No girl has remained with us long enough to graduate who has not accepted Christ." Marash says, "All but one, and she became a member of the church soon after leaving." Others say, "Nearly all," "Nearly all," "Nearly all." Thus grandly does the Home School perform the first function of our missionary organization in bringing individual souls into the kingdom.

But is the influence of this home school confined to its own inmates? Is it doing its part in the uplifting of the homes and the people?

A professor in the Chicago University, in a lecture at the Field Columbian Museum on "How Seeds Travel," told of a seed-pod brought by a scientist from South America, of such wonderful expulsive power that he bound it with a thread to restrain it until he could show it to his friends and pupils. He was awakened in the night by a report, and found that this seed vessel had burst its bonds, performed its office and scattered abroad the seed which it held in trust.

There is no seed that can travel like the living gospel seed. The years go on, and there comes the crowning day when the missionary, looking back in her thought to the first little unwashed and unawakened group, looks with pride upon the bright faces, the dainty attire, the self-possessed manner of her first graduates. They represent her days of toil, her prayers answered, her hopes fulfilled.

Then the bonds that bound these living seeds within this protecting spiritual seed vessel, our school, prepared of God to ripen them for his service, are burst, and they are sent forth, some as teachers, some as Bible women, some as wives of pastors and preachers, to set up model Christian homes in distant places. Some, alas, are enclosed once more amid the thorns and briars, to struggle for their spiritual life amid the choke-damp of superstition. We believe God has special manifestations of his grace for such, for after years of struggle, when death of heathen friends has set them free, some of them come forth as pure gold, untarnished, and have returned to offer themselves for Christian service.

Now, year after year, these little groups go forth. Missionary statistics are apt to be disappointing because we unthinkingly compare our precious little threes and fours and sevens with the hundreds of young women graduated from Holyoke and Wellesley, Vassar and Smith. We must remember that many of these hundreds of girls had an Anglo-Saxon ancestry that are said to have founded Oxford in the days of King Alfred. They are the fruit and flower of more than a clear thousand years of Christian education.

Our statistics represent, rather imperfectly, eleven—only eleven—of the largest of the twenty-one boarding schools under the care of the W. B. M. I., and it is only in the later years that some of them have reached such grades as to give diplomas at all. Yet seven hundred and fifty graduates have gone out to do their work in the world!

Now our missionary pioneers look out with kindling eye and see that they, too, have sent forth their disciples. Some have their "twelves," some their "seventies." They are scattered widely, one here, one there. Some of them are oppressed, some reviled, but with amazing fortitude they are doing their patient work, in poverty, in privation, often their very names unknown to us. Not all of these women give themselves for life, but there are such. Many of them, after four or five years of teaching, marry preachers or pastors, and step into another sphere of usefulness. But, heretofore, by far the greatest work of these schools has been done with girls who were not permitted by parents to remain through the course, or who left before the school began to graduate pupils, and so were not given diplomas. They were in the school long enough to receive its impress and its spirit. They have taken the great decisive step; they have passed the threshold into a new life. Many such went forth to do years of good teaching work, to be faithful Christian workers. Marash alone has eighty-one undergraduates who have done direct Christian service.

Miss Barrows tells of one—a timid woman—who remained in Kobe Evangelistic School for a time, then married. Through her influence her husband was brought to Christ, and lost a lucrative position. The foundations of a church in her own town were laid through her influence, and when they removed to Kobe she became a tower of strength in the church there.

Of the work of the women who have gone out from these schools there is not time to speak. One from Erzroom, teaching in another place, gives herself in absolute devotion to her school of sixty pupils; she is multiplying herself by sixty. Her discipline is perfect, and yet the devotion and love of her pupils equals her own. They surround her, drink in her words, cling to her gown!

Miss Shattuck said: "After the massacre, when the poor heart-broken

widows and children were in need of consolation, and I could only attend to the material things—was racked to find means to keep their souls and bodies together—who were the missionaries? My girls who had been trained in Aintab, Marash and Oorfa. They took the Bibles from the depository and went from house to house, bringing consolation out of God's word."

And now the missionaries, and we who have a share in this work, catch a gleam of white graduate garments among the martyr throng. How many we know not. In Miss Bird's last letter to her mother she said of Ruth, who had just graduated from the Bridgman School and had gone to teach in Shansi, "She has been having some homesick cries because she is so far from home, and things are so different here from Peking." Ruth is probably at home now with our martyred missionaries, and God has wiped away the tears himself. She will be homesick no more. How glad we are for such that they know Christ and his love!

Our Home school is the very heart of our missionary scheme. It is its fortress, its glory, its strength. It is the apex of our educational pyramid to which the rest of the schools lead up. It is indispensable, and its value immeasurable—value expressed in souls, in character, in labor done. They are worthy of our best support, our daily, fervent prayers.

To the honor of our women of the Interior be it said most of our Home schools are comfortably housed. But there are a few exceptions, and never should even one of them be left to find its home in a ramshackle old pile of stones or timber. The burned schools in Ponape and Peking should be made to rise from their ashes in new beauty. Every child in the Congregational churches should have the privilege of making its own little sacrifice for the Bridgman School, and the money should be all ready to begin to build the minute the opportunity comes.

And when God holds out to us the privilege of founding one of these schools at a new point, as he seems about to do in Shao-wu, let us hail it with acclamation, knowing that we are opening a new fountain of living water that will purify all the land whithersoever it floweth.—*From Mission Studies.*

MR. SPURGEON, a few years before he died, went to visit a friend who had built a new barn on which was a weather-vane, and on that weather-vane the text, "God is love." Mr. Spurgeon said, "Do you mean that God's love is as changeable as the wind?" "No," said his friend; "I mean to say that God is love whichever way the wind blows." So, if a man is filled with the Spirit, he will be filled with love whichever way the wind blows.—*D. L. Moody.*

TURKEY.

PART OF A RECENT LETTER FROM MISS ANNA B. JONES,
OF CONSTANTINOPLE.A DESCRIPTION OF THE SITE OF ANCIENT TROY WHICH IS OF GREAT
INTEREST.

THIS is the first summer that I ever have had an opportunity to spend on the Bosphorus, and I am enjoying it very much, and last week had a great treat in a visit to the Troad with Mr. White of Marsovan. He was on his way down to the Lebanon, and finding that he had three days to wait for a south-bound steamer, proposed to make a hurried trip to the site of ancient Troy, and asked me if I would not join him.

Although it seemed rather a hard journey in this hot season, I concluded that I could not allow such an opportunity to pass, for I had never before been able to join any party in all these ten years. From the coast we took a covered, native spring wagon, so were very comfortable, and as we made our plans to be at the excavations by half past seven in the morning, we did not suffer from the heat there. Of course the great charm of the place is the glamour of romance which Homer has cast over it, but the excavations themselves were very interesting to me.

We were not archæologists enough to trace, without a guide, the seven or eight layers of cities that have been built one upon another in the successive ages before Christ, yet we could trace a number of them. Professor Dorpfeld thinks that the slanting walls made without any cement are the real Troy remains instead of the city in which Schliemann found his rich treasures.

A German society is planning more excavations in a year or two, and then, perhaps, some of these theories will again be overturned. The good state of preservation and the extent of these slanting walls is marvellous, and could occur only in an Oriental country, I suppose, where so much refuse is allowed to accumulate, and where there is such a lack of thoroughness in going to the foundation of things.

The upper strata contained many broken Corinthian columns, carved entablatures and friezes, showing the Greek and Roman possessors, who used such a wealth of marble. A small amphitheater is quite well preserved. The Trojan (?) city has a large number of large earthen jars sunk in the ground up to their necks, just such as I have seen in earthen floors of Turkish village huts to hold their winter's supply of grain, dried fruits and vegetables.

We had a fine lunch at the farmhouse of an Englishman about an hour's drive from Troy, and after a good rest made the remaining five hours' drive in comfort. The little Protestant band at the Dardanelles insisted upon Mr. White's speaking to them, tired as he was.

The steamer for Beirut came along very early Friday morning, but I was obliged to wait Saturday afternoon, for the Friday's Austrian did not wish to subject itself to quarantine by coming to Constantinople.

I came back in good condition, except that, like Dickens' fat boy, I was liable to fall asleep any minute. Black, ravenous creatures had made my beds too hot for me to get much sleep while I was gone.

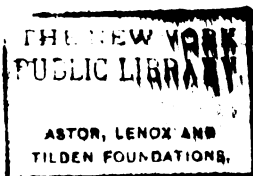
We very often see people who say that they do not believe in foreign missions, but believe in home missions. They are very largely like the man in one of our Western States who, when a subscription was presented to him for foreign missions, said, "I don't know anything about them, and I do not want to give my money to the work." They let him rest, but when they had an urgent appeal to help a needy church in Minnesota they went to him, hoping to get his subscription, but he said: "I do not know anything about Minnesota, that is too far away; I want to give my money right here at home, where I can see what it does." Then when they found that the fence around the graveyard needed to be repaired they said, "Well, we have him now sure." And so they presented the subscription for the fence around the graveyard, and the good brother looked at it and said very solemnly, "I don't see the use of that, for those who are in there can't get out, and those who are out don't want to get in."—*S. L. Baldwin.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1901.

ILLINOIS	663 13	CENTURY FUND.	
INDIANA	42 00	Received this month	166 50
IOWA	382 37	Already reported	2,521 49
KANSAS	188 33	Total since October, 1900	\$2,687 99
MICHIGAN	223 82	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA	245 02	Received this month	116 00
MISSOURI	193 87	Already forwarded	936 63
NEBRASKA	86 39	Total since October, 1900	\$1,052 63
OHIO	397 14	INDIA RELIEF FUND.	
OKLAHOMA	7 60	Received this month	5 00
SOUTH DAKOTA	92 01	Already forwarded	34 74
WISCONSIN	284 47	Total since October, 1900	\$39 74
FLORIDA	2 50	MRS. E. M. WILLIAMS, Ass't Treas.	
MASSACHUSETTS	100 00		
TURKEY	20 00		
MISCELLANEOUS	252 46		
Receipts for the month	3,180 81		
Previously acknowledged	41,176 01		
Total since October, 1900	\$44,356 82		





Celestial choirs, from courts above,
Shed sacred glories there ;

And angels, with their sparkling lyres,
Make music on the air.



VOL. XXXI.

DECEMBER, 1901.

1

Notes of Joy.

Mark! hark! the notes of joy
Roll o'er the heavenly plains,
And seraphs find employ
For their sublimest strains;
Some new delight in heaven is known,
Loud sound the harps around the throne.

Mark! hark! the sounds draw nigh.
The joyful hosts descend;
Jesus forsakes the sky,
To earth his footsteps bend.
He comes to bless our fallen race;
He comes with messages of grace.

Bear, bear the tidings round;
Let every mortal know
What love in God is found,
What pity he can show.
Ye winds that blow! ye waves that roll!
Bear the glad news from pole to pole!

—Select

EARLY WOMEN MARTYRS.

BY MISS FRANCES J. DYER.

FROM that April day in the spring of 29 when Mary, the mother of our Lord, suffered martyrdom of soul in the crucifixion of her Son, to that sad summer of 1900, when Mary Morrill, with hundreds of others, laid down their lives for Christ in China, the pages of history have been starred with the names of devoted women martyrs. The persecuting spirit was specially rife during the infancy of the Christian Church. Perhaps she needed the winnowing influences of trial at the outset in order to sift out the weak and the worldly, and fit her for a world-wide mission.

One of the most violent outbreaks of popular fury against the early Christians was at Lyons, in the year 177, during the reign of the wise and humane Marcus Aurelius. It seems incredible that a ruler who wrote "The Meditations," one of the most beautiful treatises on morals ever composed by man, should have sanctioned the slaughter of men and women whose lives best exemplified his own lofty teachings. But we must discriminate between persecuting emperors and emperors in whose reign persecutions took place. Only five have the unenviable reputation of personally setting on foot direct attacks upon the Christians. The others simply permitted such attacks.

Doubtless it was impossible for Marcus Aurelius to see the Christians except through a mist of prejudices. They were everywhere misunderstood and misrepresented. They did not attend popular amusements, the theater, the arena, the circus. This aversion to participate in the fashionable way of passing time would brand them as unsocial and misanthropic. Their social theories, too, were alarming. Their boundless charity savored of communism. Slaves were treated as equals in the sight of God, and admitted to similar privileges in the new and secret brotherhood. The very purity of their worship awakened suspicion. The secrecy with which they observed the Eucharist created a belief that it was an impure orgy. To the pagan mind the absence of visible objects of worship was proof that their religious rites were too abominable to bear the light of day. They were credited, as they are to-day in certain parts of the world, with infanticide and magical practices. Occasionally Christian slaves, frantic through fear of torture, made false statements of this kind concerning their masters.

On the other hand, some of the most shining examples of heroism and fidelity to the faith were found in the ranks of slavery. One such was a poor girl named Blandina. With her mistress and several other believers

she was thrown into prison. Those who survived were afterwards cast to the wild beasts in the amphitheater. During imprisonment an appeal for mercy was sent to the amiable Marcus Aurelius. While awaiting his reply the convicts were not idle. Many beautiful incidents are recorded of the way they prayed for their enemies, and heartened the few who were ready to recant. The answer came, and the imperial edict ordered the death of all who would not renounce their faith. Think of a man issuing such a decree, and on the evening of the same day, perhaps, writing in his diary sentiments of morality as noble as some in the New Testament itself!

To add to their sufferings the prisoners were kept till the time of the grand annual fair in Lyons, which was also the date of a festival for the worship of Augustus. Multitudes assembled from afar, and the death of the Christians was made the chief spectacle of the holiday. Blandina and Ponticus, a boy of fifteen, were singled out for special cruelty. They were reserved for the last day of the gladiatorial shows, and thus compelled to see the agony of their companions. The boy died while witnessing the awful tragedy. Blandina was hung on a gibbet to be attacked by wild beasts. With arms outstretched in the form of a cross, she appeared as a living symbol of the crucified Lord. The beasts, gorged with blood, refused to touch her, so she was remanded to prison to await further tortures too horrible to record.

Savage hostility extended even to the mangled remains of the martyrs, which were burned to ashes and cast into the Rhone, even as the remains of Wickliffe were exhumed, burned and cast into the Swift by the Council of Constance a thousand years later. How futile have proved all such efforts to check the spread of the gospel!

Early in the next century, during the reign of Severus, another slave and her patrician mistress met with a similar fate in the ancient city of Carthage. What a multitude of images crowd the mind at the mention of that name! We think of queenly Dido and her melancholy death; of Virgil's immortal verse; of Hannibal and the Punic wars; of Augustine, who owed so much to its schools. We picture a city rich in paintings and sculpture, in literature and libraries, yet rotten with vice. The sails of its commerce whitened every sea. Ezekiel's description of a Tyrian galley having cedars from Lebanon for masts, "thy benches of ivory, fine linen with brodered work of Egypt thy sail," applies equally well to a Carthage craft. In this beautiful and wicked city, amid shameless scenes of rioting and pleasure, lived a small body of Christians, whose singular purity of life and air of other-worldliness could not fail to attract attention.

Just how Christianity reached Africa is not certainly known. It is supposed to have been carried there about the end of the first century, when the



LION IN THE COLOSSEUM. BY T. J. COOPER.

disciples "went everywhere preaching the word." In this distant province, as elsewhere, the new doctrine spread with surprising rapidity from slaves to first citizens. Alarmed by its success, the emperor gave orders for the arrest of its adherents. Among the first to be seized were Perpetua, a young Roman matron, only twenty-two years old, and an attendant named Felicitas. Perpetua was the best-loved child of her old pagan father, and he made repeated but unavailing efforts to shake her constancy. As a last appeal he appeared at the trial, holding up her infant son, and implored her to think of her mother and her baby. Still she remained firm. Astonished and angry the judge cried out, "What! will neither the gray hairs of a father nor the innocence of a child move you?" From her point of view recantation was impossible. "Do you see this vessel?" she asked. "It is a pitcher. Can you call it anything else? I am a Christian."

As with Blandina, the final torture was preceded by a period of time in prison; and we know what frightful places those Roman dungeons were. Some who read these lines have crawled into the Mamertine prison in Rome, where Paul was incarcerated, and have a faint idea of what those underground places are like. The jailers were often bribed to let the poor victims out, and the deacons of the little church in Carthage raised the requisite sum to release Perpetua and Felicitas. When transferred to better quarters they had liberty to converse with friends, and when allowed to nurse her child the mother's joy knew no bounds.

But the fatal day came when they, with four men, were marched to the arena. They exchanged the kiss of peace; then the men were thrown to lions, bears and leopards, the women to infuriated cows. At the height of her agony Perpetua rose and went to pick up her fellow-sufferer, the slave girl Felicitas. This touching act of thoughtfulness, and her calm dignity, awed for a moment the brutal spectators. So insensible did she seem to bodily pain that she asked when the beasts would be let loose upon her, and could hardly be persuaded that this part of her martyrdom was over. Finally she was struck in the ribs by a clumsy gladiator, and with her own hand she directed the point of the sword to her throat. May it not be that he was overpowered by the majesty of her presence, and so his hands faltered in the bloody deed?

Of all the histories of martyrdom this story of Perpetua is one of the most precious and authentic. It stands out conspicuous from the fact that she herself wrote the greater part of the account, and it was continued by eye-witnesses. Later it was recorded in the book known as the Acts of Martyrs, from which both Tertullian and Augustine quote. It is full of exquisite touches of nature, and breathes an air of truth and reality. These two

women have always held a place of honor in the *cultus* of Western Christendom. A church in Carthage was dedicated to their memory, and Leo XIII., in the bull *Materna Ecclesiæ*, refers in glowing terms to these "brightest glories of the African church."

Does some one ask why, after seventeen centuries, we rehearse these harrowing tales? In the hope that something of the balm and spikenard and frankincense of their consecrated lives may drop its sweetness into the heated, artificial atmosphere of our own time. Oh for the courage and constancy of those earlier days! No mention has been made of Perpetua's visions, although they occupy large space in the narrative, for we are prone to discount such things as the product of a diseased imagination or overstrained nerves. Yet the history of religious experience shows that souls who live close to God have seasons of great spiritual exaltation akin to Jacob at Bethel; to Paul when caught up to the third heaven; to St. Anthony in his cell at Padua; to Lady Henry Somerset poring over John's Gospel in the Reigate priory; to Geraldine Taylor alone in the little whitewashed room in a Chinese village; to Perpetua in the amphitheater; to the Christians who faced the human beasts in the late Boxer uprising. Would that we Christian women of America could have visions! Would that we could be transported above our worldliness by the power of fresh revelations of Christ and the glory of his kingdom!

"They climbed the steep ascent of heaven,
Through peril, toil and pain;
O God! to us may grace be given
To follow in their train!"

"It is our maxim that we can suffer harm from none, unless we can be convicted as doers of evil or proved to be wicked. You may indeed slay us, but hurt us you cannot. But lest any should say that this is a senseless and rash assertion, I entreat that the charges against us may be examined; and if they be substantiated, let us be punished as is right. But if no man can convict us of any crime, true reason does not allow you through a wicked report to wrong the innocent, or rather yourselves, who are disposed to direct affairs, not by judgment but by passion."—*From Justin Martyr's Appeal to the Emperor, in the reign of Antoninus Pius, 138-161.*



EXICO.

LA NOCHE BUENA IN GUADALAJARA.

BY MRS. SARA B. HOWLAND.

and we love

When the
days are passing
a withered
her customs
to begin to
out our clip-
write and get
during the
ask every-
bags for the
tion abroad

had once such a beautiful Gift that we have stayed glad ever since,
we long to have the chance to give something our own selves.

So the weeks fly by, and we rehearse and practice and sew and
committee meetings, just as people do all over the world wherever
Christmas Star has shone; and then the days get a little shorter, and the

WE did not have to invent a new
word in Spanish to express the Christmas
feeling, for it was said long
ago. Christmas Eve is the "Go
Night" of all the year,—the blessed
night when the star shone over the
silent fields and the angels sang as the
Christ-child came to earth. It is pleasant
to find that our Romanist neighbors
and ourselves can have one point
of contact; for however sadly
they differ in the application of Christian
principles to the daily life, we all unite
in the worship of the Babe in the Mangrove
to bring our gifts to lay before him.

When the rains are over, and the radiant October
comes away, and now and then a red leaf
on the bough shows that Nature does not quite forget
even in the summer land, we say, "It is time
to get ready for the *Noche Buena*." So we
begin our preparations, and look over our best "recitations,"
and all the new songs that anybody has translated
last year, and we send home for cards and calendars,
and everybody to save us pieces of their new dresses to make
the Christmas tree, and there is a delightful undercurrent of preparation
in the air, and everybody knows that it is because

is quite crisp, and on a very cold morning, maybe, there will be a tiny film of frost on the banana leaves in the patio, to show us that it is really Christmas weather. This little shimmer of ice will create as great a sensation in Mexico as to be buried in a snowdrift in New England; and well it may when one has no fire but the sun, and it cannot always reach into the dark patios and corrals of the city.

Christmas weather in Guadalajara means great bunches of violets, too,—purple beauties and double white ones,—and roses galore, and the great red Christmas flower, so suitable for decoration. Shakespeare said that he should never think of desiring a rose at Christmas, but that was on the good old English principle of being satisfied with one's circumstances, and the same reasoning would make us rejoice in the lovely blossoms. Suppose that Mrs. Missionary hasn't much money for Christmas presents, but sends a delicious bunch of yellow roses, and receives in return a handful of exquisite pink ones from her likewise impecunious friend? Isn't there more satisfaction in this than in exchanging the notebook and the brass candlestick like Elizabeth in her German garden? She would better have sent a box of those roses.

We always send to the gardens for cedar boughs for making festoons, because of their spicy odor; but we never have had a whole cedar Christmas tree, for that would be too great an extravagance, like killing the goose that lays the golden eggs. Sometimes we have a fresh *zapote*, cut that morning, and sometimes a kind railroad conductor has brought us in a pine from the woods,—with a few bunches of pine needles here and there on the limbs,—prickly and scraggly, but hailed with joy as a true Christmas tree.

The city is full of noise and bustle as the important day draws near. There are plenty of brilliant shops, with hats and gowns from Paris, and toys from Germany, Japanese umbrellas and teapots, and American shoes and cranberries and red apples. There are tables set about in the *portales*, or "arcades," where most of the stores are, and crowds of people jostle one another day and night, as in our Northern cities. Figures of the Christ-child in wax and sugar are everywhere, and a favorite gift is a *nacimiento*, or scene, representing the Child in the manger, made of wax or wood or pasteboard. In many of the wealthy homes an altar is arranged with the Child asleep, and figures of cattle, trees, and shrubs grouped about to make a pastoral scene. Then they have their *posadas*, a series of songs where the singers go from room to room, knocking and asking if the Holy Child is within, finally entering and joining in a joyous chorus. In the villages there are often choruses of men, dressed as shepherds, who go singing from door to door,—like the waits of olden time,—and a sort of Pastoral Play is

frequently represented in a rough way. The churches are always brilliantly lighted at this season, and crowds attend the special masses, particularly the one on Christmas Eve, called the Mass of the Cock,—*La Misa del Gallo*.

Rome provides brilliant spectacles for her children, but there is very little of the true Christmas spirit of giving to those who most need help. It suits her purpose to have elegant churches, with thousands of candles and electric lights, wonderful music, and clouds of incense and elegantly robed priests and bishops and acolytes—anything to strike the senses and make these poor people respect the pomp and power of the church; but it cares not for their miserable lives, darkened with want and sin and suffering.

It is for the evangelical Christian to come in and show how the Christmas joy can be made to last the long year, and how the peace and good will that came with the Christ-child are for all who would share it. For the devoted adherents of the church, Christmas too often ends with money spent in wine and balls, clothing in the pawn shop, the father—and too often the mother—in jail, while the poor children are thrust into the street, where they beg or starve until the fine is paid or the thirty days of prison over.

Yet here and there one might see a brighter picture—that of some humble home adorned with cards and simple pictures of Jesus and his disciples, where the music is of children's voices singing of the love of the Saviour, and where the parents do not throw away their money in dissipation, but joyfully give of their small wages to help provide for their Sunday-school tree, or even to support a little orphan in India. The dear old, new gospel always carries hope and ambition with it, and it does our hearts good to see these signs of progress from day to day.

The feasts of the Good Night are many and varied among the Protestant community of our large city. The Germans are great lovers of Christmas, and every family has its little tree, which is lighted every night from December 25th until New Year's, when the candies and decorations are distributed among the children. The American colony has a royal good time always, with an elegant tree, most elaborate decorations, and expensive gifts. There are many strangers visiting in the city at this time, and large amounts are subscribed to make the foreign children happy at the holidays. The American Sunday school also finds many kind friends, and the little ones are gladdened with all the dear accompaniments of Christmas.

Often the teachers have provided an extra treat for the school-children, and none was more heartily enjoyed than that of a great Christmas pie, filled with little gifts in a delectable sawdust filling, and surmounted by a marvelous crust of tissue paper with crinkles of an elaborate description.



OFFERING CHILDREN TO DR. BALLANTINE.

Verse after verse, with all of Oriental patience and politeness, the singing went on, until we came to the door to thank the school-children and to wish them all a Merry Christmas.

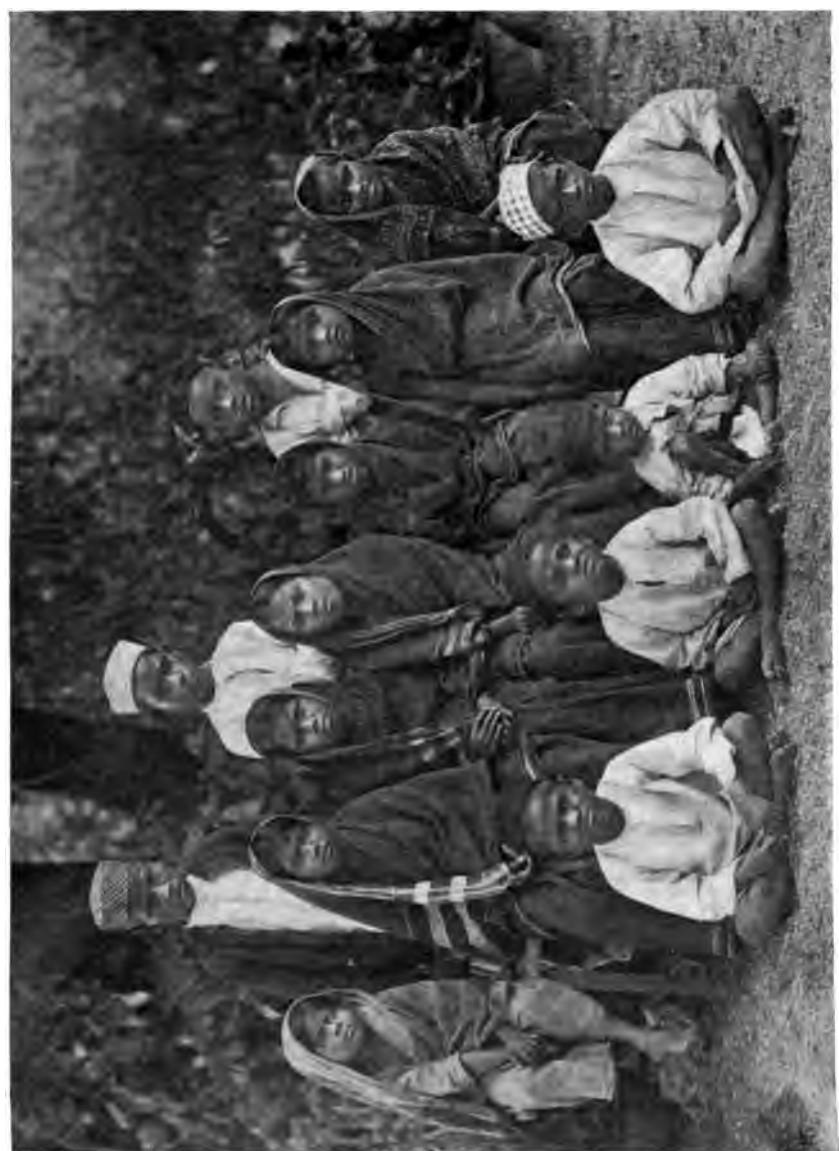
By this time the "bābās" were ready for their tree, and just as they went into one door Santa Claus came bounding in at the other, looking as if he had just come from a snowdrift, though there were none nearer than the Himalaya Mountains. We could hear the bells of the reindeer, and Santa's long white hair and beard (which looked very much like aloe fibre) shook as he hurried about till the baby hid his face in Ayah's lap and refused to look up.

The pretty books and playthings were distributed with much fun and laughter, the lace bags were quickly lightened of their contents, and by breakfast time the delightful newness was worn off, and eager little hands wanted to do "something else."

The five-year old began it by getting lost. This was not unusual in itself, for he often suddenly disappeared and came to light again. The search began. Jeywant went into the garden where the tall grass grows, and where the cobra hides, then into the orange grove. Ayah went to the native houses near by; his father sent someone to the compound gate to look up and down the "great road," and mother went to the well; there was the water forty feet below, all black and quiet except for the white doves cooing inside. No one was there, and she went beyond to the beginning of a tamarind walk. There at a short distance sat the little boy on the grassy bank of the water-course, with his feet in it, leaning over and holding lovingly with both hands the stump of the Christmas bush which had made all so happy in the morning. "I want a Christmas tree all over again, mother; let us make a tree for all the boys and girls!" "There are more than a hundred of them; how could we do it?" "O, I know we can, we will all help. You may have my rupee to get them candy." With this promise of such substantial help from five children, the eldest only ten, and a whole rupee to begin with, how could I refuse?

We went to work; the teachers sent in the names of the children by classes, and we opened the drawer in which we keep things which are to be given away. In a few minutes little hands were sewing up bright bags for marbles, the stitches just short enough to prevent the marbles falling through. Knives, pencils, paper, little books, cakes of soap, tiny boxes with mirror covers, combs, a few dollies; the getting things together went steadily on.

"The Christmas" was to be under the wide-spreading banyan trees of the compound, and the school-children marched to music and were seated on rugs laid over the warm gravel. Tables loaded with trays of native



sweets (a white candy like peppermints, and as big as cookies), and presents for each in a class alike. Under the tables were baskets of oranges full of the year's sweet sunshine. The organ was on one side, and the "bābā lōk" in their best attire had their little chairs out in a row. Every school-girl was dressed in a new bright garment, and every boy in a white suit of cotton cloth, all in native style. The larger children, both boys and girls, had sewed their own clothes, and had helped about those of the little children. These had been prepared weeks beforehand, and given out for this occasion.

The music played and songs were sung; then there were speeches by the pastor and others,—not too long, happily,—and then the distribution began.

How little bright eyes smiled into her own face as she looked for the first time into a mirrored box! How the wee boys shook their red bags, and longed to get the marbles out and lose them! How sweetly or shyly all looked up into our faces and said, "Salaam—Peace be to you," as they passed along! Every child of all that hundred had a gift besides "just clothes," and plenty of candy and an orange as well.

Some of these dear little ones only a few short months before had been "hungry and thirsty and a stranger and naked"; picked up by the roadside; brought with a mother's last strength and courage and left at the mission; some unable to stand upright, or to hear distinctly when spoken to. One ran and hid when, after being with us a few months, her mother came in sight, fearing to pass through again horrors of hunger and want beyond telling. One little fellow used to come to us with such a pitiful look, saying, "Will you not love me?" Children so grateful and loving and unselfish we have not known in the ordinary walks of India life as these little ones who have suffered the lack of all things.

Just as all was over and the last of the children were leaving the compound, one of the village masters with his twenty school-children, whom, by the way, he teaches under a tree, came in. These little folks had walked five miles with the hope, perhaps, of sharing the Christmas cheer of the bungalow, and must not be sent away disappointed. So twenty packages were quickly made up, each containing a piece of new bright cloth and some crumbs of candy. With this in one hand and an orange in the other they started homeward, lest night should overtake them. After this two other schools appeared, and we had to send them off with their teachers, giving them a little money to get themselves a treat of parched rice and fruit as they passed through the town.

Plenty of people about us were still left who longed for a little Christmas cheer. There were the good Bible women; we had some books for them.

Laborers, the washerman and cook and driver, gardener and sweeper, and last of all, the Brahman postman—I beg his pardon for putting his name next to the sweeper—came with evident expectation. Still the gifts, small as they were, often only a pretty card, held out, and all seemed happy.

Last week this item appeared in one of our city papers: "It will give the many friends who contributed to the box sent out to India a few months ago great pleasure to learn that it reached its destination on August 21. It contained five hundred yards of new gingham and many articles of use such as pencils, towels, needle-cases and toys."

We thought of the joy and gladness that some little ones in the far East will have when another Christmas comes around—dear children, to many of whom has come such suffering in the past. We can see how they will look up with a smile and such gentle surprise that they should have such nice gifts on "Jesus baby's" happy birthday.



THE BUNGALOW.

EUROPEAN TURKEY.

WOMAN'S EVANGELISTIC WORK IN MACEDONIA.

BY MISS ELLEN M. STONE.

(From the Annual Report of the Mission.)

A FRIEND in New England wrote a few weeks ago: "In our monthly missionary meetings there is often a special prayer that God will open many ways to you, and that you may not faint and grow weary." So abundantly has God granted this petition, that we have been almost compelled to ask him to stay his hand unless he will give us more consecrated souls to enter the doors. In every place which we have visited during the nearly one hundred and forty days of touring there has been the eager plea

for a longer stay, that we might enter more homes. At last the walls of opposition, which for two years prevented us from reaching even one woman in Mitrovitsa, have fallen; and during our third yearly visit last spring we had invitations to five homes, and the opportunity to meet many women. To our few brethren there had been given a spirit of supplication for the women of their families; and the news that quickly followed us to Salonica was fully expected,—that Mary, the tailor's wife, had returned to him with two of their children, their only boy having died during the months while she abandoned her husband and his home because he had become a Protestant. We expect to hear, too, of the return to his family of his apprentice, who is bearing expulsion from his father's house in the same city because he would not confess to the priest (Roman Catholic). The reception of these two brethren to the little evangelical community of Prishtnia, made them pray even more earnestly for the unbelieving wife and parents. Now they rejoice with us, as our tailor writes that his wife eagerly listens to his reading of the Bible at family prayers. Ah! his labors were not for nought when two of us visited Mitrovitsa last March; although he waited in vain for his wife to invite us to see her, yet with a "heart at leisure from itself," he led the informal service of song and prayer at our room in the khan two evenings, with about a dozen at each service.

Last autumn our beloved Mrs. Kerefinka Oosheva* labored as Bible woman in two new villages. Varvaritsa is a tiny hamlet of sixteen houses hidden among the Strumnitsa hills. Our one brother here returned to his home last year after serving a term in the prison of the Seven Towers in Salonica, on the accusation of having fed brigands. His soul was filled with zeal for his neighbors and friends; and he gladly welcomed the Bible woman to his one-roomed house for a month, while she taught the women and children who came to her. Those were two happy evenings which two of us spent in Varvaritsa and its neighboring village of Vilusa during corn-husking last autumn; under the glorious harvest moon we husked with the merry young folks and sang gospel hymns to them. "Sing us another," they pleaded; "we never heard such songs before." Preacher Knioff and his companion sang "The Ninety and Nine," and "I will sing of Jesus," while a hush fell upon the jolly crowd. The light shone steadily from this humble home until the political disturbance, which broke out early this year, compelled our Brother Vasil to flee into free Bulgaria, lest he be thrown into prison again upon some suspicion.

Kolesheno is another village in which Mrs. Oosheva worked for the first time this year, and later in Doiran. In the latter place, after a season of earnest inquiry, one family came out on the Lord's side and called for a

* Mrs. Oosheva was with Miss Stone at the time of her capture.

teacher. Although the husband's work was at once cut off when he declared himself a Protestant, they shared their home with our Bible woman, and rejoiced to see their veranda filled with women and children who constantly sought her. Even the ten-year old daughter of the house had to bear her cross for Jesus, when her teacher refused to call her by name, but said scornfully, "Now we will hear what this Protestant will say!" But the happy-faced maiden lifted her dark eyes bravely to tell us, "I'll bear this cross for Jesus, who bore so much for me." We have great hope for this place, beautifully situated upon the lake bearing the same name, that it will yet have an important part in the evangelization of Macedonia,—perhaps as a resort for Christian workers at summer conferences, classes and the like. Our hearts have ached for another such worker as Mrs. Oosheva to go to waiting homes in Guevgueli, Bagdantse and other places. These open doors are so many and so far exceed our present ability to enter, that we call upon our friends to pray, as our Saviour himself enjoined, "the Lord of the harvest that he will send laborers into his harvest."

Schools were maintained last year for the first time in Drama and Prishtnia. It was a happy day last spring when the young teacher of the latter school, Miss Esther S. Mladenovitch, a daughter of the leading Servian family there, marshalled her thirteen little Servians in line, and led them out for the first time as a school. Her father and other friends accompanied her, and we went to the Protestant cemetery on the hillside, where the children plucked wild flowers and decorated the grave of our noble friend who last year was laid there, and of the little children who had preceded him to heaven. We have great joy in this first Servian evangelical school, and in the tactful, successful work of its young teacher, who graduated last summer from our Monastir school. Prishtnia is one of the places calling loudly for a preacher, and our hearts sadden as we think of a son of one of the leading evangelical families there, to whom our eyes had turned as the first Servian preacher, now far away in America.

Two of our older schools, Bansko and Murtnio, advanced their course last year. Schools were continued as usual in Mehomia, Banya, Eleshnitsa, Gurmen, Monospitovo and Todorak, all the teachers being charged with the spiritual nurture of the pupils and their families, as well as with their mental development. Five schools were visited at their closing exercises,—those at Todorak, Murtino (?), Monospitovo, Kortcha in Albania and Monastir. We congratulate the Kortcha school upon its successful advancement from a day school to a boarding school.

May the Spirit of God endue all teachers and Bible women, as well as other laborers for the evangelization of Macedonia, with wisdom and consecration of soul to meet her need at this most critical period of her history.



WEST CENTRAL AFRICA.

CHRISTMAS AT CHISAMBA.

BY MISS M. W. MELVILLE.

OH, what a crowd of people! More and more are coming, as far as the eye can see. They are very much like the negroes that Americans are accustomed to see, and yet they are so different.

The father, walking very erect, comes first. He is tall and of a rather slight build. His hair is very black and curly, forming a sort of frame for his black face, with his black eyes and white teeth sparkling as he smilingly answers the greeting given him. He is followed by his chief wife with her baby. She is dressed in her very best clothes. These seem rather scanty and queer. She wears a red handkerchief folded and tied around her head. Her hair, too, is black and curly, but much longer than that of her husband. It is braided in probably twenty little braids across her forehead, and the back portion is also braided in many braids tied together at the back. Her dress resembles a huge cotton sheet, but is of some bright color. It is tied around her body just under her arms, and at the waist one will see a long white girdle only twelve inches wide, but about four yards long. This is wound around and around her waist many times, and at last tied in a knot in the front. But where is the baby? Look on her back. You will see it there, with its little black head lying against its mother's back. It is fast asleep, for it is as cozy as can be. She ties it on with her large cloth, and carries it everywhere she goes. That is its cradle.

The woman carries on her head a large basket full of corn meal. She places it beside many others in one of the kitchens. Let us go with her.

The clear notes of the bugle call have been heard for some time, and we will follow the crowd. They elbow their way into a large building, the largest one within many miles. It is already full of people, some sitting on the wooden benches, others on the floor or window sills or platform. There is such a jam no one else can find room. The service begins with the Christmas hymn, "Glory be to God." How beautifully those people sing. They listen to the story of the birth of Jesus Christ in Bethlehem. Some of them have never heard it before, and it sounds to them so new and strange. They listen so eagerly. We pray some may soon believe it.

The schoolhouse looks very pretty in its Christmas dress. The walls have been rewhitened, and new pictures from the large primary rolls sent to us by some American Sunday schools have been tacked up. Evergreens decorate the platform, hanging in wreaths and encircling the pillars. In the center is seen the text, "Ulamba wa Tate,"—"Glory to God." The missionaries and native evangelists occupy the platform, where the little baby organ has a prominent place.

When the meeting is dismissed it is not an easy task to reach the open air again, for the crush is great. At last, however, we are successful, and find the people very happy. On our greeting them we have a hearty response. It is proper for those who are entertaining to greet the entertained by clapping the hands and repeating, "Kalunga! Kalunga!" to which they reply, "Kalunga! Kalunga!" They sit down in separate groups of men and women, considering it very improper for all to eat together. Even in their own families they eat apart. An ox, or possibly two, has been killed, and the meat is stewed with plenty of gravy in huge pots; the young men of the mission station superintend this, while the young women make the mush. This latter is an operation as great as the baking of bread for six hundred people, but "many hands make light work," and many pots soon make the mush. It is made by boiling the water and stirring into it as much corn meal as possible, no salt being added; for it is too expensive to use salt in such large quantities, but a small amount is put into the meat. The mush, which is quite solid, is eaten with the fingers, spoons being very rare. It is broken into pieces, and each piece is dipped into the meat relish. When the appetites of the natives are being satisfied the missionaries are not forgetting their own Christmas dinner of roast beef and plum pudding—often with the plums missing.

One thing that would be noticed by a looker-on would be the number of new coats and shirts worn by the men, or the new jackets by the women,

the children being very prominent in their new dresses of bright materials. Each person living at the station receives a Christmas gift of some kind to bring to mind the greatest of all gifts, Jesus Christ our Saviour. Many, too, of the prominent men of the country, and the faithful old women, receive their presents. It is somewhat amusing; six weeks or two months after the great day an old man will come to church wearing his coat with the ticket on which his name is written attached. Often we have seen the price ticket still on the shirt months after it was bought at the coast. It is a part of the shirt. Why not wear it?

But let us hasten on with the people to a long track prepared for the races. The sun is very hot, so let us find shelter under the trees. How eagerly the people take part! First, one hundred-yard race for boys under ten years; first prize, a jackknife; second prize, a small looking-glass; second, one hundred-yard race for girls under ten years; first prize, a string of beads; second prize, a comb; third, tug of war, twelve young men; prize to each of the winning side, a saw. How eagerly they pull, and how the crowd cheers when the six young men from the mission station win, their steady pull together soon overcoming the individual strengths of the six village men! Other races, archery, gun shooting and hurdle jumping occupy the remainder of the afternoon. The crowd gradually disperses as the sun sinks at the end of a glorious day. All are weary, and after evening prayers a hush soon falls on the whole country.

HELPS FOR LEADERS.

THE COVENANT.

GRATEFUL that "I know that my Redeemer liveth,"—

Mindful that vast millions of women and girls can never hear the "tidings of great joy" unless a Christian woman be sent to them,—

Remembering that Jesus made loving obedience the supreme test of discipleship, and that his last most solemn command was, "Go teach all nations,"—

I gladly enter into this covenant of obedience, that I will not cease to make offerings of Prayer, Time and Money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus.

[The above pledge is offered to all young ladies in the territory of the W. B. M., three thousand and eighty-five having adopted it thus far. A roll-book kept at headquarters carefully records the names of all Daughters of the Covenant. Plain slips with the words printed upon them are distributed freely. When signed by the girls and returned to us, large illuminated cards containing the text are sent in exchange, no price being charged except postage (three cents). For further information address Miss Kate G. Lamson, 706 Congregational House, Boston.]

OUR COVENANT PLEDGE.

BY MRS. ABBY C. LABAREE.

IN our restless age, such a pledge as that of the "Daughters of the Covenant" cannot fail to be of inestimable value. It gives stability and purpose to the work of our young women who adopt it, either as societies or as isolated members in communities where no society has been formed.

The promise "I will," like the Christian Endeavor pledge, is rightly felt to be more binding than the desire, or even the purpose, to do. Some question the propriety of any pledge, because, as they say, it is not always "lived up to." But it is a great advantage to aim high. As quaint old George Herbert sings,

"He who aims for the sky, shoots higher far
Than he who aims for a tree."

Such a pledge is something to hold to, something to steady the aim. For workers forming societies, or for those who are forever forced to "strengthen the things that remain, that are ready to die," nothing could be better for a working plan.

The definiteness of its aim is invaluable,—“offerings of prayer, time and money.” So often our endeavors lack a well-defined channel. By this covenant our daughters are directed to the three channels of efficient service, always open to them, into which they pledge themselves to enter.

Its perpetuity of aim is also invaluable,—“I will not cease.” It cannot be a changeful, fitful service, as so much of human work is apt to be; it is undertaken definitely for life.

Its altitude is inspiring. From this covenant height our daughters behold the vast company of suffering, sinning humanity in every land, and also the blessed upward way that they themselves have come, with their ever-living, ever-loving Lord; and their ever-widening opportunity of telling the “old, old story,” that has done “so much” for them, to others. The “can never hear” is most uplifting, for it must ever remind them of the word that sent our dear Mary Morrill to her bitter cross and to her unfading crown:—
“Unless some woman go.”

Its order is significant,—“prayer, time and money.” Youth knows far less of the value of prayer than age. This covenant, rightly placing it first, emphasizes for them the most important part of their trinity of service. As wisely sang that marvelous workman of God, the saintly Dr. Mullenburg:—

“O, take the heed, and never say,
I have too much to do to pray,
Lest half thy work be thrown away,
And thou at last lose all thy pay.”

In these days when youth is so immersed in busy pursuits, when so many of our girls are bread-winners, and have scant time for meetings, such an organization, such a covenant, binding them in "obedience" and "grateful" remembrance to God, and in loving sympathy and fellowship with him and his dear Son, to the daughters of sorrow in every land and clime, must prove the open door to holiest service.

Scraps from our Work Basket.

RECEIPTS FOR THE YEAR. Before the close of the financial year of the Board the deficiency reported in these paragraphs the last few months was so far made up that the total falling off for the year was only \$220.91. To this, however, we must add an increase of \$1,022.86 in the amount given to special objects, so that there was \$1,243.77 less available for the regular work than in the previous year. There was an unprecedented increase in legacies of \$26,673.44, so that we close our year with rejoicing. We must be allowed, however, to add a note of warning. The large legacies received the past year cannot be expected to be repeated the coming year, and we shall need to strain every nerve for advance in the regular contributions. We wish to ask every one of our workers, each in her own church, to begin immediately to plan for this advance in the best way and at the best time. We leave the matter to the prayerful consideration of all, convinced that it can be done and will be done if we all work heartily and prayerfully together.

THE UNITED STUDY OF MISSIONS. The historical course on missions from the apostolic age to the close of the eighteenth century has been received with much interest and enthusiasm by auxiliaries and individuals in our own and other Woman's Boards. The text-book by Miss L. M. Hodgkins is having a large sale, the first edition being exhausted in less than a month after its issue. We propose to give in *LIFE AND LIGHT* at least six articles through the year supplementing the text-book. The first of the series appears in this number on "Early Women Martyrs," by Miss Frances J. Dyer. Others are to follow on "Queen Bertha and Our Anglo-Saxon Ancestors," by Miss Mary Breese Fuller of Smith College; on "Women Missionaries of the Middle Ages," by Mrs. Isabel N. Tillinghast of Vassar, and other articles by Prof. S. F. Whiting of Wellesley, a friend at Mt. Holyoke and Mrs. Joseph Cook.

**THE DEPUTATION
IN INDIA.**

The deputation timed their visit to Madura so as to attend the "September meeting" of the Mission from August 29th to September 6th. Miss Bessie Noyes gives an enthusiastic account of their visit, from which we cull the following. Morning and evening sessions were held with the deputation, and papers on various phases of the work were read followed by informal discussions. The subjects of these papers given by the missionary gentlemen were on general subjects, such as "Education,"—from the primary schools to the Theological Seminary,—on "Medical Work," "The Material Condition of the People," "Village Congregations," and other pertinent topics. Mrs. H. C. Hazen presented a paper on Woman's Work considered in all its departments and in its relation to the other work. Two sessions were held with native pastors, which gave great satisfaction to all concerned. Miss Noyes writes: "The deputation were here till Friday, September 6th. We all went to the station to see them off, as did most of the native Christian men. Those of the girls who had not gone home for vacation, gathered on the veranda and sang good-by songs. The visitors really seemed to enjoy seeing the girls and the school on all occasions, and it was delightful to have them so appreciative." Miss Mary Harding writes from Sholapur: "I cannot tell you how much we enjoyed the deputation, nor how much good their visit to Sholapur did us all. We entertained Dr. and Mrs. Barton, and Mrs. Gates, Dr. Loba and Mr. Whittemore. They were with us from Friday until Wednesday afternoon, and it was surprising how much we crowded into those few days. They visited all our schools, and saw the various departments of our work, and their appreciation, sympathy and advice were all so helpful. Hardly ever did any of the gentlemen come out from any gathering without being garlanded, and oftentimes they received a number during the day. Mrs. Barton, after getting together quite a number of these garlands, would call my little famine babies around her, and would slip them around their necks, much to their delight. The little ones grew to be very fond of the "sahib" and "mudum sahib," and were very sorry to have them go.

**THE NEW VICEROY OF
CHILI, CHINA.**

Li Hung Chang is a name which is well known all over the world, and there are those who feel that his death brings great loss to the Chinese empire. The general opinion seems to be, however, that he had not the integrity, the honesty, both political and personal, nor the unselfish patriotism which China needs at the present crisis. His successor, Yuan Shih' Kai, transferred from the province of Shantung, has the reputation of being an enlightened statesman, favorable to reforms and Western ideas, and friendly to foreigners. May he prove to be just the right person to lead the grand old empire out of the old darkness into the new light.

OUR CAPTIVES When the November number of LIFE AND LIGHT went IN MACEDONIA. to press we had strong hopes that before another issue our captives in Macedonia would be released. Such is not the case, and except that another month of effort must bring the time nearer, success seems as distant as ever. Very few letters from missionaries have been received the past month, whether because of lack of anything positive to write or whether there is fear that mails will be tampered with, we do not know. Our readers will appreciate the perplexities of this most complicated case and also the absolute necessity for secrecy. We can only refer friends to the items in the daily press, taking them for what they are worth, wishing that whatever is true had not been made public, and that we need not be roused by false rumors. We can only leave the matter with the representative of our Government abroad, and await developments with what patience we can command.

In Memoriam.

REV. A. C. THOMPSON, D.D. In the death of Rev. Dr. Thompson the Woman's Board has lost a trusted friend from the beginning of its history. Like many other conservative leaders in the church, his first attitude toward our organization was one of questioning. A little later, however, he gave his hearty approval to the movement, and in all the years since no one has been more thoroughly sympathetic with our work. A member of the Prudential Committee of the American Board for forty-four years, his knowledge of missions was phenomenal, and the smallest part of the machinery of the high and holy calling was of interest to him. His interest in the Woman's Board was manifested in many little ways: in sending occasionally a missionary item culled from his wide reading, a book notice for LIFE AND LIGHT, a kindly message now and then, which showed his continued thought for us. Even from his last sick bed came an extract from a letter he had received from Dr. Barton, in Ceylon, describing the pleasant memories cherished yet by the older Christians of the deputation of nearly fifty years ago, of which he was a member. Dr. Thompson's beautiful and stately presence was an ornament to the many gatherings of the Board, public and private, and his genial wit made it a pleasure to meet him in the most casual way. His appearance was so vivid and full of life it is impossible to associate him with the grave. We think of him, rather, still more radiant in the beatific fruition of his visions of faith through all his ninety years.

MRS. L. R. NORTON. A great loss has come to our Board in the death of Mrs. L. R. Norton, of Westfield, Mass., Vice President of our Springfield Branch. Mrs. Norton has been a whole-souled, enthusiastic worker in our Board from its commencement. She was a model auxiliary president and Branch officer, but her influence extended far beyond these organizations. She had reduced the collection and classification of missionary information to a science, and was a genius as an arranger of programmes. Unlike most auxiliary presidents, she did not wish to arrange her programmes for the season, preferring to seize upon passing and recent events as the basis for a bright and interesting meeting. For one so alert and informed as she, and one who could so well select her helpers, and inspire them with some of her own zeal, it was a safe and interesting arrangement to make, and her meetings were sure to be alive, and vivid representations of missions. A chance contact with her at a meeting, or elsewhere, always brought good cheer and real uplift. It is only a few weeks since her visit to the Board rooms brought its accustomed cheer, and it was a shock very soon afterwards when we learned that, after a few days' illness with pneumonia, she had gone home.

**MRS. A. T. TWING, HONORARY
SECRETARY OF THE
AUXILIARY OF THE BOARD OF
MISSIONS OF THE EPISCOPAL
CHURCH.**

Those who have attended the Interdenominational Conferences in New York City the past few years and the preparatory meetings for the Ecumenical Conference, will be grieved to hear of the death of Mrs. A. T. Twing, who has been most prominent in the deliberations and discussions. Her thorough knowledge and interest in missions of all Boards, enhanced by a recent extended trip around the world, made her a most valuable counselor. As a member of the Central Committee on the United Study of Missions representing the Episcopal Church she has been invaluable. Feeling the responsibility of the position, she allowed nothing to escape her attention which could be of service to the united movement; and by her personal influence she enlisted the hearty co-operation and indorsement of the Episcopal Board of Missions in it. Her last letters to the writer were full of anticipation in attending the Church Congress in San Francisco, little knowing what awaited her there,—a brief illness of pneumonia and a translation to the world beyond.

MISS ISABELLA THOBURN. The announcement of the death of Miss Isabella Thoburn brought great sorrow to mission workers all over the world. She belonged to the mission world, and not to any one country or denomination. We have not space to speak of her wonderful work in India, of the Lucknow Woman's College, which she founded and brought to triumphant success,

and of the hundreds of women and girls whom she led to her Lord and Master. A late number of *The Indian Witness*, a Methodist paper published in Calcutta, gives an interesting account of two memorial services held for her in Lucknow,—one in the Hindustani and the other in the English church, on September 15th. We give brief extracts from the many tributes given: "Amid all her broad planning her grasp of details was striking, and marked the master hand. Like the great sculptor Michael Angelo, she seemed continually to have before her the motto, 'Trifles make perfection, and perfection is no trifle;' and as every stroke of his chisel was a part of the final perfection, so every day of her life entered into the Lucknow Woman's College." "When I first saw Miss Thoburn, nine years ago, she had a smile on her face; when I saw her last, on her death-bed, she had a smile on her face; and when I see her again, please God, it shall be with a smile on her face." "Miss Thoburn's life was a life of unselfishness, helpfulness, kindness and cheerfulness; her character was marked by truth, faith, love and service; she was a woman of prayer; a true missionary, chosen and called of God, who, above everything else in her life, manifested Christ-likeness."

EXTRACTS FROM RECENT LETTERS.

FROM MRS. MARGARET B. HASKELL, SAMOKOV, BULGARIA, OCT. 3, 1901.

I DOUBT if I can add anything to what Doctor House has written of the capture of our dear Miss Stone. Of course we all know the dignity and composure with which she would bear her trial. Our students expected that she would make some outcry, would weep and remonstrate when separated from her companions; but they said she was perfectly quiet. I am told that she put her hand on the shoulder of a young teacher and said, "Pray for me." This same teacher says that after a little one of the brigands who went with her came back, looked over some things that were scattered on the ground till he found a Bible, which he tucked under his arm and returned to his comrades. I think Miss Stone must have asked for it, and it comforts us to think that she was given the support of the blessed Word.

She is widely known and greatly beloved in both Bulgaria and Macedonia, and a great volume of prayer has been going up for her during these weeks of her captivity. Sympathy is deep also for her companion, Mrs. Tsilka, torn from her young husband only a month after the death of their beautiful

child, and in a condition where she needs tender care. Not only we missionaries, but many Bulgarian friends say, "They are constantly in our thoughts day and night." In our woman's meeting a Bulgarian sister said: "I rise in the night, and looking at the moon say, 'O blessed moon, for you can see them;' and I weep as I remember Miss Stone's sweet smile and her encouraging words to me and my children. As she has comforted me, so may God comfort her." Another who has passed through deep waters said: "God is nearer in trouble than at any other time. If they are on the mountain tops, God is there; if they are in the lowest valley or darkest ravine, again God is there; and where he is there is peace."

One blessing from this trial is that hearts are being drawn nearer to God and to each other. Doubtless, too, we are all finding more in the Word than in ordinary times. We understand a little what it means that "it is granted us in the behalf of Christ not only to believe on him, but also to suffer in his behalf." Do pray that we may all meet this trial with all that it involves to each of us—for of course those who are working for Miss Stone's rescue are in more or less peril—with Christian fortitude and unflinching trust.

FROM REV. WM. H. GULICK, BIARRITZ, FRANCE.—CONCERNING MISS
CATHERINE H. BARBOUR.

Though turning her hand to anything and everything that was necessary, her choice was for the natural sciences, with strong predilection for botany. Her enthusiastic and able work in these departments awakened like interest in her pupils, and produced such results in their public examinations in the Government Institute that once and again she received the congratulations of the professors. With a frequency that had never before been customary in Spain, she took her pupils to the fields to study nature near to Nature's heart. Every road and path and valley and hillside of the surrounding country were familiar to her, and yielded to her loving inquiries the secrets that they do not tell to the careless passer-by.

Miss Barbour's love of nature could not be called merely sentimental, nor was it superficial. She probably had a completer knowledge of the flora of the Province of Guipúzcoa, of which San Sebastián is the capital, than any other person living. Well may her adopted country mourn the death of so able and sympathetic a student of its flowers and plants, its stones and trees, that she loved so intelligently and so deeply.

But it would be unjust indeed to let it be thought for a moment that her influence was merely intellectual, for she also reached the character of her pupils by taking an important share in the direction and discipline. An ex-

thusiastic teacher in her special department, she always dwelt upon the truth that all science and knowledge are vain and worthless to him that will not discover in them the Author of all law, and yield himself to the revelations they afford of the infinite power and love of the Creator of the world and of all that in it is.

It would be impossible in such a letter as this to even mention the many ways in which she lovingly performed the duties of a missionary, proving ever that through the minds of her pupils she sought their souls, and that through nature she would only lead them up to Nature's God. Of her several fields of labor I will mention but one, in which she showed the same enthusiasm and intelligent tenacity of purpose as in her labors in the field of science—that of Christian Endeavor.

When she reached Spain there was already in the Institute a society of Christian Endeavor. In this her energy and enthusiasm found the widest scope for action, and her missionary zeal the fullest opportunity for employment. At first it was limited to the students of the boarding school; later it was extended to those of the day school and of the congregation, and finally to the entire evangelical community in Spain.

In this same interest, and for the purpose of establishing a bond of union among the graduates of the boarding school, helped by many willing hands, she sent out at intervals a manuscript letter, which grew into a monthly letter of a hundred copies, and then into a printed periodical entitled *Esfuerzo Cristiano*, with three hundred subscribers, and with now a monthly circulation of some five hundred copies.

I must not here take the space to tell the interesting, and, in some of its phases, the thrilling story of the launching of this paper as a full-grown printed monthly *revista*, as the Spaniards call it; of the unexpected, extraordinary and numerous obstacles, personal, mechanical, local and governmental, all in time met and overcome, largely by the energy, spirit and intelligence of Miss Barbour. Truly this paper stands to-day as a monument and memorial to the Christian zeal and sanctified intelligence of our dear friend.

FROM MISS FLORENCE E. HARTT, AHMEDNAGAR, INDIA, AUGUST 30, 1901.

We have found this week a very exciting one. Tuesday last was Mrs. Bissell's fiftieth anniversary. At 8.30 the service began in the church, during which Mrs. Bissell was presented with five addresses, two of them fully a yard each in length. She was given two bags of money to go toward the Memorial Church to be built in Jeur. After this she must have received not less than forty garlands; she was buried in flowers nearly up to her eyes. The people went almost wild with enthusiasm for their missionary mother,

as well they might, for her life has been spent in loving, faithful service for them. In the evening one of the splendid outstanding Christian characters, a lawyer, gave a kirttan—a sort of a musical cantata, entirely and distinctively native. It was the first one I have heard, and I found it most novel and interesting. The most striking thing about it to an American ear, perhaps, was the one single note in the bass that sounded without one single break the whole hour and a half that the kirttan lasted. A small drum, tuned to this same note, also kept up a continual din. The kirttan consisted of a series of choruses, the leader being assisted by four boys, and solos or sort of semi-solos given in a very declamatory style by the leader, in a kind of sing-song tone, in harmony always with the aforementioned bass note. This part was not in verse, but resembled an exhortation, and had been especially prepared for the occasion and adapted to suit the music of some old native kirttan. The first half described Christ's life and death, and urged a life of service for him; the last gave a brief review of Mrs. Bissell's life. It seemed to me that the leader possessed qualities that would have captivated an American audience to the same degree as they did this Indian one.

Our Work at Home.

THIRTY-FOURTH ANNUAL MEETING OF THE WOMAN'S BOARD.

BY ALICE M. KYLE.

THE thirty-fourth annual meeting of the Board was held November 6 and 7, with the Berkshire Branch, in the beautiful town of Pittsfield, at the historic First Church, mother of many of the neighboring churches.

Abounding and specially gracious hospitality, delightful weather, and all possible provision for social intercourse, and for the routine work of such an assembly, gave to the environment comfort and cheer in a measure not to be forgotten.

The devotional meetings preceding the regular sessions were led on Wednesday by Mrs. C. L. Goodell, of Boston, and on Thursday by Mrs. W. H. Davis, of Newton, and, as always, the spirit of prayer and of eagerness for service prevailed in these opening hours. The reports of the

twenty-four Branches presented on Delegates' Day were of an unusually high order, both as to manner and matter, and the discussions of the vital questions before the delegates were both spirited and harmonious.

The general thought under consideration was the Effect of Present Conditions on Woman's Work for Woman in Foreign Missions, and Wednesday morning, precisely at ten o'clock, the gavel of the President, Mrs. Judson Smith, called the meeting to order; and it was found that the thirty-fourth annual meeting would go upon the records as an unusually representative meeting for one held away from Boston, every one of the Branches being represented, with a total of 202 delegates. An unusually large number of officers were present, among them the presidents of fourteen Branches, while six Branches had their full number of delegates.

Mrs. W. W. Curtis, president of the Berkshire Branch, welcomed the Board with graceful and earnest words, referring to the historic interest of the neighborhood as the birthplace of the American Board and the home of Jonathan Edwards. Mrs. Smith responded on behalf of the Board, calling attention to the fact that the work in which it is engaged is to-day linking together the governments of the world in a struggle for righteousness.

Almost the entire session was given to the reports of "The Year's Work." Miss Child's report of the Home Department, with its varying tones of color, and its suggestions of opportunity and needs, will prove as valuable a text-book as ever for coming weeks of work.

The Treasurer, Miss Sarah Louise Day, reported the receipts from regular contributions during the year to be \$107,246.78; from legacies, \$50,124.43, and in interest, \$4,362.42, making a total of \$161,733.63,—a loss in contributions of \$220.91, and an increase in gifts for special objects of \$1,022.86, thus decreasing the amount available for the regular work by \$1,243.77. In addition to this report, Miss Day made a statement in regard to the Adjustment Fund, of which \$33,000 is either pledged or paid. The imperative necessity of an increased effort during the coming year to meet the growing demands of the work was made evident by these figures.

The story of the Year's Work in the eighteen mission fields under the partial care of the Woman's Board was presented in a summary compiled from the graphic reports of the four corresponding secretaries by the Field Secretary.

The first missionary address followed, when the story of "A Year's Work in Foochow" was told by Mrs. George H. Hubbard, of Pagoda Anchorage, revealing the great need of the sad-faced, bound-footed little brides and worse than widowed wives, and the cheer and consolation so eagerly looked for in the visits of bright-faced Mrs. Sun, the Bible woman.

The afternoon session of Wednesday was adapted especially for the younger workers, and was opened most fittingly by the report of the Secretary for Junior Work, Miss Kate G. Lamson, with its story of progress in the face of some difficulties and discouragements. The contributions from all departments of Junior Work were \$20,117.93, a gain of \$707.66 over last year.

Of intense interest, as always, was the presentation of the missionaries to the audience, which was done by Miss Stanwood in a manner which left nothing to be desired. Fourteen missionaries were grouped upon the platform, from Africa, from India, from Turkey, from the far-away islands of the South Pacific, the veteran from the Zulu Mission, the daughter and the granddaughter of missionary names so well known, Tyler and Noyes, the volunteers yet unscarred by the fierceness of the fight, a representative also of "India's Women," Miss Susie Sorabji of Poona, and one from "China's Millions," Miss Shile Ngang Lee, a pupil of the Methodist Mission in Central China. Again were heard sweet Bible words in strangest tongues, yet all telling the "old, old story"; and when the three young women under appointment, Miss Alice Gleason for Mexico, Miss Harriet L. Osborne and Miss Evelyn M. Worthley for Foochow, came forward to be set apart to service by the consecrating prayer, voiced by Mrs. E. E. Strong, the presence of the Leader of the Lord's hosts seemed very near.

Miss Mary E. Woolley, president of Mount Holyoke College, gave at this session an able portrayal of the "Influence of the College upon Woman's Work for Woman." "The college stands for head training, hand training and heart training. Education may end in selfishness, but it should end in selflessness, for no career is worth the name unless it has Christ for its center."

A striking contrast followed when Miss Shile Ngang Lee came forward in her quaint, Oriental dress to speak concerning her life in China. Her child-like naïveté, and her deep, mature, Christian experience, together with her charming, piquant little face, made a fascinating personality, vivid in memory, but beyond pen-portrayal. Herself a type of the second generation of Christians, her plea for the women of China showed so desperate a need that the remark of one who listened carried weight,—“But for seeing her, it would all seem hopeless; but she is a revelation of what Christ can do for a Chinese woman.” The picture of the sorrows of a “Girl's Life in Turkey” was shown by Miss Ilse C. Pohl, of Smyrna, its sadness relieved by the recital of the transformation wrought in the lives of these same girls under the power of the pure gospel, shown in the ministries of the King's Daughters' Society of the Smyrna Girls' School to the poor and suffering.

Most helpful were the closing exercises of the Covenant Service, to which Miss Mary Breese Fuller, of Smith College, brought strong, uplifting words as to the privilege of giving our little, not to those who have the most, but to those who are least in value in the world's eyes, and least in opportunity.

The evening session was opened with a devotional service conducted by the pastor of the church, Rev. W. V. W. Davis, followed in rapid succession by three addresses, "India's Women and Their Wrongs," by Miss Sorabji, "The Fidelity of Native Christians," by Miss Luella Miner (W. B. M. I.), of Tung-cho, China, and "A Woman's Life in Heathenism," by Rev. George A. Wilder, of Chikore, East Central Africa,—all of striking, yet painful interest, relieved only by the wonderful testimony borne by native Christians in times of sorrow and of martyrdom, and by the knowledge that these lights in dark places are shining with a light that is to brighten into the perfect day. But who that saw it will ever forget the picture of the black chart of India's suffering, dying women, upheld by Miss Sorabji, Rev. Mr. Wilder, and our Home Secretary herself,—the living link between the hopelessness of heathenism and the joy of Christ's redemption for suffering womanhood?

Most gratefully did Miss Shile Ngang Lee "clear the atmosphere" by telling us some of the brighter side of the story, for she said, "I must do something to bring the gladness back, for my heart is sore, and I cannot speak when I am sad." Her singing of "Saved by Grace," beautiful in melody and in its expression of Christian faith and hope, sent the great audience homeward with the thought of hope and not of despair, victory and not of defeat, in the face of the terrible facts from a heathen world.

Thursday morning, greetings from the Woman's Board of the Pacific Islands were brought by Miss Judd, of Honolulu; from the Canadian Congregational Woman's Board, a part of our own working force, by Mrs. Moodie, president of the Quebec Branch; and from the Woman's Foreign Missionary Society of the Methodist Church, in session at Philadelphia. Greetings were returned to the latter Board, and also sent to our retiring Recording Secretary, Mrs. Henry D. Noyes.

At this session was received the report of the committee on the reports of the Home Department, through its chairman, Miss Daggett, of the New Haven Branch.

The committee appointed to consider the reports of home work, consisting of Miss Susan E. Daggett, Mrs. Julia W. Jewell, Mrs. Anna R. Wilkinson, Mrs. Mary E. Packard and Miss Susan N. Brown, desire to call attention to the following points:—

The Home Secretary, Miss Child, has reminded us that nine hundred and six of the Congregational churches in our Board territory still remain unconnected with our W. B. M. work. We suggest that the "Determined Effort" to gain all such churches needs to be continued as an energetic factor of our next year's work.

In connection with the report of the Junior Department we recommend that closer intercourse be established between senior and junior societies, perhaps visiting members conveying information from one to the other; that Junior Work be always given a conspicuous place at Branch meetings; and that a secretary for promoting the co-operation of primary Sunday schools be included among Branch officers.

We recommend most heartily the new course of Mission Study. In these days when we are availing ourselves of so many sources of information,—book clubs, magazine clubs, book-lovers' library, etc.,—realizing that cultivation makes us more serviceful, we cannot afford to neglect so great an opportunity for increased knowledge (and usefulness) of a subject so commanding in its importance.

To those societies which had already planned their programmes for this winter, we suggest that extra classes may be formed for this study, so that a short time from each meeting may be given to at least an outline of the present year's study, that they may be ready to fall thoroughly in line next year.

The committee is impressed with the very great importance of completing the Adjustment Fund, and getting back onto the most advantageous and unusual business basis on which our Board was begun,—that of paying in advance. Only one other missionary society, so far as we know, has any such fine business footing. We earnestly recommend that this movement be pressed, remembering always the caution that it should in no wise diminish the contributions for regular yearly work. We need, however, to remember also that this amount once raised, though preventing any future necessity for a debt, will not relieve us from the necessity of steadily increasing regular gifts to keep pace with the growth of the work abroad. Without such increase we shall be compelled to drop work because of its success,—almost as disastrous a disgrace as a debt.

The report of the Treasurer presents a large sum total. We want to guard against an impression that this means a full treasury. It is due to the receipts for the Adjustment Fund, to unusually large legacies, to a large sum for "specials" which simply passes through our treasury without telling upon our work. They form no part of our legitimate reliance for another year. In this connection we desire to place upon record our appre-

ciation and admiration of the clearness and thoroughness with which our Treasurer carries out her difficult and responsible duties, and to express our gratitude for her freely rendered service of love.

The remaining hour of this session was spent in considering the many-sidedness of the "Work of the Missionary Woman"; in Education, given by Miss Mary T. Noyes, of Madura, where we had again the contrasts between the awful sufferings and horrors of the demon worshipers and the sweet, bright lives of the Christian schoolgirls, and the unstinted generosity of native workers; in Evangelistic Work, by Miss Margaret W. Melville, of Chisamba, West Central Africa, with its earnest plea for the needy women of the Dark Continent; in Literature, the unique presentation of the power of the printed word in hymn, in leaflet, in gospel form, as prepared by Miss Harriet L. Bruce, of Satara, India, and her father. Miss Bruce, who is one of "India's Own," spoke of the great difficulties of the language, and said that over 100,000 copies of leaflets had been supplied to the Marathi-speaking people from this agency at Satara, where she had been her father's helper from a tiny child. The last division of this topic, In Medical Work, was brought in most interesting form by Mrs. Henry P. Perkins, of Lin Ching, who before her marriage was a medical missionary of the Methodist Board. Mrs. Henry D. Goodenough, of Johannesburg, made an earnest appeal regarding "Our Part in the Harvest," as the closing address of the morning session.

The closing session, Thursday afternoon, began with the election of officers. As Mrs. Henry D. Noyes, the Recording Secretary, declined reelection because of serious illness in her family, Mrs. J. F. Hill of Cambridge was elected to fill the position, Mrs. Noyes being retained upon the list of Directors, to which was also added the name of Mrs. J. E. Bradley, of Randolph.

"What Christianity Means to Oriental Women," was next depicted by two of the missionary workers, Miss Harriet L. Cole of Monastir, Macedonia, and Mrs. George E. Albrecht of Kyoto, Japan. The same need, the same degradation, the same possibilities, and the same rich reward for service, whatever the land,—a fact still further emphasized by Miss Sorabji in her picturesque Oriental dress, as she told of the empty lives of the favored classes in India, who having all things that wealth can give yet possess nothing; a startling antithesis to the Christian's position. "We will not let them alone; we will rouse them. We will give them something far sweeter, for to us who have known Christianity, it means that we have realized God's ideal for us; and over ten thousand miles I come to you to bid you enter the wide-open doors in India."

The last address was given by Rev. Judson Smith, D.D., Foreign Secretary of the American Board, on "The Outlook,"—"the outlook not from one century but from nineteen centuries. In this work universal conquest is essential; and though it has never been promised us that the way of progress should be a way of peace, the victory is assured" in the sign of the cross. "The tragedies of the past few years are but incidents, and lead to ampler paths of largest reward."

A prayer service was held on behalf of our beloved captive missionary, Miss Stone, of whom her aged mother has said, "I would rather have my daughter a missionary than to see her a queen upon a throne."

With a few closing words from the President, urging that in the face of all the facts, the one motto for "The Year's Work" must be "Advance," the meeting adjourned, to meet next November with the First Church in Washington, D. C., their invitation being extended through the Philadelphia Branch.

SIDELIGHTS FROM PERIODICALS.

JAPAN.

It is timely to know something of the present political leader in the Sunrise Kingdom. We shall find a delineation of his life and character, illustrated by special photographs, in the November *Scribner's*, under the title "Marquis Ito, the Great Man of Japan," by Fred. Palmer.

A picture of "Home Life in Japan," by Alex. Hume Ford, in the *Outlook*, November 2d, is made doubly attractive by unique artistic decorations.

MEXICO.

In the same, "The Man of Mexico" is presented, with photographs, by Chas. F. Lummis.

CHINA.

If one is interested in "Chinese Hieroglyphics," they may be found, pictured and explained by an authority, Elwood G. Tewksbury, in the November *Chautauquan*.

The question of Chinese exclusion is discussed by the Mayor of San Francisco, J. D. Phelan, in the November *North American Review*, and also in the October *Overland Monthly*, by Ho Yow, Chinese Consul General to that port.

Our late United States minister to China, Hon. Chas. Denby, has furnished many sidelights, and now adds a ray from "Agriculture in China," in the *Forum*, November.

TURKEY.

North American Review, November, "A Plea for American Intervention in Turkey," by Urbam Gohier.

AFRICA.

Forum, November, "The Development of Africa," by S. P. Verner.

GENERAL.

In the same, "The Political and Commercial Future of Asia," by W. C. Jameson Reid.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR JANUARY, 1902.

In beginning the course prepared by the committee appointed at the Ecumenical Conference, it would be fitting to have read at the meeting the "Statement of the Central Committee" as found in Miss Hodgkins' book, *Via Christi*. Extracts might also be read from the "Fore-Word," which immediately precedes the text. The following questions have been prepared to assist leaders of auxiliaries in the preparation of the regular meetings. 1. Give the aim of the apostolic missions, the method of gathering converts, the early church centers, the field of service and its hindrances, pages 3-6. 2. Give the names of the first missionary quartette and an account of the work in Syria, Africa and Persia, pages 6-12. 3. Give an account of the work and laborers in India, Greece, Italy, Spain, France and the British Isles, pages 12-17. 4. Describe the social condition of early Christians and the persecutions under the Roman emperors, pages 17-20. 5. Enumerate the great events and great productions from Paul to Constantine, A. D. 30-300, as found in Table 1, drawing attention briefly to such items as are specially impressive. 6. Read the great names as collected in Table 1, and refer particularly to Paul, Pliny the Elder, Josephus Ignatius, Polycarp, Justin Martyr, and others. Extracts from the writings of the period will add interest to the programme (found on pages 21-34). The earliest known hymn, pages 26-27, could be read or sung in closing.

It might be interesting for some lady or ladies to be appointed to follow the Bible translations in the different periods, giving any particulars they can find about them. It is interesting to note that the Bible used by Christ and by Paul was the Greek edition of the Hebrew Scriptures, known as the *Septuagint*. The New Testament Scriptures were gathered together in the year 95 A. D. The translations of the Scriptures into Syriac and into Latin were made in the second century, and into the Coptic language in the third century, about A. D. 270. Polycarp is supposed to have heard the gospel from the lips of the Apostle John, and to have taught it to Irenæus, who in his turn carried it to France.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1901, to October 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 18.90; Central Ch., 16.20; Collection Penobscot Co. Cong. Women's Meetings, 15.75; Collected by Mrs. L. G. Davis, 11.50; Calais, Aux., 12; Dennysville, Remembrance Circle, 5; North Anson, Aux., 1; Princeton, First Cong. Ch., 7; Skowhegan, Somerset Co. Conf., 1.50; Aux., 4.50, 93 35

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Kennebunkport, Ladies, 16.50; Portland, Seamen's Bethel Ch., Aux., 20; C. E. Soc., 7; Williston Ch., Prim. Dept., 8.88; Watford, Aux., 6; Waterville, Aux., 20; Windham, Ladies, 8.56. Less expenses, 3.19, 76 63

Total, 169 88

CORRECTION.—\$10 credited in report of receipts, May 18th to June 18th, to C. E. Soc. of Farmington, Me., should have been credited to C. E. Soc. of Hallowell, Me.

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Bath, Two Friends, 5; Bennington, C. E. Soc., 5; Centre Harbor, Aux., 5; Dunbarton, Aux. (with prev. contri. const. L. M. Miss Fannie L. Burnham), 18; Hollis, Aux., 12.50; Keene, Second Cong. Ch., Little Light Bearers, 8; Lyme, Aux., 44; Manchester, Franklin St. Ch., Cradle Roll, 13.50; Mason, Aux., 11, 122 00

Total, 123 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Acuteville, 5; Barton, 5; Barton Landing, 1.50; Charleston, West, 7; Corinth, East, 4.00; Craftsbury, North, 1; Derby, 10; Dorset, 21; Essex Junction, 15; Lyndonville, Aux., 50 cts.; Busy Bees, 50 cts.; Manchester, C. E. Soc., 10; Jr. C. E. Soc., 50 cts.; Middletown Springs, 18.30; Pittsford, 2; Sheldon, 1; St. Johnsbury, East, 10; St. Johnsbury, North Ch., 19.40; Waterbury (with prev. contri. const. L. M. Mrs. F. B. Kellogg), 138 30

Total, 138 30

LEGACY.

Rutland.—Legacy of Laura A. Harmon, to Vermont Branch, through treasurer of Branch, 200 00

MASSACHUSETTS.

A Friend, 1, A Friend, 5, 6 00

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Y. L. Soc. of Ch. Workers, 60.85; South Ch., Home Dept., S. S., 30; Chelmsford, Aux., 20; Dracut Centre, Aux., 19; Prim. Dept., S. S., 2; Lawrence, Lawrence St. Ch., Aux., 14; South Ch., Aux., 10; Trinity Ch., Aux. (with prev. contri. const. L. M. Mrs. Lizzie Fisher Abbott); Lowell, First Ch., Aux., 90; Kirk St. Ch., Aux., 25; Union Aux., 115.75; Pawtucket Ch., Aux., 47.20; Malden, First Ch., Aux., 19; Medford, Mystic Ch., Aux., 69.60; Union Ch., W. C. League, 5.27; Melrose Highlands, Aux., 20.84; Methuen, Aux., 22.30; Cradle Roll, 8.72; North Woburn, Aux. (25 const. L. M. Miss Martha J. Sevrens), 35; Reading, Aux. (100 const. L. M's Mrs. C. H. Nowell, Mrs. T. W. H. Hussey, Miss Climenta Wakefield, Mrs. Lora Parker), 102.88; Y. P. M. B. (50 const. L. M's Miss Lena G. Smith, Miss Zelpa L. Thayer), 147; Stoneham, Aux., 33; Wakefield, Aux. (with prev. contri. const. L. M's Mrs. Emma E. Preston, Mrs. Carrie P. Noyes, Miss Mary Lena Miller, Miss Lillian M. Scovell, Mrs. Fred W. Sleeper, Mrs. Mary J. Burbank), 68; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick const. L. M. Mrs. Annie W. Holt), 67; Seek and Save Soc., 25; Cradle Roll, 25; Woburn, Aux. (100 const. L. M's Mrs. Oliver F. Bryant, Mrs. D. Wilbur Brown, Mrs. John Jameson, Mrs. Abijah Thompson), 109.50, 1,191 91

Barnstable Branch.—Miss Amelia Snow, Treas. Centerville, Aux. (const. L. M. Mrs. B. H. Weston), 25; Falmouth, Aux., 31.20; North Falmouth, Aux., 20; South Wellfleet, 2; Yarmouth, Aux., 3, 81 20

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, 9.25; Hinsdale, Aux., 14.50; Housatonic, 8.06; Lee, Aux., 284.75, 316 56

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Mrs. Perley Stone, 1.50; Friends in Wisconsin, 1.75; Georgetown, Mem. Ch., 20; Ipswich, First Ch., Aux., 25; Merrimac, Aux. (const. L. M. Miss Sally G. Sargent), 25; Cradle Roll, 5.14; Newbury, First Ch., Jr. Aux., 10; Newburyport, Aux., 58; Powell, M. C., 4; Tyler M. C., 2.10; South Byfield, Aux., 2, 154 40

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C., 50; Cradle Roll, 13.25; Prim. Dept., S. S., 5; Boxford, Aux., 19; Cliftondale, Aux., 34.33; Cradle Roll, 9; Prim. Dept., S. S., 2; Danvers, Maple St. Ch., Jr. C. E. Soc., 10; Cradle Roll, 1.50; First Ch., Aux., 21; Miss. Study Class, 10; Framan M. C., 12.45; Cradle Roll, 1.62; Lynn, First Ch., Cradle Roll, 80 cts.; North Ch., Golden Rule M. C., 20; Magnolia, Capron M. C., 5; Manchester, Aux., 42; Jr. C. E. Soc., 5; Marblehead, Jr. C. E. Soc., 5; Peabody, South Ch., Aux., 242; Jr. C. E. Soc., 8;

- Salem, Crombie St. Ch., Jr. C. E. Soc., 6, Cradle Roll, 13.25; Tabernacle Ch., Aux., 20, C. E. Soc., 9, Light Bearers M. C., 5, Kookoo Mem., 25, Cradle Roll, 7.30, Prim. Dept., S. S., 10; Saugus, Aux., 11.35, Loyal Workers, 9, Willing Workers, 6.18, Cradle Roll, 5.54; Swampscott, Aux., 43, Jr. C. E. Soc., 10, Cradle Roll, 1.66.
- Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas. Bernardston, Aux., 11; Greenfield, Second Cong. Ch., Y. P. Alliance, 25; Orange, 34.80; Shelburne, 18.68; Shelburne Falls, 2; Sunderland, 10.
- Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 35; Amherst, South, Willing Workers, 10; Easthampton, Aux., 52.55, Covenant Band, 8; Enfield, Aux., 46; Granby, Light Bearers, 2.76; Greenwich, Aux., 5; Hatfield, Aux., 72.50; Northampton, Edwards Ch., Aux., 3, Th. Off. at Rally, 5.50; Southampton, Aux., 28.79.
- Lowell.**—Miss Josie L. Hitchcock.
- Middlesex Branch.**—Mrs. E. H. Bigelow, Treas. Dover, Powisset, Aux., 7; Framingham, Schneider Band, 25, Cradle Roll, 5; South Framingham, Aux., 32; Hopkinton, Aux. (25 const. L. M. Mrs. Julia L. Pilgrimage), 27.50; Lincoln, Aux., 50, Cradle Roll, 5.10; Marlboro, Aux., 58.60; Natick, Aux., 12; Northboro, Aux., 10; North Sudbury, Aux., 20; Wellesley, Aux., 2.
- Norfolk and Pilgrim Branch.**—Miss Sarah B. Tirrell, Treas. Braintree South, Aux., 5; Brockton, Porter Ch., Aux., 17; Hanson, C. E. Soc., 2; Hanover, Aux., 3; Kingston, Aux., 3; Rockland, Aux., 31; Solonate Centre, Aux., 11.43; Sharon, Aux., 10; Stoughton, Aux., 3, C. E. Soc., 3, Jr. C. E. Soc., 4; Weymouth, East, Aux., 21.35; Weymouth Heights, Aux., 13.50; Whitman, Aux., 10.
- No. Middlesex Branch.**—Mrs. Lydia R. Hudson, Treas. Ayer, Aux., 34.50; Roxboro, Aux., 23.19; Concord, Aux., 34.92, C. E. Soc., 35, S. S. Miss Soc., 40; Dunstable, Aux., 17.45, Pansy Band, 8.50, Cradle Roll, 3.50; Fitchburg, C. C. Ch., Aux., 92.15; Harvard, Aux., 29.10; Littleton, Aux., 4.85; Pepperell, Aux., 9.70; Townsend, Aux. (25 const. L. M. Miss Ellen Haynes), 26.58; Westford, Aux., 5; West Groton, W. M. Soc., 25.
- Old Colony Branch.**—Miss Frances J. Rannels, Treas. Attleboro, Aux. (50 const. L. M's Mrs. Everett S. Horton, Mrs. Edwin J. Horton), 178; East Taunton, Aux., 25; Edgartown, Aux., 10.29; Fairhaven, Aux., 14; Fall River, Aux., 33, Jr. Willing Helpers, 28, Cradle Roll, Edward Hooper Bowen, 5; Lakeville, Aux., 5; Marion, Aux. (with prev. contri. const. L. M's Mrs. David B. Hatch, Mrs. Kate Blakinship), 35; Middleboro, Aux. (75 const. L. M's Mrs. R. G. Woodbridge, Miss W. A. Harding, Mrs. F. R. Benson), 184.01, C. E. Soc., 10, Henrietta Band, 5; New Bedford, Aux. (50 const. L. M's Miss Caroline W. Hathaway, Miss Cornelia P. Mathews), 210; North Attleboro, Aux., 30; North Dighton, Aux., 57; Rehoboth, Aux., 20; Rochester, Aux., 29.65; Somerset, Aux., 12, Whatsoever Circle, 10, Henrietta Band,
- 5; South Attleboro, Aux., 23, Bethany Chapel, S. S., 18.56; Taunton, Aux., 183.33.
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas. Agawam, Aux., 31.87; Brimfield, Aux., 43; Chicopee, First Ch., Aux., 2; Chicopee Falls, Aux., 62.80; Feeding Hills, Aux. (25 const. L. M. Mrs. F. L. Garfield), 30; Granville Centre, Aux., 15; Hampden, Aux., 17; Holyoke, First Ch., Aux., 50 cts., Second Ch. (100 const. L. M's Miss Nellie McLeod, Mrs. J. Q. Johnson, Mrs. F. H. Morse, Mrs. Elbert Clark), 422.65; Indian Orchard, Aux., 24.25; Longmeadow, Aux., 23; East Longmeadow, Aux., 28.85; Ludlow, Aux., 38.13; Ludlow Centre, Aux., 9.25, Precious Pearls, 12; Mitineague, Aux., 50, The Gleaners, 5, Cradle Roll, 4.75; Monson, Aux., 77; South Hadley Falls, Aux., 13.47; Southwick, Aux., 40; Springfield, Miss Mary E. Stevens, 30, Hope Ch., Aux. (const. L. M. Mrs. W. S. Buxton), 25, Memorial Ch., Aux., 166.11, Land-a-Haud Soc., 40, King's Dau., 10, C. E. Soc., 15, North Ch., Aux., 75, C. E. Soc., 10, Olivet Ch., Aux., 12.75, Golden Links, 30, Cradle Roll, 50 cts., Jr. C. E. Soc., 1.25, S. S., 30, Park Ch., Aux., 5.37, South Ch., Aux., 67.18, South Ch., 242; West Springfield, First Ch., Aux., 34.40, Cradle Roll, 7.50, M. C., 7.50, Park St. Ch., Aux., 52.75; Westfield, First Ch., Aux., 251.95, Second Ch., Aux., 63.17; Wilbraham, Aux., 13.
- Suffolk Branch.**—Miss Myra B. Child, Treas. Allston, Aux., 106.83; Auburndale, Aux., 32.75; Brighton, Aux. (of wh. 45.16 Cradle Roll), 85.16, Jr. C. E. Soc., 10; Boston, Union Ch., Aux., 190; Cambridge, A Friend, 30, North Ave. Ch., Aux., 145; Charlestown, Winthrop Ch., Aux., 106; Dorchester, Pilgrim Ch., Aux., 91; Everett, Cortland St. Ch., Jr. C. E. Soc., 83 cts., Mystic Side Ch., Jr. A. Soc., 10; Jamaica Plain, Central Ch., Jr. C. E. Soc., 5; Medfield, Cong. Ch., Aux., 5; Neponset, Aux., 5; Newton, Elliot Ch., Aux., 174, Elliot Guild, 137.75, Helpers, 18.50; Newton Centre, First Ch., L. A. Soc., 11; Newtonville, Miss S. E. Wheeler, 25, Central Ch., Aux., 137; Newton Highlands, Aux., 8.44; Revere, Friends, 5.50; Roxbury, Mrs. E. C. Ewing, 5, Elliot Ch., Aux., 57; South Boston, Phillips Ch., Aux., 29.67, Y. L. Aux., 25; Somerville, Highland Cong. Ch., Aux., 10, Cradle Roll, 9.95; Winter Hill Cong. Ch., Cradle Roll, 9.95; Walpole, Mrs. Way, 20; West Newton, Aux., 60; West Roxbury, South Evan. Ch., Aux., 15.25; Wrentham, Aux., 36.
- Worcester.**—Miss Lena Sheldon.
- Worcester Co. Branch.**—Mrs. Martha D. Tucker, Treas. Ashburnham, Aux., 10; Athol, Aux., 43.21; Charlton, Aux., 11.50; Clinton, Aux., 142.50; Dudley, Aux., 13.50; East Douglas, Aux., 36.25; Fisherville, Aux., 24.41; Gardner, Aux., 83; Grafton, Aux. (const. L. M's Mrs. Edward F. Usher, Mrs. Clarence E. Elliot, 60; Holden, Aux., 12; Hubbardston, Aux., 25; Lancaster, Aux., 23.35; Leicester, Aux., 153.17; Leominster, Aux., 100; Millbury, First Ch., Aux., 60, Second Ch., Aux., 85; Northbridge Cen-

tre, Aux., 23.12; North Brookfield, Aux., 78.10; Princeton, Aux., 77; Mountain Climbers, 9; Rutland, Aux., 10; Shrewsbury, Aux., 39, Jr. C. E. Soc., 1; Southbridge, Aux., 2.15; Spencer, Aux., 27.90; Cradle Roll, 2, Prim. Dept., S. S., 20.10; Sutton, Aux., 10; Uxbridge, Aux., 15.50; Warren, Aux., 26; Webster, Aux., 31.18; Westboro, Aux., 66.47; Whitinsville, Aux., 10; Winchendon, M. B., 3.50; Worcester, Adams Sq. Ch., Aux., 7; Greendale, Prim. Dept., 5, Immanuel Ch., Aux. (65 cts. Cradle Roll), 5.50; Park Ch., Aux., 1.76, E. C. D. Band, 5.30; Piedmont Ch., Aux., 350, M. B., 10.38, Plymouth Ch., Aux., 12, Union Ch., Aux., 40, Heralds of the King, 2.25,

1,734 00

Total, 10,214 48

LEGACIES.

North Adams.—Legacy of Ann Eliza Babbitt, final payment, Frank A. Smith, Admin., 183 34
Worcester.—Legacy of Albert Curtis (of which \$8,000 transferred from Albert Curtis Fund), 8,020 00
Worcester.—Legacy of Lois R. Hastings, final payment, M. C. Goodnow, George Richardson, Exrs., 75 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Aux., 39.74; Cradle Roll, 2; Bristol, C. E. Soc., 15; Central Falls, Cradle Roll, 54; East Providence, United Ch., Aux., 11; East Providence and Seekonk, Aux., 45; Kingston, Aux., 34.39; Knightsville, C. E. Soc., 1; Little Compton, Aux., 9; Pawtucket, Park Pl. Ch., Aux. (25 const. L. M. Mrs. Jessie Dickson Bishop), 80; Dau. of Cov., 20.73, Prim. Dept., S. S., 2.50, Pawtucket Ch., Aux. (50 const. L. M's Mrs. John Johnson, Mrs. Mary McIntire Hervey), 323.42, Y. L. M. C., 125; Happy Workers (const. L. M. Miss Sylvia Tower Bullock), 25, S. S., 26.58; Cradle Roll, 7.50; Peace Dale, Aux., 114.85; Providence, Beneficent Ch., Ben. Dau., 20; Central Ch., Aux., 322.60; Cradle Roll, 5.75; Wilkinson M. C. 50, Miss Helen S. Lathrop, 300, Mrs. Lydia A. Salisbury, 10, North Ch., Aux., 33.41, S. S., 15, Plymouth Ch., Aux., 30, Union Ch., Aux. and Cradle Roll, 258.16, Union M. B., 21; Tiverton, Aux., 6; Woonsocket, Globe Ch., Ladies' Union, 35; Westerly, Y. F. M. C., 15,

2,009 63

Total, 2,009 63

CONNECTICUT.

A Friend, 15 00
Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Groton, S. S., 9.44; Lisbon, Aux., 30; A Friend in Mohegan, 25 cts.; New London, First Ch., Aux., 46.50, C. E. Soc., 9.14, Second Ch., Aux., 338; Norwich, Broadway Ch., Aux., 128.20, Park Ch., Aux., 56.24, W. E. R. Soc., 7; Pomfret, 12; Scotland, C. E. Soc., 1; Thompson, Aux., 3.50;
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 13.27, Dau. of Cov., 13, Jr. C. E. Soc., 5; Burlington,

641 27

Aux., 12; Collinsville, Aux., 58, Hearers and Doers M. C., 20, S. S., 5, Cradle Roll, 5.25; Columbia, Aux., 62; East Hartford, Aux., 31.25, Real Workers' M. C., 20; East Windsor, Aux., 28; Enfield, Aux., 2; Glastonbury, Y. L. M. B., 100, M. C., 25, Jr. C. E. Soc., 7; Granby, Aux., 36.70; Hartford, Asylum Hill Ch., Aux., Mrs. C. D. Davison, 25, Mrs. C. H. Smith, 25; Farmington Ave. Ch., Cradle Roll, 1, C. E. Soc., 65.50, Fourth Ch., Aux., 36.57, Dau. of Cov., 18, South Ch., Aux., 6; Wethersfield Ave. Ch., Aux., 25; Windsor Ave. Ch., M. C., 8.30; Kensington, Dau. of Cov., 4.50; New Britain, First Ch., Cradle Roll, 10.25, South Ch., Aux. (25 by Miss J. E. Case const. L. M. Mrs. Charles R. Barrows), 51.65, South Ch., Cradle Roll, 5.50, Jr. C. E. Soc., 9, Y. W. Ch. League, 20; Newington, Aux., 78.35, Y. W. F. M. Soc., 8.50; Plainville, Dau. of Cov., 7.50; Poquonock, Aux., 28, Cheerful Givers M. C., 31.16, Cradle Roll, 4.30, C. E. Soc., 8; Rockville, Aux., 50; Rocky Hill, Aux., 6; Simsbury, Aux., 29.65; Somers, Aux., 20; Southington, Aux., 36.19; South Coventry, Aux., 8.50; South Manchester, Aux. (75 const. L. M's Mrs. James Minnakin, Mrs. A. J. Spencer, Miss Elizabeth Griswold), 82; Stafford Springs, Aux. (25 const. L. M. Mrs. E. C. Dennis), 30.40; Suffield, Aux., 100, Ladies' F. M. Soc., 41.50; Talcottville, Aux., 93.42, Dau. of Cov., 30; Terryville, Aux., 42.24, Dau. of Cov., 5; Tolland, Aux., 43.66, Jr. C. E. Soc., 2.53; Unionville, Aux., 19; Vernon Centre (with prev. contri. const. L. M. Mrs. A. W. Post), 11; West Hartford, Cradle Roll, 2.50, M. C., 5; Wethersfield, Aux., 100.90; Windsor, Aux., 89.85, M. C., 5.15, Cradle Roll, 5; Windsor Locks, M. B., 30,

1,810 04

New Haven Branch.—Miss Julia Twining, Treas. Branford, Aux. (const. L. M. Mrs. Lizzie Rogers Vinal), 25; Bridgeport, First Ch., Aux., 35, Friends, 1.25, Black Rock S. S. Class, 1; Bridgewater, Aux., 23.50; Canaan, Pilgrim Ch., C. E. Soc., 15; Centrebrook, C. E. Soc., 15; Colebrook, S. F. I. V. H. L. (50 const. L. M's Miss Grace Allen, Miss Nabel Leonard), 58, C. E. Soc., 4; Cromwell, Cradle Roll, 16.20; Danbury, Second Ch., Cradle Roll, 16; East Canaan, Whatsoever Ten, 5; Fairfield, Aux. (with prev. contri. const. L. M. Miss Mary T. Howard), Goshen, Jr. C. E. Soc., 5; Guilford, First Ch., Aux., 74.60; Haddam, Aux., 18; Milton, C. E. Soc., 10; Morris, C. E. Soc., 10; Naugatuck, Friends, extra gifts, 30; Nepaug, C. E. Soc., 5; Norfolk, Whatsoever, 5, C. E. Soc., 2; North Madison, Children's Band, 4.45; North Woodbury, C. E. Soc., 15, Prospect Gleaners, 25; Salisbury, Aux., 12.37; Sherman, Cradle Roll, 5.50; Southport, S. S., 30; Stamford, Aux., 25; Washington, Cradle Roll, 125; Winchester, C. E. Soc., 4.20, Two Friends, 200,

821 07

Total, 3,287 38

NEW YORK.

New York City.—Mrs. A. P. Stokes, 1,038 30
New York State Branch.—Mrs. F. M. Turner, Treas. Dudley, Memorial, 96;

Buffalo, First Ch., Aux., 25; East Bloomfield, Aux., 64 cts.; Gloversville, Aux., 18.25; Poughkeepsie, Vassar College, Ch. Asso., 500; Riverhead, Aux. (with prev. contri. const. L. M.'s Mrs. Byron Rogers, Mrs. George H. Skidmore), C. E. Soc., 25; Sherburne, Aux. (25 const. L. M. Mrs. Henry Lathrope), 31.17; Utica, Plymouth Ch., Aux., 10; Watertown, Jr. C. E. Soc., 15,	720 06
Total,	1,758 36

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 28.59; M. Club, 85; Mt. Pleasant Ch., Aux., 10; Cradle Roll, 10; N. J., Asbury Park, Aux., 3; Bound Brook, Aux., 29; Chatham, Stanley Ch., Aux., 12.10; East Orange, First Ch., Aux., 112; Twinkling Stars and Lydia Guild, 66; Jersey City, First Ch., Aux., 45; Prim. Dept., S. S., 9.17; Faithful Circle King's Dau., 5; Montclair, Y. W. M. S., 125; Cradle Roll, 13.05; Newark, First Ch., Aux., 15; Helleville Ave. Ch., M. B., 95; Nutley, Aux., 5; Orange Valley, Aux., 60.66; Y. L. M. B., 24.35; Passaic, Aux., 3.50; Paterson, Aux., 29.77; Prim. Dept., S. S., 1.32; Upper Montclair, Aux., 43; Westfield, The Covenanters, 33.25; Min. Children's League, 20; Cradle Roll, 8; Woodbridge, Aux., 15.03; Md., Baltimore, Asso. Ch., Aux., 16.60; Pa., Philadelphia, Central Ch., Aux., 111.23; Pearl Seekers, 40; Snow Flakes, 20; Dau. of Cov., 2; Steamburg and Conneaut Centre, Aux., 9.87; Va., Falls Ch., Aux., 40.50; Herndon, Aux., 10,	1,156 78
Total,	1,156 78

PENNSYLVANIA.

<i>Germantown.</i> —Mrs. Le Boutillier,	50 00
Total,	50 00

IOWA.

<i>Beaman.</i> —Mrs. W. M. Carver,	5 00
Total,	5 00

FLORIDA.

<i>Phillips.</i> —Friends, 2; Tampa, Ladies' Miss. Soc., C. E. Soc. and Jr. C. E. Soc., 40; Waldo, L. Norton, 1; Ybor City Mission, M. B., 35 cts.,	43 35
Total	43 35

General Funds,	18,920 25
Gifts for Special Objects,	35 00
Variety Account,	77 12
Legacies,	8,478 34
Total,	\$27,510 71

RECEIPTS FOR ADJUSTMENT FUND, OCTOBER 18, 1900, TO OCTOBER 18, 1901.

A Friend,	200 00
A Friend,	150 00
<i>Maine.</i> —Portland, Mrs. William H. Fenn,	500 00
<i>Vermont.</i> —St. Johnsbury, Mrs. Horace Fairbanks,	500 00
<i>Massachusetts.</i> —A Friend, 2,000; A Friend, in memoriam, 1,000; Auburndale, Mrs. J. C. Means, 200; Boston, A Friend, 1; A Friend, 100; Mrs. Moses H. Day, 100; Mrs. George W. Coburn, 3,000; Mrs. J. N. Fiske, 500; Miss Elizabeth G. Houghton, 500; Mrs. A. H. Johnson, 50; Miss Annie Knight, 5; Miss Amelia De F. Lockwood, 500; Mrs. E. R. Fenfield, 100; Mrs. Henry H. Proctor, 100; Mrs. R. H. Stearns, 500; Mrs. S. D. Warren, 500; Mrs. Frank Wood, 1,000; Mrs. Henry Woods, 1,000; Chicopee, Mrs. Ella M. Gaylord, 500; Dorchester, Mrs. William E. Murdock, 50; Essex South Branch, Friends, 280.25; Fall River, Mrs. Sarah S. Brayton, 1,000; Framingham, Mrs. E. H. Bigelow, 200; Holbrook, Miss Mary W. Holbrook, 250; Lee, Miss M. E. Gibbs, 300; Monson, Miss Esther R. Holmes, 100; Newton, Mrs. C. E. Billings, 50; Mrs. N. P. Coburn, 50; Miss Esther F. Wilder, 200; Roxbury, Mrs. A. C. Thompson, 1,000; Mr. W. H. Wellington, 500; South Hadley, Mrs. Helen M. Gulliver, 3; Wellesley, Mrs. Henry F. Durant, 100; Julia A. and Sarah P. Eastman, 500; West Springfield, Mrs. Ethan Brooks, 25; Whitinsville, Miss A. L. Whitin, 500; Winchester, Mrs. Lucy A. Maynard, 20,	16,784 25
<i>Rhode Island.</i> —Providence, Mrs. Harriet N. Lathrop, 1,000; Miss E. G. King, 100; Mrs. Sarah L. Danielson, 100,	1,200 00
<i>Connecticut.</i> —E. S. G., 200; Bristol, Friends, 35; Hartford, Mrs. F. B. Cooley, 100; Mrs. C. D. Davidson, 100; Miss Clara E. Hillyer, 1,000; Mrs. Edward W. Hooker, 200; Mrs. Charles A. Jewell, 100; Mrs. Edward A. Smith, 100; Mrs. C. H. Smith, 500; Manchester, Mrs. Dwight Spencer, 100; Naugatuck, A Friend, 100; New Haven, Mrs. H. J. Bennett, 1,000; Mrs. Farnum, 1,000; Mrs. Mary E. Scranton, 150; New London, Mrs. J. N. Harris, 3,000; Rockville, Mrs. Maxwell, 50; Mrs. S. H. Gibson, 50; Stafford Springs, Friends, 40; Talcottville, Mrs. S. A. Talcott, 25; Mrs. C. D. Talcott, 100; Waterbury, Friends, 400; Windsor Locks, Mrs. Coffin, 100,	8,450 00
<i>New York.</i> —Brooklyn, Mrs. Byron Clarke, 50; Mrs. Crowell, 100; Mrs. Allan Bourn,	200 00
<i>New Jersey.</i> —Montclair, Mrs. M. E. Wilde, 500; Westfield, Mrs. A. S. Clark, 100,	600 00
Total,	\$28,584 25
Interest,	434 15
	\$29,018 40

TOTAL FROM OCTOBER 18, 1900, TO OCTOBER 18, 1901.

Contributions, \$107,246.78; Legacies, \$50,124.43; Adjustment Fund, \$29,008.40,	\$186,379 61
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President.

MRS. A. P. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

ANNUAL REPORT OF RECORDING SECRETARY.

FOR twenty-eight years we have met to celebrate our anniversary. Our TWENTY-SEVENTH ANNUAL MEETING was held September 5, 1900, in the First Church, San Francisco, and presided over by Mrs. Jewett, who, after ten years of conscientious and faithful labor in guiding the affairs of our Board, felt obliged to resign the office of President. While acknowledging her need of rest, the Board felt that her extensive knowledge of the Branches could not be spared, and appointed her Branch Secretary. In the place of President Mrs. A. P. Peck was elected, well fitted by years of foreign service to lead us on.

There were present at this meeting Dr. and Mrs. Price, who were soon to sail for the new mission in Guam; Miss Denton of Japan, who has been up to the present time helping by her presence and words in the East as well as the West; and Dr. Peck of China.

On Tuesday, September 4th, our delegates' meeting was held, about fifty ladies listening to reports from auxiliaries and Branches. Roll call was

answered partially by delegate or letter; since the account of work performed and the manner of doing it is always entertaining, it would be well if one could hear from each society.

This meeting was memorable to our Treasurer, and so to every one, because our appropriations were entirely raised, also several hundred dollars of extra gifts for objects not belonging especially to us. There is a constant tendency to give money to places, schools and people not supported by our Board. While we must not be less generous, yet it is necessary that our obligations should be met; these are the missionaries and schools set apart by the American Board as our special work.

The December quarterly meeting was held in Pilgrim Church, East Oakland. Dr. Peck bade us farewell, and called this his home, since here he left his family. He hardly knew what he would find in China, for nearly everything was destroyed; he urged the churches of America to give liberal help to the Christian Chinese. The next day he sailed.

Mrs. L. R. Scudder, of the Arcot Mission, India, spoke in an interesting way of her work, showing how hard it is to reduce expenses. Miss Agar, of Alameda, told of her desire to be a missionary.

Our MARCH MEETING, at Plymouth Church, San Francisco, was remarkable from the presence of Miss Fay, our President from November, 1882, till 1890, who brought greetings from the Boston Board. Mrs. Willey, in whose parlors in Santa Cruz was held the initial meeting of the Board, was also present. Dr. Atwood, of the Shansi Mission, spoke. Miss Case, of Osaka, Japan, told of three Bible women who had aided her; and Mr. Gardner, of Foochow, China, told of two Chinese Bible women.

The NEXT MEETING, which belonged in June, was held in MAY, owing to the increased number who go to the country for the vacations. It was held in Berkeley. We greeted with great pleasure Miss Barker, just returned from seven years in India. Rev. Mr. Hatch gave an interesting address, and a gentleman, Mr. Kawaye, of Tokyo, Japan, showed us the need of a Christian newspaper in that city.

The Executive Committee have had eleven meetings; much correspondence between this Board and the secretaries of the American Board is read and discussed; the appropriations are carefully weighed and finally adopted. The cradle roll has been begun in conjunction with the Home Missionary Union.

Our Twentieth Century Fund, begun in June, 1900, has not reached the desired total of \$2,000. About three quarters have been raised, the Southern California Branch sending one quarter and the First Church, Oakland, one quarter.

ANNUAL REPORT OF THE FOREIGN SECRETARY W. B. M. P.

WE are fortunate in having with us to-day representatives from India and from Japan, who will report the successes, the difficulties, the needs and the hopes of their respective fields of labor. For the other portions of the Master's vineyard, for which we, as a Board, furnish working material, I feel impressed to lay before you some pressing needs.

The mission in South Africa, at this distance and at this time, seems very much like a fair garden that withers and droops and suffers for want of rain. The Ireland Home is closed, and Jubilee Hall was in a fair way to be closed also. The estimates made by the missionaries, after being put at the lowest figures possible with existence, were still further cut when the appropriations were made, and only for the fact that more students than usual were able to pay something toward their tuition, this, too, would have been open only for a few weeks. As it is, the term is much shortened. The working force is smaller than it was in 1890, when Mr. and Mrs. Dorward went there. And those who are left are often overworked. The war has not affected the mission at Natal, but it has stopped everything in the Transvaal.

Mr. Dorward says: "There is in Natal at present some agitation against missionaries, especially with respect to reservations held in trust by missionaries for the natives. The colonists now want these lands, and would like to move us and the natives off them. Consequently they have a good deal to say about us that is neither true nor flattering. They are dealing severely with the natives and restricting their liberty to a large degree. It is hard to foresee just what the immediate future of South Africa will bring forth. Dr. McCord, who went to Natal about a year and a half ago to do medical work, has been unable to practice because of a law that only physicians holding English diplomas can practice; and yet, strange to say, this same Natal government will grant to an ignorant native heathen, for the sum of three pounds ten shillings (\$17.50), a license to practice among his people—the same class to which Dr. McCord would limit his practice. Consistent, truly."

From Broosa comes the glad news that a teacher has at last been secured for them. Miss Holt was to sail from America July 31st. We can scarcely understand what this means to those who have so long looked and prayed for a helper. The school is in a most encouraging condition. At the close of the school year there were, including both the kindergarten and the main school, one hundred pupils, fourteen of whom were boarders. This is the highest number reached. Six graduated from the kindergarten, and the little tots were as happy and proud of their pink diplomas as were the three who

graduated so honorably from the main school. All of these three began with our school at A, B, C, and have never attended any other, with a brief exception in the case of one of them. The class motto was "Aim high," and just before they took their diplomas Mrs. Baldwin, the mother of them all, pinned on each of their dresses a silver pin with the class motto engraved on it. In describing the graduating exercises Mrs. Baldwin says: "Our hearts were so full of thankfulness and praise that nothing could be a more fitting close than to sing the doxology by all standing. One of these girls united with the church at the June communion, and the others seem almost ready to take this decisive step. An urgent need of this mission is room. It is penned in between Mohammedans and Romanists on three sides, with a possible outlet only on the remaining side. This property is for sale. The eyes of our missionary friends look longingly upon it. The eyes of the Catholics are on it also. One of them will secure it. If our mission is to live and grow it must secure this opportunity."

And now a few words for our dear Miss Denton, who is so soon to return to her life work. They need sorely at Kyoto a new building for class purposes, and to have the old buildings put in respectable condition. One thousand dollars will do this. She needs two lady teachers for her school. One should be well qualified in music. She has visited during her stay in America various colleges, but has failed to find those properly qualified who were willing to go. She needs a piano or an organ, and would like to take it back with her. Is it not possible that some church or individual has a secondhand one to give? Another need is a communion set for the church in Tokyo. A secondhand one would be most acceptable. Cannot some church that is introducing individual cups send their old set to Miss Denton? Surely, some of these needs could easily be met if they were known and understood by those who have the wherewithal to supply them. Miss Denton asks nothing for herself, but it is for her school and for the Christians of Japan that she pleads. She has given herself, her life, her all, to the work.

She has given up friends and family and country, and it is little enough that her wants should be supplied. One thought more. The supply for these needs must come from private sources. The American Board is too straitened to consider them. Hence it will depend on some individual church or some private missionary lover to make glad the heart of Miss Denton, and send her on her way rejoicing.

SUSAN MERRILL FARNAM.

September 4, 1901.



President.

Mrs. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

Miss M. D. WINGATE,
Room 603, 59 Dearborn Street, Chicago, Ill.

Treasurer.

Mrs. S. E. HURLBUT,
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Assistant Treasurer.

Mrs. E. M. WILLIAMS,
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Editor of "Mission Studies."

Miss SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

Mrs. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

REPORT OF THE OBERLIN MEETING.

OBERLIN was the scene of the thirty-third annual meeting of the W. B. M. I., held October 29-31. It is a college town dear to the thoughts of many a household in this country and to many homes in foreign lands. As mothers stepped from the trains and were greeted by their sons or daughters, and alumnæ met again on the campus, there was a spirit of joy in the air, akin to that which pervaded all the meetings. Each day there were large audiences; even the children's meeting had a crowded attendance. The special interest centered around the missionaries and the magnitude of their work; everywhere the day of small things is past, and God's kingdom is advancing. The report of the Treasurer showed that the total receipts this year were \$76,162.25; it had been hoped that \$80,000 could be raised

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to meet the pressing needs, but it was a relief to learn by the report of the Home Secretary that the Board is not in debt. This is because the Executive Committee sent warnings that new work must wait. When all have learned to discriminate "values in life," as Mrs. McClelland defined them, the King's messengers need never wait.

Mrs. Davis, whose husband was killed at the Shansi Mission, gave two vivid pictures of the opium curse among the women in China and the suicides of the young girls. "It is love's power that can redeem the world," said Mrs. Williams, whose husband was also martyred at Shansi, "for God is love." Miss Luella Miner told of the heroism at the siege of Peking, and of those she had known and loved who had stood without fear before men made horrible by the thirst for blood. It is inevitable that Chinese women will come out from their secluded lives to appear with unbound feet and eager brains to take their place in the world. But dangers await them unless they come forth in the strength of Christ's presence. Commercial enterprises have considered it worth while to replace railroads and telegraphs in China, but only two new chapels have been built. If it is necessary to re-establish commerce, is it not of equal importance that missions be replaced?

"Women in India," was the subject of Dr. Jones's address. A revolution is taking place in that country in regard to the idea of women. The government is trying to stop the infanticide of girls, has prohibited the burning of widows, and legislated in regard to their remarriage. There are twenty-two million child widows in India, fourteen thousand of whom are under four years of age; none were allowed to marry. The educated Hindu woman, although still trammled, has proved how justifiable is the work for her, and that she will be the power for Christ in her land. The evangelistic work in Kobe College was presented by its principal, Miss Searle. That is a college where nine tenths of its graduates are professing Christians, yet few of the students when they enter know anything of Christianity or the doctrines of any religions; it stands among those progressive Japanese for the truth that pure lives are better than clever minds. Miss Chambers and Miss Hess told of the Turkish missions where the seeds of the gospel, sown before the massacres, have sprung up and the harvest is ready. A paper was read from Miss Isabel Trowbridge, of Constantinople, telling of the college settlement work there, which is similar to that work in this country, with this exception, it has no support from public opinion. The view of missions in West Central Africa was given by Miss Fay, who showed the contrast between the squalor of the native villages, and the Christian villages there with their cleanliness and peace.

Wednesday noon luncheon was served at Tank Missionary Home; that bright home where the missionary children may live while they attend school in the healthful environment of this country. On Thursday there were two speakers from Oberlin College. Miss Barrows gave a concise statement of work at mission stations from the three centers—the school, the home and the dispensary. Dr. Alice Luce, dean of the Woman's Department, showed that the college is the training place of character; responsibilities are enforced, interests are broadened, with the purpose that there will be something greater and more stirring in the future of the world and missions than has been felt in the past.

Mr. Robert Speer, secretary of the Presbyterian Board, gave a stirring address upon Missions in the New Century. Our difficulties are as nothing compared with those of a hundred years ago, now we have the proofs to show how the work pays. Every big enterprise costs in lives; this pays in souls. The non-Christian religions, which permit the holiest places to be the most vile, and have no honor for women nor hope for the future, are not adequate to meet the needs of the non-Christian worlds. Christianity is the only religion which has grown purer with the ages. There is a rigidity in our duty to spread the gospel, for time has proved that missions are worth while,—are necessary and are possible.

The vote was unanimous that ninety thousand dollars be the aim of this year for women's work by the women of the Interior. "It is the opposite of Christianity to accept the gospel for one's self and withhold it from others." "Each Christian woman must say, 'What is my part? What am I to do for Christ?'" There is an earnest hope that this year there will be an enthusiastic revival among the young ladies' societies. Their work was started twenty-one years ago at Oberlin, but lately it has been declining. Let the thrill of their interest be felt this year.

No one could attend these meetings without feeling that their inspiration lay in the value of the work. The large attendance, the cordial greeting of the church and the radiant faces of those present, showed that discouragement should be impossible.

MARGARET HYDE LYMAN.

RESOLUTIONS.

PREPARED BY MRS. S. J. HUMPHREY, AND APPROVED AT THE ANNUAL MEETING IN OBERLIN, OHIO, OCTOBER 30.

ON a dull winter morning in the fourth year of our missionary Board, almost thirty years ago, our small executive force met in the dim prayer room of the former building of Plymouth Church. "The fire," through whose wreckage we had picked our way, had robbed us of our annual meeting; many of us were homeless; our gathering place was migratory; the Presbyterian ladies had withdrawn, and our President's health was

failing. That was the "winter of our discontent." It was to me like a ray of sunshine when, as we were assembling, a newcomer from Davenport, Iowa, told me, as one who cared about it, that she had been separated for some time from missionary affairs and desired to learn of them again, and her questions were those of one "to the manner born." It was Mrs. J. B. Leake, daughter of an early Treasurer of the American Board, destined to be for nearly a quarter of a century our own Treasurer.

There must have been in that Boston home a conscientious training to fit the girl for every department and emergency of life. Who shall foresee when a child but learns to count, whether it is the initial of a business occupation among columns of weary figures, or of a physician's intense nerve strain in counting the pulse for the life of his patient? In this case it was both, for the numbering of the dollars was the counting of the heart-beats of the churches' vitality.

Now that our beloved Treasurer has retired from the arduous work of this office, we should do violence to our feelings if we did not place on record our appreciation of the patience, zeal, accuracy and loving devotion with which she has performed this unpaid service. I offer the following resolutions:—

We hereby express our gratitude to the God of missions for the twenty-nine years of official help given to our Board by the wife of Gen. J. B. Leake, during twenty-three years of which she has held the office of Treasurer.

We give thanks for the birth of Mary Porter Hill into the kingdom of this service; for her receiving from her mission-loving mother, Laura Porter, and her father, Henry Hill, for thirty-two years Treasurer of the American Board, a grand object lesson—the nobility of a life spent in gathering consecrated money and speeding it on for the world's redemption.

We give thanks for her coming to us when the heart of Chicago was a cinder; when our forces were diminished by the loss of our Presbyterian co-workers and by our President's failing health; for her completeness of equipment, social, literary, devotional, executive,—combined with a rare modesty,—whereby she was fitted to excel in any position as though she had made that department a specialty; and for the elasticity that could turn at any moment from the routine of figures to leading the devotional hour, or guiding the executive session, or promoting by social position and qualities the exalted purpose of her life.

We give thanks for the initial five years of vital touch with our missionaries as Corresponding Secretary: for the faithful and laborious handling, bit by bit, of more than one and one-quarter millions of dollars—that living money which was prayed for by the Board at home and by the missionaries abroad.

We give thanks, too, for the physical endurance whereby she was habitually assistant at the weekly sessions and at every one of the twenty-nine annual meetings, all the time tense like a bowstring between the strain here of money raising and the strain abroad of money expending, sustaining meanwhile the Treasurer's blessed entree into the heart secrets of the givers—often tender, holy secrets—and the heart burdens of the missionaries

who are searching for the Lord's blossoms in the jungle—his diamonds in the drift.

We are glad that in a less-arduous service she is still presiding over the deliberations of our Executive Committee, and thus continuing to us the benefit of her rich experience.

Upon motion of Mrs. C. D. Noble, of Ohio, these resolutions were adopted by a unanimous rising vote, and the following telegram sent to Mrs. Leake, 1 Thessalonians ix. 12, 13, to which Mrs. Leake responded, "Thank you; 1 Corinthians i. 3-7."

REPORT OF WOMAN'S WORK IN SALONICA STATION.

APRIL, 1900-JULY, 1901.

A peculiar interest now attaches to this report of Miss Stone's work for the last year, therefore we give it almost in its entirety. There is a pathetic touch in the opening lines, born of the anniversary so dear to all Americans. The love and pride of country and confidence in its principles of government are being strained to their utmost by the sad and terrible experiences through which she is now passing—when there seems to be so little which we, as a nation, have power to do for her relief. Surely our Father can, therefore will, make all this strange suffering to work for good and the advance of his kingdom. May our faith in his loving kindness lead us to constant prayer for her safe keeping and speedy deliverance.

It is the glorious Fourth of July! To what better use could the only American-born representative of our glorious republic who is probably to be found in this city on this anniversary of our nation's freedom devote its memory-laden hours than to a review of work done since our last annual meeting for the uplifting of home-life in Macedonia? Our nation's banner floats proudly from the flag-staff on the terrace. Smaller flags and fresh flowers decorate the rooms of the mission house, while with the national anthem in her heart and on her lips, one sister of this mission thanks God for all that this day means to her native land and because of her to all lands.

The interchange of our congratulations and lunch at our American vice-consul's will demand the middle of the day, but these fresh morning hours are devoted to a *Te Deum* for what God's almighty hand has wrought in so marvelously short a time for our own land, and to a backward glance at what progress he has permitted us to see in this land of the Turk.

A friend in New England wrote a few weeks ago, "In our monthly missionary meetings there is often a prayer that God will open many ways to you, and that you may not faint and grow weary." So abundantly has God granted this petition that we have been almost compelled to ask him to stay his hand, unless he will give us more consecrated souls to enter the doors which he has opened. In every place we have visited during the nearly one hundred and forty days of touring between the dates which we report, there has been the eager plea for a longer stay, that we might enter more homes. At last the walls of opposition, which for two years prevented us from reaching even one woman in Mitrovitsa, have fallen, and during our third yearly visit last spring we were rejoiced by invitations to five homes, and the opportunity to meet many women. To our few brethren there had been given a spirit of supplication for the women of their families, and although

it was not permitted to us to meet those women personally, yet our interviews with other women, friends of theirs, had due influence.

The news was fully expected, which quickly followed the touring sisters to Salonica, that Mary, the tailor's wife, had returned to him with two of their children, their only boy having died during the months while she had abandoned him and his home because he had become a Protestant. We expect to hear, too, of the return to his family of his apprentice, who is bearing his expulsion from his well-to-do father's house, in the same city, because he would not confess to the priest on the latter's occasional visits to their town, from Sophia. The reception of these two brethren to the little evangelical brotherhood of Prisdina greatly rejoiced their hearts, and made them pray even more earnestly for the unbelieving wife and parents. Now they rejoice with us as our tailor friend writes that his wife eagerly listens to his reading of the Bible at family prayers. Ah! his prayers and labors were not for naught when two of us sisters visited Mitrovitsa last March.

Although he waited in vain for his wife to invite us to see her, yet with "a heart at leisure from itself" he led the informal service of song and prayer in our room at the khan two evenings, with about a dozen attending each service.

Tetovo, some twenty-five miles from Sophia, seems to us so promising a place, that in the absence of a preacher to be sent in answer to their loud call, we were planning to send there Miss Todorova, as soon as she should recover her health after her hard winter as teacher and Bible woman, but she astonished us recently by the news of her marriage, and we are left to seek from God the worker whom he designs for Tetovo.

Miss Todorova gave long and faithful service as a Bible woman, both in our field and in that of the Philippopolis station, and will be a faithful laborer for Christ wherever she may be. The home which has won her as wife and mother is to be congratulated, and the community in which she lives. It was Miss Todorova who last midsummer went with a colporter to some villages in the Nevrokope region, and in consequence of the interest aroused in the priest's heart by her conversation with him, she was prevailed upon to address his flock in the Pravo-Slav church the following morning. She has been a fearless, consecrated worker.

Last autumn our beloved Mrs. Oosheva labored as Bible woman in two new villages. Varvaritza is a tiny hamlet of sixteen houses hidden away among the hills. Our one brother here returned to his home last Easter, after serving a term in the prison of the Seven Towers in Salonica, upon accusation of having fed brigands. His soul was filled with zeal for his neighbors and friends, and he gladly welcomed the Bible woman to his one-roomed house for a month, while she taught the women and children who came to her. Those were two happy evenings which two of us spent in Varvaritza and its neighboring village during corn husking last autumn. Under the glorious harvest moon we husked with the merry young folks, and sang gospel hymns to them. "Sing us another," they pleaded; "we never heard such songs before." The preacher and his companion sang for them "The Ninety and Nine" and "I will Sing of Jesus," while a hush fell upon the jolly crowd. The girls there were happy to recall the summer

days which Miss Koleva had spent with them, when she made their evenings happy with Christian song. The light shone steadily from this Christian home, until the political disturbances which sprang up early this year compelled our brother Vasil to flee over into free Bulgaria, lest he be thrown again into prison upon some suspicion. Kolesheno is another village in which Mrs. Kerefuka worked for the first time, and later in Doiran, where, after a season of earnest inquiry, an entire family came out on the Lord's side and called for a teacher.

Although the husband's work was at once cut off when he declared himself a Protestant, they shared their humble home with our Bible woman, and rejoiced to see their veranda filled with the women and children who constantly sought to listen to her. Even the ten-year-old daughter of the house had to bear her cross for Jesus, when her teacher refused to call her by name, but said scornfully, "Now we will hear what this Protestant will say." But the happy-faced maiden lifted her dark eyes bravely to tell us, "I'll bear this cross for Jesus, who bore so much for me." We have great hope for this place, beautifully situated upon the lake bearing the same name, that it will yet have an important part in the evangelization of Macedonia, perhaps as a resort for Christian workers at summer conferences, classes and the like. While we have rejoiced in the work in these new places, our hearts have asked for such another worker to go to waiting homes in other places. These open doors are so many, and so far exceed our present ability to enter them, that we call upon our friends to pray, as our Saviour himself enjoined, "the Lord of the harvest that he will send forth laborers into his harvest."

Another of our teachers was married at the close of the school year in Drama last spring. She has gone to Serres to strengthen, through her home, the little Greek community there. A few weeks earlier she had been preceded to Serres by another bride, also from Drama, who like herself had studied in the Monastir school. May these young Bulgarian Christians do a blessed work with their Greek husbands in that important center!

After the close of their respective schools in Todorak and Bansko in the early summer of last year, Miss Efremova married one of our Servian brethren of Prisdтина, and Miss Gratinova went to Sophia as the wife of a graduate of the Collegiate and Theological Institute in Samokov. These young Christian homes are centers of blessed influences, and we rejoice to have them multiplied; but as the number of workers is thus depleted by four in one year, we can but regret the more that the Monastir school had no graduating class in June, and will have none next year. However, the girls who will be sent out after Miss Cole's return from America will be more mature, and more thoroughly prepared for the service which awaits them.

Schools were maintained last year for the first time in Drama, just referred to, and in Prisdтина. It was a happy day last spring when their young teacher, a daughter of the leading Protestant Servian family there, marshaled her thirteen little Servian pupils in line, and led them out for their first walk as a school. Her father and other friends accompanied her, and

we went out to the Protestant cemetery on the hillside, where the children plucked wild flowers and decorated the grave of our noble friend, who last year was laid there, and of the little children who had preceded him to heaven. We have great joy in this first Servian evangelical school, and in the tactful, successful work of its young teacher. She graduated last summer from our Monastir school.

Prisdina is one of the places calling loudly for a preacher, and our hearts sadden as we think of a son of one of the leading evangelical families there, to whom our eyes had turned as the first Servian preacher, now far away in America.

Two of our older schools advanced their course last year. The school in Banskó added a third class, and had three full teachers and an assistant. Schools were continued as usual in the other stations, all the teachers being charged with the spiritual nurture of their pupils and their families, as well as with the mental development.

One teacher, who had been under a ban of disapproval for some years because of disloyalty in her previous position, was reinstated in work, and won the warm regard of those among whom she labored. We hope that an older teacher, who was associated with her in her disloyalty, and who also begs to be taken back into the service of the mission, will be equally successful.

May the spirit of God endue all teachers and Bible women, as well as other laborers for the evangelization of Macedonia, with wisdom and consecration of soul, to meet her need in this most critical period of her history!

Respectfully submitted on behalf of the teachers and Bible women of Salonica station,

ELLEN M. STONE.

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ILLINOIS	5,163 97	MISCELLANEOUS	155 47
INDIANA	99 80		
IOWA	2,102 91	Receipts for the month	15,473 89
KANSAS	689 44	Previously acknowledged, less cor- rection	44,323 04
MICHIGAN	746 66		
MINNESOTA	491 73	Total since October, 1900	\$59,797 14
MISSOURI	305 79		
MONTANA	30 90		
NEBRASKA	526 26		
NORTH DAKOTA	105 42		
OHIO	2,560 27	CENTURY FUND.	
OKLAHOMA	23 11	Received this month	435 89
SOUTH DAKOTA	214 00	Already reported	2,667 00
WISCONSIN	1,469 46	Amount transferred from regular donations, by correction	\$ 12
WYOMING	77 61		
AFRICA	25 00	Total since October, 1900	\$3,131 77
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CHINA	25 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
FLORIDA	5 00	Received this month	82 71
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JAPAN	7 00	Already forwarded	1,002 00
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PHILANTHROPIC WORK IN MISSIONS. EDUCATIONAL

Vol. XXXI

• January • 1901 •

No. 1

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Boston Chicago San Francisco

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Vol. XXXI

• October • 1901 •

No. 10

Life and Light

for

Woman



Womans Boards of Missions
of the Congregational Church

Boston Chicago San Francisco

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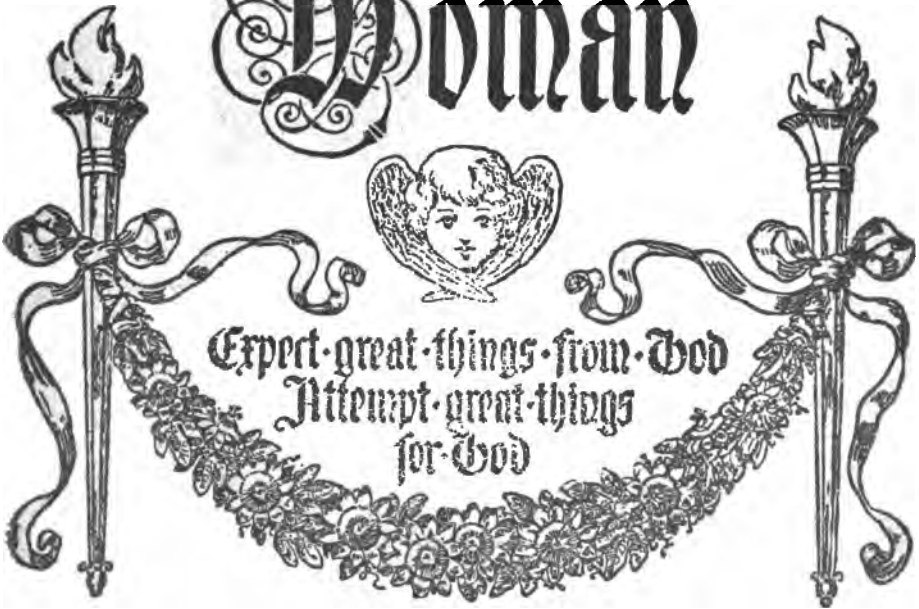
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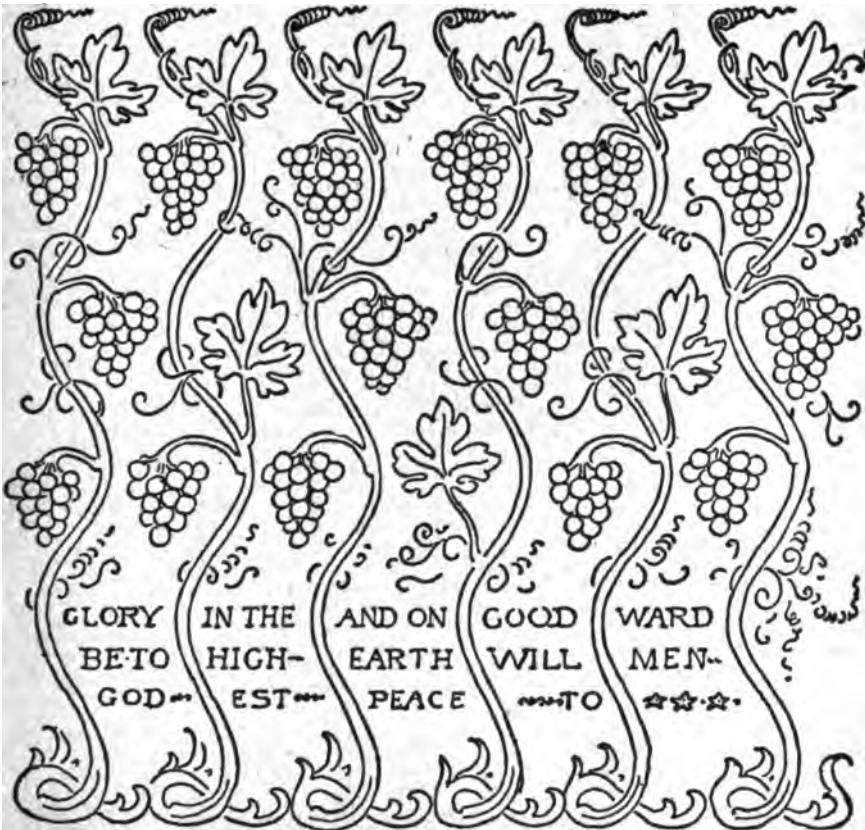
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